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Ballbridge University
2022-2023

Research Proposal on

**Mode of transmission of tradition and knowledge
in Freemasonry to the Entered Apprentices**

**Apprentices and Master masons
Answers to a questionnaire**

*Doctoral thesis submitted in partial fulfilment of
doctor of philosophy in Anthropology
with specialization in freemasonry*

Ferenc SEBÖK

Under Research Mentor

Dr Idahosa Charles, PhD D.Th DPh LLD FBQS JP.

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Declaration

I, Ferenc Sebök, attest that I am the sole author and editor of the content of this thesis.

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Thanks

I thank the Freemasons who were kind to answer my questions
as part of this research.

I am grateful for the information that I was able to collect in
Lodges in Belgium, Hungary, France, Great Britain, Brazil, Germany, Italy,
the Netherlands and the USA, Canada, Japan.

I thank all the Freemasons who enlightened me and agreed
to answer my questions.

I thank Ballsbridge University for allowing me to carry out
this research on Freemasonry.

I would especially like to thank the Worshipful Master, Bernard Ghilissen,
PhD in sociology, of the Worshipful Lodge
« Les Vrais Amis, n° 51, East of Retinne », RGLB, and thanks to all the Grand Lodges and Lodges
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Abstract

With 1 year and a half of Covid-19, I lost a lot of time that I had to catch up.

I wanted to do interesting and in-depth research work, so I had to go to Grand Lodges and Lodges in different countries or contact them by e-Mail or zoom.

My job was made easier since I am a Freemason myself. It is a work of theoretical research, on the one hand, and practical research, on the other hand, concerning Apprentices and Master Masons. In the form of a questionnaire that I proposed to them, I was able to collect their answers. 600 Masons were contacted or met and who agreed to fill out the 35-question questionnaire. If the theoretical part allows the reader to know what Freemasonry is, how it works, this part also addressed the theme of Masonic Initiation.

This theoretical part was necessary for the reader to understand what we are talking about and thus better understand the questionnaire. This questionnaire made it possible to compare the answers of Apprentices and Master Masons. The research question focuses on the Masonic experience of Apprentices and more experienced masons. I wanted to know their experience. To get there I had to identify what they had to learn in Masonry before offering them the questionnaire. This questionnaire made it possible to lift the veil on a certain number of themes: methodology of transmission, fraternal love, conflicts, disillusion, perception of Freemasonry among Apprentices and among masons with at least 10 years of Masonic experience.

This research also tries to highlight the modes of transmission of the masonic tradition as well as the knowledge. So, this research work therefore concerns Entered Apprentices (First degree of Freemasonry) and Brothers who have ten or more years of Masonic experience.

The highlighting of the mode of transmission in Freemasonry allows to understand the functioning of the maybe the attraction that Freemasonry arouses. Before approaching the research part concerning Initiation and the Brothers having at least ten years of past in Freemasonry, I shall present the ritual of the First Degree (Entered Apprentice). Indeed, it seemed important to me to present the ritual of the First Degree and also explain the initiatory part.

For this, I used the First Degree Ritual as well as the Ancient and Accepted Scottish Rite (AASR) ritual. In order to document myself, I contacted Lodges of different countries, which allowed me to obtain rituals as well as valuable information concerning initiation and the functioning of the Lodge.

Brief review of the work already done in the field

To my knowledge, and according to the various Lodges contacted, there is no research work concerning the theme of my research, except for some reports and personal testimonies of Brothers in the form of work presented in the Lodge.

It was these reports and works presented in the Lodge that gave me the idea of doing this research on the testimonies of the Entered Apprentices. To complete my research, it seemed interesting to me to also collect informal testimonies of Freemasons who have at least 10 years' experience in Freemasonry, just about about their motivation or disillusionment with Freemasonry. To carry out this research, I had the opportunity to meet Brothers or to telephone them to collect their testimonies. I also gathered valuable information from some Lodges in Belgium, France, the Netherlands, Germany, Hungary, Italy, Great Britain, Brazil, Japan and the United States.

This work is therefore a source of original knowledge.

I was able to get in touch easily with the various Lodges since I myself am a member of this old and noble institution.

However, you should know that a general rule applies in Freemasonry: the possibility of revealing oneself personally, but not of revealing the membership of other Brothers without their formal consent. It is therefore obvious that the testimonies will remain anonymous.

Noteworthy contributions in the field of suggesting work.

Through this research work, I hope to enable the reader to better understand the Masonic approach to initiation. It is therefore a question of discovering the motivations and feelings of Entered Apprentices and more experienced masons.

I proposed a questionnaire to Apprentices and Master masons. With 300 answers from Entered Apprentices and 300 answers from Brothers with at least 10 years of Masonic experiment, I also hope to highlight the positive and negative feelings. I used the same questionnaire of 35 questions for Apprentices and Master Masons.

Finally, by the originality of this work, I hope to be able to contribute to the enrichment of knowledge and particularly in Freemasonry.

Suggested methodology during the tenure of the research work

Regarding the methodological choice of the research, I opted for the quantitative approach, on the one hand, and collect informal, discreet information about disillusionment with Freemasonry on the other. I say “informal” information because masons did not want to write testimony, nor to accept the voice recorder. A questionnaire was constructed for the quantitative approach.

The questionnaire of 35 questions was distributed by e-mail, the responses to which were returned. However, I was able to meet some masons in person.

The questionnaire proposes a series of questions to be answered with YES or NO.

The questionnaire was developed using the initiation ritual and the first degree of the Ritual for Apprentices.

I therefore used the ritual of the Ancient and Accepted Scottish Rite (AASR) of the Worshipful Lodge "Les Vrais Amis", n° 51, Regular Grand Lodge of Belgium (RGLB), the Euregional ritual of Aachen, Worshipful Lodge "Trias Charlemagne », n° 1039, der Großloge and the First Degree ritual of the Worshipful Loge “Les Sept Piliers, n° 38, Belgian Modern Rite, RGLB.

der Alten Freien und Angenommenen Maurer von Deutschland (GAFAMD).

This is a German ritual, with similarities to the ASSR Rite in Europe. This ritual is in four languages: German, English, French and Dutch.

The questionnaire concerning Apprentices and Master Masons with at least 10 years of Masonic experiment was made with the help of the Past Master of the Lodge "Les Vrais Amis", 51, B. Ghilissen who gave his agreement for me to write his name in this research. I had also advised of several Master Masons of different countries. I have also been advised by various Lodges in various countries. My research is also the fruit of documents consulted in Masonic libraries.

Anonymity was respected, in accordance with the Masonic rule which says that one cannot reveal the name of a Brother. Moreover, the Brothers who testified preferred that this rule be applied.

Target population

300 Entered Apprentices were kind enough to answer the questionnaire concerning them and 300 Brothers with at least 10 years of Masonic experiment were also asked for the questionnaire.

Initially, I would have liked a target population of 1000 Masons, but the research took a lot of time, as well as the collection of questionnaires, making contacts, meetings and certain trips abroad to consult libraries, archives, and obtain Masonic information and documents.

Finally, I was able to contact 720 Masons of which 610 answered, but I had to eliminate 10 Masons who, in reality, were members of a "wild Lodge", therefore recognized by no Masonic power.

Entering into contact with Brothers living in different countries was not easy. Being a member of a Regular Lodge made it easier for me to get in touch with Lodges and Brethren who helped me to constitute my sample.

However contacting Brothers in various countries took a long time and some Lodges, some Brothers refused to testify but wanted to fill in the questionnaire. I choose Freemasons who were willing to accept the two proposals on my part: answer the questionnaire and agree to collect their testimony.

Expected outcome of the suggested work

My research work has for objective the research in Freemasonry and more specifically research turned towards the Iniation, that is to say of profane candidates for the Initiation and having received the Light (that is to say having been initiated) and the Masonic experience of Brothers having at least 10 years of Masonry. The tool used is the questionnaire of 35 questions built with the aid of Freemasons and two Worshipful masters..

This objective made it possible to better understand the vision of the Brothers on Freemasonry: Those who have just been initiated for less than two years and those who have a Masonic experience of at least 10 years. The comparison of answers is interesting to highlight the differences between the two groups.

The quantitative approach allowed me to have a larger sample and to propose the same battery of questions for all the masons questioned. Closed questions involving “YES-NO” answers made it possible to quantify the answers on the same database.

Answers to the questionnaires made it to me possible to understand their vision concerning Freemasonry.

Research Question

What is Freemasonry and what can it do for us?

How is Freemasonry experienced by the Entered Apprentices? (questionnaire)

What is Freemasonry experienced by Brothers after at least 10 years spent in Masonry?

What has Freemasonry brought them? (questionnaire)

What do Brethren learn in Freemasonry at the apprentice level?

What is the mode of transmission of Masonic tradition and knowledge in Lodge?

Chapter 1

1.1. Anthropological approach to research

Anthropology is interested in culture in all its dimensions and consists in studying the human past and present. Anthropology comes from the Greek “anthropos” (human) and “logia” (study).

Anthropology differs from other sciences because it aims to study the human species as a whole.

Ethnography is the science of describing people (Adam, J.C., Borel, M.J., Calame, C., & Kilani, M. 1990). Currently, research is based on fieldwork during which the researcher observes and describes (Beaud, S. & Weber, F. 1998).

The ethnographer describes and analyzes specific cultural phenomena (objects, customs, traditions). Ethnography is the experimental phase of anthropological research, it takes the place of a laboratory. There are several paths of investigation in anthropology (Mondher Kilani, 2012) :

“Social and cultural anthropology which is interested in cultures in the world and in various societies. Ethnography and ethnology focus on the peoples of the world by doing field research. Participant observation is also an important tool.

Archaeology also interests anthropology insofar as the remains give clues to the way of life, for example.

Physical and biological anthropology is concerned with the evolution of man and human biology.

Paleo-anthropology is concerned with the evolution of humans and primates. Fossilized remains are sources used for analysis.

Primatology is concerned with the study of primates, great apes and lemurs.

Forensic anthropology where anthropological skills are used in the study of human remains”.

Anthropology is also interested in each facet of humanity as part of a vast social and cultural whole. “Human beings are social beings” (Henri, Wallon, 1942) and live in a complex network of social and cultural relations, with beliefs, a way of life, traditions, customs.

The particularity of anthropology compared to other social sciences such as sociology, political science or social psychology, lies in the fact that the anthropologist will study "the other" without necessarily seeking a quantitative approach like a sociologist will tend to do so. The anthropologist can live, for

example, among natives, Roma, etc. to faithfully report the statements of an individual or a group of individuals

Other ways of anthropology : religion, philosophy, etc.

Anthropologists use their own investigative tools. In this research, the anthropological approach aims to collect the feelings of the Brothers following their initiation and to understand their motivation for wanting to become a Freemason. Observation is a very important tool for the anthropologist to report what he hears and what he sees (Bunge, M. 1984).

This approach will be qualitative, the sample of 60 individuals.

To collect feelings, individual perceptions, it was necessary to penetrate into the heart of Masonry and meet Freemasons. It was possible because I am also Freemason. It seems difficult for profane to approach masons and collect testimonies.

The anthropological approach of this research is a path of investigation which is at the crossroads of social and cultural anthropology, without forgetting language and communication, since the Freemasons use their own language which is mainly determined by the rituals used.

Sociology is generally the study of the society of which the sociologist is a part. For instance, the post-industrial society in which he lives. For his part, the anthropologist very often tries to understand a society outside his own.

Jacques Hamal (2003) and (Bouvier P. 1984) talk about socio-anthropology, establishing new links between sociology and anthropology.

Anthropology can study societies or human groups of modest size.

It could, for example, limit itself to producing a monograph concerning a single individual (P. Champagne, 1982).

Sociology studies and analyzes very complex societies and often on a larger scale.

In conclusion, anthropology aims at a global knowledge of man.

Indeed, the anthropologist tries to know the so-called "primitive" societies or groups in order to identify their specificities, their language, their ritual, their signs (Borel, M.J., 1990) or behavioural

codes. Its goal is to produce knowledge; knowledge of the way of life of a human group for example, in order to contribute to saving facets of the cultural heritage of humanity. It is for this reason that I consider this research to be an anthropological work.

One of the methods used by the anthropologist is the field survey (J. Copans, 1998). This involves, for example:

- Total immersion in people's lives.
- Participant observation: learning the different ways of living as much by living as by seeing.
- Language learning.
- Long-term work.
- Moral and physical resistance, because it is often a long-term task and approaching individuals is not always easy.

My anthropological research met the five points mentioned above:

- Being Freemason, I could be in total immersion in Freemasons' lives.
- Participant observation was possible by learning and living among Freemasons
- Freemasonry has a special language that I can understand by living the ritual
- Long-term work : indeed, I am Freemason for 27 years and my research began few years ago
- Approaching individuals is not always easy even if he is Freemason.

Chapter 2

Freemasonry

2.1. What is Freemasonry

It is important to present Freemasonry, its brief history, its traditions, its functioning in the Lodge, the links it has with alchemy, Kabbalah, Christianity, the Constitutions on which it is based. Since my research concerns the interview of Apprentices and Masons with at least 10 years of Masonic experience, it seemed important to me to talk about Initiation which is the starting point for all Freemasons. This is an opportunity to present the most used rite in France and in the world.

Of course, I do not pretend to be exhaustive, as there would be much to talk about Freemasonry, as there are different Rites with their particularities; however, an approach to Freemasonry will allow the reader to better have a better reading grid of the results of the questionnaires and interviews.

Freemasonry is an ancient order of brotherhood, surrounded by myths of secrecy.

Once a secretive organization persecuted by totalitarian Fascist, Nazi and Communist regimes alike, Freemasonry is today a much more open association with “Grand Lodges” in many countries. However, its origin is still shrouded in mystery.

There are two historical traditions: the Biblical one and the mediaeval one. The Biblical tradition is the dominant one and is reflected in the symbols of most national lodges. Jerusalem, where the Temple of King Solomon was located, is the cradle of Freemasonry. Jerusalem is often materialized by the Tracing Board, centre position in a Masonic Temple.

Traditionally, King Solomon is considered to be the first Grand Master of Freemasonry. Freemasons engage themselves to be « builders » : building of the world.

An archaeological site (Zedkiyahu’s cave, located near the Damascus gate of the Old City of Jerusalem) is linked to the Masonic legend. Stones are supposed to have been quarried there for the first Temple of King Solomon in the mid-tenth century BC.

According to the other tradition, Freemasonry dates from the Templars and other Christian knights' orders in the Crusader Kingdom in Jerusalem. Some national lodges were influenced by these orders and limited membership to Christians. Nowadays, we can find, especially in France, a Rite closed to Templars : the Rectified Scottish Rite.

Source :

Archives of the W°L° Les Sept Piliers, nr38, Liège, RGLB
Archives, W°L° Saint-Charles de la Parfaite Harmonie, Bouillon, RGLB.
Lodge of Research Villard de Honnecourt, n°3, FNGL

To draw a brief account of the meaning and the aim of Freemasonry, I will begin by presenting an excerpts of the “Constitution of the Regular Grand Lodge of Belgium” (RGLB).

Here are the first 3 articles of the Constitution:

Here are the traditional principles and rules of the Regular Grand Lodge of Belgium :

1. Freemasonry affirms the existence of God, Supreme Being whom it designates under the name of the Grand Architect of the Universe. She requires all her followers to accept this statement. This requirement is absolute and cannot be subject to any compromise or restriction. Freemasonry does not define the Supreme Being and leaves everyone the absolute freedom to conceive it.

2. Freemasonry is an initiatory association which, through its symbolic teaching, raises man spiritually and morally and thus contributes to the improvement of humanity through the practice of an ideal of peace, love and fraternity.

3. All Masonic work is done to the Glory of the Great Architect of the Universe and in the presence of the three Great Lights of Freemasonry: the Volume of the Sacred Law under the Square and the Compass, on which are lent all the oaths and obligations.

These are associations of lodges working under the auspices of a Grand Lodge. But it is interesting to present Freemasonry; that is why I will give three extracts: the first from the United Grand Lodge of England, the second from the Grand Lodge of Massachusetts and the third from the Britannica editions.

Here is a detail of the United Grand Lodge of England (UGLE) about Freemasonry:

One of the oldest secular social and charitable organizations in the world, modern Freemasonry's roots lie in the traditions of the medieval stonemasons who built our castles and cathedrals.

For Freemasons, there are four important values that help define their path through life: Integrity, Friendship, Respect and Charity. In today's world filled with uncertainty, these principles ring as true now as they have at any point in the organization's history.

Membership is open to men over 18 from all backgrounds and the organization's aim is to empower members to be the best they can be – it's about building character, supporting members as individuals and helping them make a positive contribution to society.

Freemasonry provides a structure for members to come together under these common goals, enabling people to make new friendships, develop themselves and make valuable contributions to charitable causes.

There are about 4,700 female Freemasons in the UK and 200,000 male Freemasons in England and Wales with more under the Grand Lodge of Scotland.

Freemasons meet in a temple, which they call a "lodge", as that is where ancient stonemasons met when working on a church or cathedral

Lodges are grouped by region, roughly in line with the old county boundaries

Freemasons wear aprons, because of the supposed evolution of freemasonry from the stonemasons

The "third degree" is the final stage before becoming a fully fledged Mason. The ceremony involves close questioning, which is where the expression "giving someone the third degree".

In Great Britain, women are therefore also present in women's Lodges.

However these Lodges are not recognized by the United Grand Lodge of England.

According to Anderson's Landmarks, Constitutions, Freemasonry is masculine.

There are approximately 4,200 female Masons in Belgium who are members of the Female Grand Lodge of Belgium and Human Rights. These two Grand Lodges are not recognized by the United Grand Lodge of England.

2.2.Beginning of the speculative Freemasonry

Speculative Masonry began when lodges started to accept members who were not craftsmen, and they soon became the majority, using the old building tools as symbols.

According to the French National Grand Lodge, Freemasonry became speculative (from the Latin "speculum" "mirror") officially in 1717 in London.

In the 1738 edition of the "Constitutions of the Ancient Fellowship of Free and Accepted Masons" by Rev. James Anderson we read the following:

"Some London Lodges, desiring an active protector, owing to the incapacity of Sir Christopher Wren, have thought to cement, under a new Grand Master, the centre of Union and Harmony... To this end the Lodges At the Goose and Gridoron, in the courtyard of Saint Paul – At the Crown, in Parker's Lane – At the apple Tree tavern, Charles Street in Coven Garden – At the Rummer and Grapes tavern, Channel-Row in Westminster... Saint John's Day -Baptiste, the Assembly and Feast of Free and Accepted Masons were held 'At the Goose and Gridiron'... The Brethren, by a show of hands, elected Anthony Sayer, Gentleman, Grand Master of Masons..."

It can be noted that the Lodge At the Goose and Gridiron already existed in 1693 under the name of "The old Saint Paul". This Lodge will become "American and West Indian Lodge" in 1761. According to the document, it is therefore in 1717 that this assembly of the four lodges took place which, finally, represents the embryo of the Mother Lodge of the world.

Of course, we are talking about "modern" Freemasonry here.

Long before this so-called speculative masonry welcoming intellectuals and people of the nobility, protectors of the Order, there existed a so-called "Operative" Masonry bringing together tradesmen who fiercely kept the knowledge of the trades.

To illustrate the existence of Masonry before 1717, let us quote some significant dates:

For Robert Freke Gould (1837-1915), the Roman Colleges (Collegia fabrorum) in England colonized by the Roman legions of Claudius (43 A.C.) held assemblies and banquets according to precise rules. We know that new members had to take a solemn oath and had to pledge to help brothers in need. According to him *"The Roman Colleges present with the modern Masonic lodges a resemblance which is, obviously, more than a fortuitous"*. Some Masons believe that the origin of Freemasonry or more exactly their predecessors already existed in Ancient Egypt.

Indeed, in -1580 B.C., in Deir el Medineh, on the west bank of the Nile, the workers in charge of decorating and furnishing the royal tombs of Thebes formed the professional elite, isolated from the rest of the population, transmitted the trade secrets from father to son. They worked in a hierarchy of Apprentices, Followcrafts, and Masters.

According to Robert Freke Gould, 1352 A.C. is an important date. Indeed, there existed in York *"regulations instituted for masons and workmen"*.

In the regulations, we can read: *"The first and second masons who bear the title of Master Masons, as well as the carpenters, must take the oath to observe faithfully the ancient customs subscribed"*

In 1376, the term *"ffremason"* appeared in England, which became *"mason free"* in 1381.

In 1377, William Humbervyle was hired by Merton College, Oxford with the title of "free-master mason" and "Magister Operis".

1390 is the date of the writing of the famous "Regius manuscript" which is the oldest of the *"Old Charges" concerning Masons and Stonemasons*. The document, which is devoted to the legendary history of the craft, then sets out the duties of the Masters and Followcrafts.

The "Regius" is kept in London at the British Museum.

In 1593, James VI of Scotland constituted the "Royal Rose-Croix. In the register, one can read the statement of work of the "Triangular Lodge of Rutshton Hall", County of Northamptonshire. Here is an excerpt: *"... Fourth week: The free masons finished the lowest truffle windows"*.

From these documents, we know that the masonry had an operative character, unlike the modern, "speculative" masonry which opened up the possibility of non-operatives entering the Lodges.

“Under the influence of Pastor Anderson and his close friend the physicist Newton, Fellow of the Royal Society. Speculative Freemasonry is inseparable from the encyclopaedist movement and the Age of Enlightenment. In the purest tradition of the builders of Cathedrals, the Freemasons knew how to preserve the symbolism of the profession which they enriched by the hermetic teachings of alchemy and the riches of the chivalric tradition.

We can therefore say that Freemasonry is a very old institution.

Source :

Archives of Lodges, Belgium.
Guy Chassagnard, 2009, Les Annales de la Franc-maçonnerie, Acta Latomorum, Alphée.
Archives, Lodge of Research Villard de Honnecourt, GLNF, Paris.
Archives GLRB, Bruxelles
Archives Ephémérides, W°L° François-Charles de Velbrück, Liège
Archives, Freemasons' Hall, London, UK.

Here is another presentation of Freemasonry from the Provincial Grand Lodge of Gouchestershire:

Masonry is open to men of all races and of good standing who believe in a Supreme Being. Anyone who has a criminal conviction would not be accepted; any member who subsequently acquires a criminal conviction must report it and may well be asked to leave or at least suspended depending upon the seriousness of the conviction. It has no distinctions of religion and welcomes men of all faiths, colours, and nationalities. Discussion of religion and politics is therefore not permitted in Lodge. Masonic charity is for the benefit of our members and their dependents in need as well as for non-Masonic charities. It provides no mutual financial benefits and all individual Masonic beneficiaries are subject to the same assessments of financial need.

A Mason's first duty is to his family. Prospective members are advised they should continue with their application for membership only if they can meet the modest associated fees without adversely affecting their families and family commitments. The essential qualification for admission into Freemasonry and continuing membership is a belief in a Supreme Being. Freemasonry is neither a

religion nor a substitute for religion. Masons are expected to continue to follow and practise their own faith whatever that may be.

Stonemasons' traditional customs and tools are used as allegorical guides to teach members about the principles and values of Freemasonry. They are presented in a series of dramas that are performed by Lodge members in our ceremonies. We also have talks on many aspects of Freemasonry ranging from the practical to the philosophical meanings of our ceremonies and their historical development.

Source :

<https://www.glosmasons.org.uk/who-are-freemasons>

According to the Grand Lodge of Massachusetts, there are seven important things to know about Freemasonry:

1. The Freemasons Are the Oldest Fraternal Organization in the World.

Freemasons belong to the oldest fraternal organization in the world, a group begun during the Middle Ages in Europe as a guild of skilled builders. With the decline of the cathedral building, the focus of the society shifted. Today, "Freemasons are a social and philanthropic While not a secret society, per se, it does have secret passwords and rituals that originate with the medieval guild, says Jacob: "In the original guild, there were three stages: Apprentice, Fellowcraft and Master Masons who oversaw everyone working on a site. Today, these degrees are more philosophical."

2. Freemason Symbols Aren't What You Think.

Freemasons have long communicated using visual symbols drawn from the tools of stonemasonry. The "All-Seeing Eye," or Eye of Providence, while not designed by Masons, has been used by the group to represent the omniscience of God. The most well-known Freemason symbol, "The Square and Compasses," depicts a builder square joined by a compass.

3. There Is a Freemason Handshake.

Freemasons greet one another with a variety of handshakes, all based on one's rank within the organization. "There is a handshake for each degree: Apprentice, Fellowcraft, and Master. They are used during Masonic ceremonies."

4. The Catholic Church Forbids Members from Being Freemasons.

While Freemasonry is not itself a religion, all its members believe in a Supreme Being, or "Grand Architect of the Universe." Members come from many faiths, but one denomination in particular bars any crossover. The Catholic Church first condemned Freemasonry in 1738, prompted by concern over Masonic temples and the secret rituals performed within them. In the 19th century, the Vatican even called the Masons "the Synagogue of Satan."

The Church went even further in 1983, declaring: "Their principles have always been considered irreconcilable with the doctrine of the Church and therefore membership in them remains forbidden. The faithful who enrol in Masonic associations are in a state of grave sin and may not receive Holy Communion."

5. Freemasons Inspired America's First Political Third Party.

In the realm of politics, the first third party in the United States, the Anti-Masonic Party, formed in 1828 in response to fears that the group was growing too secretive and powerful. Many of its members touted conspiracy theories about the Freemasons,

6. It's Still a Boys' Club...Mostly.

Traditionally, Freemason membership has only been open to men. In the group's "1723 Constitutions," a kind of guidebook to the organization by James Anderson, written under the aegis of the Grand Lodge of England, women and atheists were excluded along with enslaved people.

7. Famous Freemasons Are Everywhere around the world.

Source :

Massachusetts Institute of Technology - 77 Massachusetts Ave, Cambridge, MA 02139, USA.

An interesting presentation of Freemasonry by Britanica :

Freemasonry, the teachings and practices of the fraternal (men only) order of Free and Accepted Masons, the largest worldwide secret society—an oath-bound society, often devoted to fellowship, moral discipline, and mutual assistance, that conceals at least some of its rituals, customs, or activities from the public (secret societies do not necessarily conceal their membership or existence). Spread by the advance of the British Empire, Freemasonry remains most popular in the British Isles and in other countries originally within the empire. Estimates of the worldwide membership of Freemasonry in the early 21st century ranged from about two million to more than six million.

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Freemasonry evolved from the guilds of stonemasons and cathedral builders of the Middle Ages. With the decline of the cathedral building, some lodges of operative (working) masons began to accept honorary members to bolster their declining membership. From a few of these lodges developed modern symbolic or speculative Freemasonry, which particularly in the 17th and 18th centuries adopted the rites and trappings of ancient religious orders and of chivalric brotherhoods. In 1717 the first Grand Lodge, an association of lodges, was founded in England.

Freemasonry has, almost from its inception, encountered considerable opposition from organized religion, especially from the Roman Catholic Church, and from various states. Freemasonry is not a Christian institution, though it has often been mistaken for such. Freemasonry contains many

of the elements of a religion; its teachings enjoin morality, charity, and obedience to the law of the land. In most traditions, the applicant for admission is required to be an adult male, and all applicants must also believe in the existence of a Supreme Being and in the immortality of the soul. In practice, some lodges have been charged with prejudice against Jews, Catholics, and nonwhites. Generally, Freemasonry in Latin countries has attracted those who question religious dogma or who oppose the clergy (see anticlericalism), whereas in the Anglo-Saxon countries the membership is drawn largely from among white Protestants. The modern French tradition founded in the 19th century and known as Co-Freemasonry or Le Droit Humain, admits both women and men.

In most lodges in most countries, Freemasons are divided into three major degrees—entered apprentices, fellow of the craft, and master mason. In many lodges there are numerous degrees—sometimes as many as a thousand—superimposed on the three major divisions; these organizational features are not uniform from country to country.

In addition to the main bodies of Freemasonry derived from the British tradition, there are also a number of appendant groups that are primarily social or recreational in character, having no official standing in Freemasonry but drawing their membership from the higher degrees of the society. They are especially prevalent in the United States. Among those known for their charitable work are the Ancient Arabic Order of the Nobles of the Mystic Shrine (the “Shriners”). In Britain and certain other countries there are separate lodges restricted to women. In addition, female relatives of master masons may join the Order of the Eastern Star, which is open to both women and men; boys may join the Order of DeMolay or the Order of the Builders; and girls may join the Order of Job’s Daughters or the Order of the Rainbow. English Masons are forbidden to affiliate with any of the recreational organizations or quasi-Masonic societies, on pain of suspension.

Source :

The Editors of Encyclopaedia Britannica
<https://www.britannica.com/topic/Freemasonry>
<https://www.ugle.org.uk>
<https://www.history.com>
Archives of Loges, Belgium
Archives, Lodge of Research Villard de Honnecourt, FNGL

Particularities of the Operative Masonry

The "Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers" practiced a rite in seven grades:

I° degree Apprentice to the Craft of Free mason

II° degree Fellow of the Craft of Free Mason

III° degree Super Fellow of the Craft of Free Mason

IV° degree Super Fellow Erector of the Craft of Free Mason

V° degree Intendant and Super-intendant of the Craft of Free Mason

VI° degree Certified Master or Past Master of the Craft of Free Mason

VII° degree Master Mason of the Craft of Free Mason or The Grand Master, First, Second and Third.

On this subject, we have the testimony of Clément Edwin Stretton, Engineer of Public Works, who was initiated on October 4, 1871, in Saint John's Lodge, nr 279, Leicester, United Grand Lodge of England. This shows that Operative Masonry still existed while Speculative Freemasonry had existed since 1717.

C.E. Stretton was apprenticed at the age of 16 in October 1866 to a civil engineer. Part of his apprenticeship was working alongside the Stone Masons.

Once a member of the Worshipful Society of Free Masons, he remained an Apprentice for 7 years (First degree).

In 1874, he reached the II°, Fellow of the Craft of Free Mason

In 1875, he reached the III°, then the IV° in 1875, IV° in 1876, V° in 1877, VI° in 1878 when he passed the Master's examination and was named Junior Past Master.

In 1908, he acceded to the VII° and was installed as Third Mason of the Division of York. He is hailed as "Hiram Abi, Prince of the Freemasons".

However the operative Masons were divided into two distinct classes, each divided into 7 degrees.

This division distinguished the "Square Masons" (who's Square and the colour was blue) from the "Arch Masons" who unlike the Square Masons (whose Compass and the colour was red) were able to make arches and bridges, as well as any project involving curves.

Source :

Lodge of Research Villard de Honnecourt, n° 3, FNGL

The Svastika and Freemasonry

Among operative Masons, the Svastika was explained when there was an installation of the third Master. It is the oldest-known symbol of the Great Architect of the Universe. The symbol is related to the Polar Star, the centre of all things. It is the seat of the house of God.

"The great Architect is stable at the North Star, while the rest of the universe moves around him".

This is the reason why the swastika is the symbol of the North Star and represents the Most High or El Shaddai.

In some Lodges, a plumb line can be seen hanging from the centre of the Lodge and below is the Svastika. Most of the time, the Tracing Board will take the place of the Svastika.

For operative Masons, the Blazing Star is the symbol of the North Star and not of the Sun.

Here is the Svastika and its symbolism :

KING SOLOMON



King Hiram of Tyr

Sacred Law

Hiram Abi, Prince of Masons

Source :

W°L° of Research Villard de Honnecourt, n°3, FNGL

2.3.Anderson’s Constitution and Freemasonry

The Constitutions of the Free-Masons. Contain the History, Charges, Regulations, etc. of that most Ancient and Right Worshipful Fraternity. The Constitutions are to be used by the Lodges.

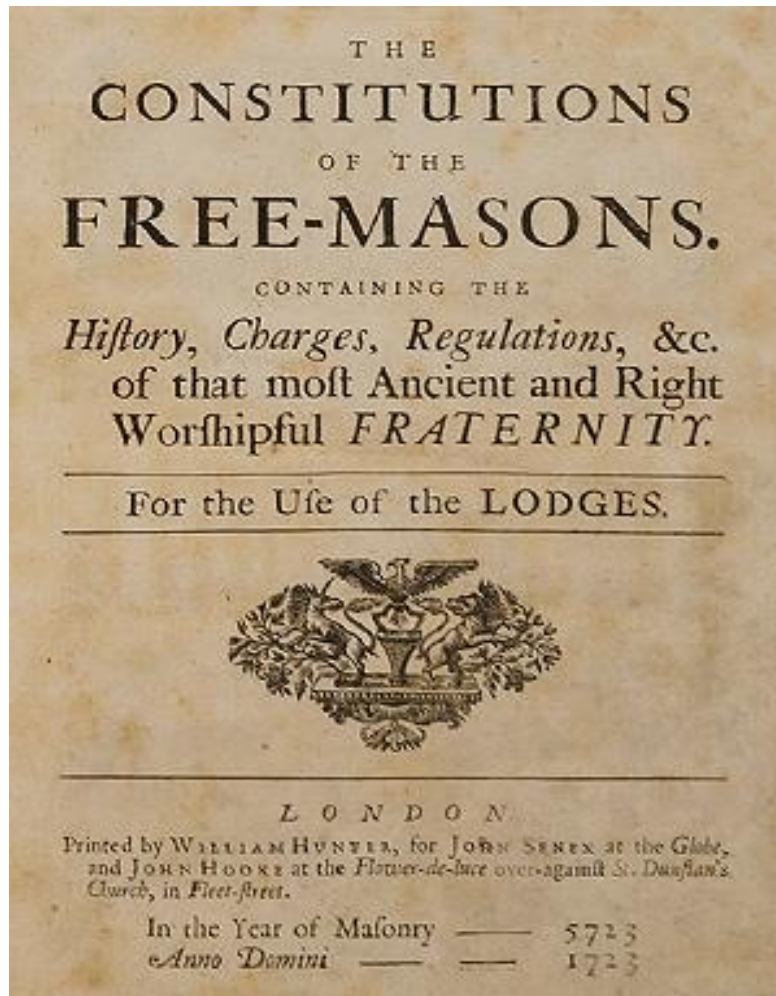
Speculative Freemasonry originated in London in 1717 and is considered by Freemasons to be the heir to operative Freemasonry. The Freemasons establish a link between the operative masonry, the Gilds and the Builders of Cathedrals.

Thus, modern Freemasonry opened the door of the Temple to intellectuals and nobles who no longer had anything to do with the tradespeople grouped in corporations.

In a way, manual operability has become a more intellectual, more symbolic operability: the cathedral to be built is man himself, in the sense that he must improve himself, in an ideal of peace and charity. This is why modern Freemasonry is once again becoming somewhat operative, but through its charitable actions.

The book concerning the Constitution of Anderson was produced in Philadelphia by Benjamin Franklin in 1734, and was a reprint of a work by James Anderson printed in London in 1723. This is the seminal work of American Masonry, edited and published by one of the founding fathers.

The Constitutions of Anderson, a Protestant pastor, date from 1723.



<https://masonicheritagecenter.org/2020/07/andersons-constitutions/>

Here is an excerpt from Article 1 of Anderson's Constitutions in English and French:

English version

« 1. Concerning GOD and RELIGION.

A Mason is oblig'd by his tenure, to obey the moral Law ; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in ancient Times Masons were charg'd in every country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their

particular Opinions to themselves ; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd ; whereby Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must else have remain'd at a perpetual Distance ».

French version

« OBLIGATIONS D'UN FRANÇOIS-MAÇON EXTRAITES Des anciennes ARCHIVES des LOGES d'Outre-mer, et de celles d'Angleterre, d'Écosse et d'Irlande, pour l'Usage des Loges de LONDRES A LIRE Lors de l'admission de NOUVEAUX FRÈRES, OU quand le VÉNÉRABLE l'ordonnera Titres généraux I. DIEU et de la RELIGION.

Maçon est obligé, par sa Condition, d'obéir à la Loi morale ; et s'il comprend bien l'Art, il ne sera jamais un athée stupide, ni un libertin irréligieux. Mais bien qu'aux Temps anciens les Maçons fussent tenus en tout Pays d'appartenir à la Religion de ce Pays ou de cette Nation, quelle qu'elle fût, on estime cependant, maintenant, plus convenable de ne leur imposer que cette Religion sur laquelle tous les Hommes sont d'accord, et de les laisser libres de leurs Opinions particulières : c'est-à-dire, être des Hommes bons et loyaux, ou Hommes d'Honneur et de Probité, quelles que soient les Dénominations et Croyances qui puissent les distinguer. Ainsi, la Maçonnerie devient le Centre d'Union et le Moyen de promouvoir la véritable Amitié entre des Personnes qui eussent dû rester perpétuellement séparées. ».

For Jacques Verdun , this first article of the Constitutions “teaches that life is a journey. It opposes to a stationary conception of man, a simple creature, an ascending step by degrees of the free man, creator of himself.

This article finally invites the seeker to find his way, an initiatory journey that man chooses in free home. I insist on the need for introspection to better know oneself and discover the self using a tool that Freemasons like: spiritual alchemy which I will discuss in the next chapter.

Jacques Verdun, 1982, La réalité maçonnique, ISBN 979-10-269-0147-1
The Constitutions of the Free-Masons - James Anderson
Benjamin Franklin, ISBN 978-1-4357-3049-6, Publication Date 1734, Zea Books
The Constitutions of the Free-Masons, by James Anderson: London, England, 1723.
<https://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1028&context=libraryscience>

Concerning the Constitutions of Anderson, we can read the following text :

“If anyone doubts that Freemasonry as it is practised today was derived from the Grand Lodge of England, let him compare the new Charges with those of an older date. He will find that the severance from any and all pre-existing connections was as fundamental and complete as was the severance of the American colonies from England after the adoption of the Declaration of Independence. Our national history begins with the Declaration. Indeed, the history of the United States is ‘merely the story of the working out of the principles set out in the Declaration’... Just so the history of Freemasonry begins with a declaration of principles. These are set forth in the New Constitutions promulgated by the Grand Lodge of England and form the basic law of the Fraternity throughout the world. Indeed, the story of Freemasonry is merely the working out of those principles”

(Ric Berman, PhD, FRHistS)

Further we can read the following:

“The 1723 Constitutions divides into three principal sections: a traditional (if affected) history of freemasonry which places the Craft within a literary historical context; Charges to which all Freemasons are expected to adhere, unarguably the most significant component; and the General Regulations governing the administration of Grand Lodge and Masonic Lodges. Masonic songs celebrate the Master of the Lodge, his Wardens, Fellowcraft, and Entered Apprentices; and an Approbation lists the Grand Officers and Masters and Wardens of twenty lodges. The book begins with a dedication to the 2nd Duke of Montagu, the first noble Grand Master of the Grand Lodge of England, by Jean Theophilus Desaguliers, a former Grand Master.

The Constitutions is similar in structure to the Old Charges that governed medieval (and later) stonemasons’ lodges. This was intentional. It positioned the 1723 Constitutions and the Grand Lodge of England as a continuation of that which preceded it, a technique that affords legitimacy in tradition-based societies. But the ideas promoted by the Grand Lodge of England were not mediaeval. They were new and materially different.

The book was based on Enlightenment foundations, values that lie at the core of modern Freemasonry in England and internationally. But the Constitutions and modern Freemasonry were not simply a product of the Enlightenment. They impacted upon it, not least as a vector for the transmission of Enlightenment principles globally”.

And still further :

“In 1730 it was taken by the Grand Lodge of Ireland as the model for the Irish Constitutions. It was reprinted verbatim by Benjamin Franklin in 1734 for use in America. It was translated and circulated widely throughout Europe in the 1730s and 1740s. And in the 1750s, via the Irish Constitutions, it provided the basis for Ahiman Rezon, the Constitutions of the Antients Grand Lodge, and, after Independence, of America’s State Grand Lodges.

The 1723 Constitutions set a pattern for Freemasonry throughout the world”.

It should be noted that in 1929, England, there were still seventy-nine corporations in London which had “all received their Charter between 1194 and 1712” (LRVH, Brother C.N. Batham).

These corporations were made up of “Weavers, Grocers, Clothiers, Fishmongers and Goldsmiths, while the Company of Masons of London, which only received its Charter in 1671, is in thirties places on the list”. (LRVH, C.N. Batham)

Source :

Ric Berman, PhD, FRHistS,
PM, Quatuor Coronati Lodge, # 2076
Editor & Compiler, 1723constitutions.com
Ossian Lang, History of Freemasonry in the State of New York (1922)
<https://www.1723constitutions.com/>
Archives Quatuor Coronati, Budapest
Archives W°L° Les Sept Piliers, nr 38, East of Liège, RGLB
“Kelet”, Archives SGLH
Lodge of Research Villard de Honnecourt (LRVH), n°2, Archives, FNGL

2.4.The Jewish tradition and the tradition of Freemasonry: focal points

According to the research of the Villard de Honnecourt Research Lodge (Vol. 15), there are focal points between the Jewish Tradition and the Freemason Tradition. Martin Buber invites us to discover the convergences, even if he did not directly examine the possible focal points with Freemasonry.

“Tradition is the noblest of freedoms for the generation that assumes it with a clear awareness of its meaning...”

“Different religions have similarities but also great differences. At the risk of falling into the trap of syncretism, it is essential to know each other well in order to better understand each other, respect each other, dialogue until we can undertake common works together...”

These words make me think of spiritual alchemy, dear to Freemasons and the Kabbalah, which I will talk about in chapter 2. Indeed, spiritual alchemy is a tool for self-knowledge.

“Recognize the otherness of the other. We must begin by admitting the right of the other to be different...”

Recognizing the otherness of the other is also a convergence of ideas, of Masonic practice.

From this focal point springs tolerance and the search for light in Freemasonry.

This point of convergence is also close to the Constitutions of Anderson of which I spoke previously.

Despite the focal points, the Jews were not considered “as free”, therefore cannot be admitted into the ranks of Freemasonry, until September 27, 1791 (LRVH, n° 15, French national Grand Lodge).

In Chapter 2, we will see the presence of the Sephirot on certain Tracing Boards and the parallels that some draw between the Sephirot and the dignitary Officers of the Lodge.

Source :

Judaïsme, trad. Marie-José Jolivet, Gallimard, 1986, coll. « Tel », XV-186 p. (Conférences 1909-1951)
Martin Buber, 1962, Le Problème de l'homme, trad., Montaigne
Archives Quatuor Coronati, Budapest
Archives of Lodges, RGLB
Archives W°L° Les Sept Piliers, nr 38, East of Liège, RGLB

Archives, Lodge of Research Villard de Honnecourt, n°15, FNGL
Archives W°L° Les Sept Piliers, nr 38, East of Liège, RGLB

Masonic' Whos'Who

There are a lot of famous Freemasons : Sir Winston Churchill, Sir Arthur Conan Doyle, Rudyard Kipling, Oscar Wilde, Wolfgang Amadeus Mozart, Johan Sibelius, La Fayette, François Van Campenhout, Giuseppe Garibaldi, Robert Surcouf, Podmaniczky József, Ferenc Liszt, George Washington, Benjamin Franklin, Franklin D. Roosevelt, Gerald Ford were Masons, Davy Crockett, Duke Ellington, Nat King Cole, etc.

Source :

Archives W°L° Les Sept Piliers, nr 38, East of Liège, RGLB
Archives Quatuor Coronati, Budapest
Archives of Lodges, RGLB
<https://freemason.org> > famous Freemasons

2.5.About regularity in Freemasonry

Here are the basic criteria for the recognition of a Grand Lodge, according to the mother Lodge of the world, i.e. The United Grand Lodge of England founded in 1717.

Regularity of origins; i.e. Each Grand Lodge must have been duly and regularly constituted by a recognized Grand Lodge or by at least three regular Lodges.

Belief in G.A.D.L.U. and in its revelation must be an essential characteristic for its members.

All initiates must take their obligations to the Volume of Sacred Law open and in plain sight, which means that the revelation compels the consciousness of the individual who is initiated.

All members of the Grand Lodge and its Lodges shall be composed exclusively of men and no Grand Lodge will maintain Masonic relations with mixed Lodges or organizations accepting women.

The Grand Lodge shall be sovereign over all Lodges within its jurisdiction. i.e. It must be responsible, independent and autonomous in its government. It must have undisputed authority over the work of the symbolic degrees (Apprentice, Companion and Master Freemason) of its jurisdiction. It must in no

case be divided or share its authority with a Supreme Council or any other power requiring any control or supervision of these degrees.

The Three Great Lights of Freemasonry namely the Volume of the Sacred Law, the Square and the Compass must always be exhibited when the Grand Lodge or its Lodges are at work, the principal being the Volume of the Sacred Law.

Any discussion of Politics or Religion is strictly prohibited in the Lodge.

The Principles of Ancient Landmarks, customs and usages of Lodge Work must be strictly observed.

It is on these basic principles that a Grand Lodge determines the regularity of another Grand Lodge. Grand Lodges which follow these principles can be certain of being recognized as a regular, others will not be recognized as such. In fact, Masonic history has given us an example: How and why the United Grand Lodge of England ceased to recognize the Grand Orient of France as a regular Grand Lodge.

Each regular Lodge has the Bible, the Square and the Compass.

Lodges of the United Grand Lodge of England shall not admit foreign Brethren as visitors unless:

...he has shown a certificate proving that he has been initiated in accordance with the ancient Rites and Ceremonies into a Lodge professing the Belief in G.A.D.L.U. and...

...he himself declares to recognize this belief as an essential Landmark of the Order. (Haffner op. cit p. 9)

RW Christopher Haffner Past Deputy Grand Master, United Grand Lodge of England remarked in a Masonic work entitled *Freemasonry In Shanghai and Northern China* by Brothers Grafton and Ivy that one interpretation of previous resolutions could be that *...it is, however, evident that no Brother showing a Grand Orient certificate dating after 1878 can be admitted to a Lodge working under the English Constitution without having declared his fidelity to the ancient Rites and Ceremonies as practiced according to this Constitution. (Ibid. p. 9)*

Because of this critical and decisive decision adopted by the members of the Grand Orient of France in 1877, their claim to be regular members of the Universal Masonic Brotherhood was irretrievably lost. Soon after its break from the United Grand Lodge of England, most regular Grand Lodges followed the English example.

Almost 84 years later, in 1972, the United Grand Lodge of England recognized the Grand Orient of Italy as having complied with the principles of recognition of all regular Grand Lodges of the world. It should be noted the influence of the United Grand Lodge of England in the awarding of Grand Lodge recognition. Nevertheless, there are perfectly regular Grand Lodges around the world which are not recognized for all that...

Source :

Conférence publique prononcée le 20 janvier 2001 en l'Hôtel de la Grande Loge de France, dans le cadre du Cercle "Condorcet-Brossolette".

The Secret Tradition in Freemasonry, Arthur Edward WAITE, Renman Limited, London, 1911.

Archives of the W^oL^o Les Sept Piliers, n° 38, RGLB (Archives)

W^oL^o Les Vrais Amis, n° 51, RGLB (Archives)

W^oL^o Saint-Charles de la Parfaite Harmonie, Bouillon, RGLB (Archives)

« Kelet » revues, Symbolic Grand Lodge of Hungary

2.6.Presentation of the multilingual Euregional Ritual at the apprentice level

The multilingual ritual of the Euregio concerns a ritual used by three neighbouring regions: Germany, Belgium and the Netherlands. The reader will find attached a copy of the multilingual ritual of the Worshipful Lodge "Trias Charlemagne", 1039, Aachen, Germany.

Three or more Lodges meet cyclically to experience this same ritual together in different languages: German, English, French and Dutch.

This practice is very particular in this region of Western Europe. This is the ritual accepted by "der Großloge der Alten Freien und Angenommenen Maurer von Deutschland" – Grand Lodge of Ancient and Accepted Free Masons of Germany. It is a ritual close to the ancient Scottish ritual and accepted in Belgium and France.

The original ritual has been translated into four languages by the Worshipful Lodge Trias Charlemagne, 1039, Aachen (D). The text of the ritual is recited alternately during the different stages in the four languages during the Opening and Closing of the Lodge.

Source :

Euregionale Johannisloge Trias Charlemagne M. Nr.: 1039 i.: O.: Aachen

www.trias-charlemagne-loge.eu

A copy of the ritual is to be found in the Appendices.

2.7. Opening Lodge

Here are the main points of the process.

The Opening Lodge is done in several stages, using a ritual.

In the AASR rite, the Brethren (BB^o) who are on the parvis enter the Lodge:

First the Apprentices (App^o), then the Fellow crafts or Craftsmen (FF^o) and then the Master Masons (MM^o). Then the Commission of Dignitary Officers enters in procession, preceded by the Worshipful Master (WM^o). This procession of BB^o is led by Brother Deacon.

The WM^o takes place at his stall as well as the Secretary of the Lodge (Secr^o) and the Speaker of the Lodge. The WM^o, the Secr^o and the Speaker are seated at the East. The BB^o are seated on either side: near Column "J" (Jachin), the FF^o and MM^o, and near Column "B" (Boaz), the Apprentices.

In each column, there is a Steward: the Junior Steward (JST^o) is responsible for his Column and concerning the Apprentices and the Senior Steward (SST^o) is responsible for the column where the Masters and Fellow crafts are seated. Near the door of the Lodge, also called "Door of the Temple", is the Tyler with his sword. It guarantees the protection of the Lodge against the profane. It is he who will ask for the password when the Brethren enter the Lodge.

During the Opening, each candle is lit on three Columns called "Wisdom", "Force" and Beauty". On the stall of the WM^o a candle is lit then a candle is lit at the stall of the SST^o and finally at the stall of the JST^o. These candles are lit by Brother Deacon.

Then, the Past Master or the Worshipful Master comes down from his stall and opens the Volume of the Sacred Law (Bible) to the Prologue of Saint John and places the Compass on it and the square on the compass if the opening is at the degree d 'apprentice.

Then, the tradition is that the WM^o thanks the BB^o visitors.

Then the Brother Secr^o reads the record of the previous Meeting which must be approved by a show of hands by the Brother Masters of the Lodge (BBMM^o).

Then the object of the day unfolds: either a work is read by a Brother, or there is an Initiation of a Profane, who is called Entered Apprentice once he has received the Light.

Then comes the Closing.

2.8.Closing Lodge

During Closing, a ritual is used

The candles on the “Beauty”, “Strength”, “Wisdom” Columns are extinguished using a snuffer used by Brother Deacon.

The Stewart candles are out as well. The WM^o or the Past Master (variants exist from one Lodge to another) descends from his stall and removes the square and the Compass places on the Volume of the sacred law, then closes the Volume of the sacred law.

The WM^o leaves his stall with the Secr^o and the Speaker, to leave the Lodge. Brother Deacon leads this procession. The BB^o of the two Columns follow suit to leave, starting with the Column of Apprentices. The Stewart Brothers stay in their stalls and only come out when all the Brothers are out. The Tyler brings up the rear.

Source :

WL^o “Les Vrais Amis”, nr. 51, Retinne, AASR, RGLB

WL^o “François-Charles de Velbrück”, nr. 16, AASR, RGLB

W^oL^o Trias Charlemagne, Aachen, Germany https://www.stichtingargus.nl/vrijmetselarij/s/taylors_r1.html

Chapter 3

3.1.The Ancient and Accepted Scottish Rite Ritual (AASR)

AASR is the most used rite in France (French National Grand Lodge archives) and in the world.

Source :

<https://gob.be/zoom-sur-le-gob/structure-rites/>
Archives, GLNF (FNGL)

The Ancient and Accepted Scottish Rite (AASR) is said to have been created between 1733 and 1735 in England. At that time, there were Lodges of “Scotch Masons” (Scottish Masons). We meet the first Scottish Masters at the Grand Lodge in 1743 in France. The ritual has evolved. He took the form that we know him on June 24, 1801, in Charleston in the United States.

So, the Ancient and Accepted Scottish Rite (AASR) is a Masonic rite founded in 1801 in Charleston (USA) on the basis of the Great Constitutions of 1786.

These Great Constitutions are attributed to Frederick II of Prussia.

The rite originally only included high Masonic degrees which are currently composed of 33 degrees. AASR is practiced within the framework of two complementary and distinct bodies:

- a Masonic obedience which takes care of the first three degrees of Freemasonry (Apprentice, Fellowcraft and master degree)
- a “jurisdiction” of the high ranks directed by a “Supreme Council”, which gathers Lodges, Chapters and Areopagus going from 4 to 33 degrees.

As early as 1733 there is evidence of a “Temple Bar” lodge in London, which conferred the degree of “Scots Master” or “Scotch Master”). Birth of the Ancient and Accepted Scottish Rite "House of the Temple", "Home of The Supreme Council, 33°" is the House of the Temple (Southern Jurisdiction of the AASR, Washington, D.C., the USA).

Although the thirty-three degrees already existed, the ancient and accepted Scottish Rite was not constituted until the founding of the first Supreme Council of the Southern Jurisdiction in Charleston,

in May 1801, under the leadership of John Mitchell and Frederic Dalcho. It is with the patents of this first Supreme Council that all the other Supreme Councils of the world were gradually constituted.

3.2.The AASR in France

1716-1717: birth of Etienne Morin, “inventor” of the ancient and accepted Scottish Rite” on French soil, in Cahors, France. In the United States, he is known as Stephen Morin.

It is important to know that the ritual created by Morin (French AASR), has nothing to do with the American Scottish Rite or the one practiced in Great Britain and particularly in Scotland.

Nevertheless, the ancient and accepted Scottish Rite appeared in France thanks to Brother Grasse-Tilly. Returning to France from the "Isles of America", he founded the first Supreme Council in France in 1804. During the same year, a treaty of union was signed between the Grand Orient of France and the Supreme Council of the 33rd degree in France. Thanks to this signed treaty, the Grand Orient of France appropriates the ancient and accepted Scottish Rite. AASR is the most important rite used in France.

The Supreme Council of France still considers itself as the guardian of the coherence of all the 33 degrees of the Rite and the relations between the two structures (Symbolic Lodges concerning the first three degrees and the High Grades ranging from 4° to 33°) remain narrow.

Source :

« REAA constitutions de 1762 » [archive], sur <http://hautsgrades.over-blog.com> [archive].
Archives : W°L° Les Vrais Amis, AASR, RGLB.
Archives « Ephémérides », W°L° François-Charles de Velbrück, RGLB.
Lodge of Research “Quatuor Coronati”, Budapest, Hungary.

The AASR rite has 33 degrees.

Here is the list:

Blue Lodges

Apprentice

Fellow crafts

Master Mason

Lodge of Perfection also named “Green lodge” in France and Belgium)

- 4 Secret Master
- 5 Perfect Master
- 6 Intimate Secretary
- 7 Provost and Judge
- 8 Intendant of the Building
- 9 Chapter of Elected Knights (Chosen Master of the nine in Belgium)
- 10 Illustrious Elected of Fifteen
- 11 Twelve Illustrious Knights (sublime Knight elected)
- 12 Grand Master Architect
- 13 Royal Arch (Knight of the Royal Arch in Belgium)
- 14 Lodge of Perfection (Grand Chosen of the Sacred Vault)

Chapter

Third Class - Council

- 15 Knight of the East, or Sword
- 16 Prince of Jerusalem

Fourth Class – Chapter

- 17 Knight of the East and West
- 18 Prince of the Rose Croix of Herodem (Sovereign Prince Rose+Croix)

Areopagus

Fifth Class – Areopagus (Philosophical Degrees of Black Masonry)

- 19 Grand Pontiff
- 20 Grand Master of all Symbolic Lodges (also named Master ad vitam in Belgium)
- 21 Patriarch Noachite or Chevallier Prussian
- 22 Knight of the Royal Axe, or Hachet (also named Prince of Lebanon in Belgium)
- 23 Chief of the Tabernacle (or Head of the Tabernacle in France and Belgium)
- 24 Prince of the Tabernacle
- 25 Knight of the Brazen Serpent
- 26 Lord of Mercy (also named Prince of Mercy)
- 27 Grand Commander of the Temple
- 28 Grand Knight of the Sun, or Prince Adept
- 29 Grand Scotsman or Knight of St. Andrew
- 30 Grand Elect Knight Kadosh

Sixth Class – Consistory (Administrative Degrees, or White Masonry):

- 31 Grand Inspector Inquisitor Commander
- 32 Sovereign or Sublime Prince of the Royal Secret

Seventh Class - Supreme Council:

- 33 Sovereign Grand-Inspector General

The number of Brothers in the Higher Grades varies greatly from one country to another. For instance, in The Netherlands, the following data :

Under the Supreme Council in the Netherlands work 14 consistories:

- Fiat Pax, Amsterdam
- Jacques de Molay, Den Haag
- Het Oosten, Deventer
- De Vergenoeging, Willemstad, Netherlands Antilles
- De Ceders, Bilthoven
- Wessel Gansfort, Groningen
- Corona Borealis, Alkmaar
- Hugo van Gijn, Rotterdam
- Willem van Oranje, Eindhoven
- Concordia Creat Felicitatem, Paramaribo, Surinam
- Willem de Zwijger, Bergen op Zoom
- Solomon's Wisdom, Oranjestad, Aruba
- Thistle and Rose, Den Haag
- Marandellas, Marondera, Zimbabwe

Initiations in the 4th and 18th degree take place in the various consistories, the initiations in the other degrees only take place in Amsterdam. The order has in the Netherlands approximately 930 members, overseas about 280.

Source :

https://www.stichtingargus.nl/vrijmetselarij/ovoo_en.html

Archives : Suprême Conseil pour la Belgique

Archives : Suprême Conseil pour la France

Guy Chassagnard, 2009, Les Annales de la Franc-maçonnerie, Acta Latomorum, Alphée.

<https://www.jepense.org/rituel-initiation-maitre-secret/>

The AASR is a spiritual awakening for Freemasons.

The Ancient and Accepted Scottish Rite invites the Freemason initiate on a journey into the interiority of his consciousness, to conquer his inner Temple to bear the fruits of his own mutation outside.

The spirituality of the AASR offers to each degree the elevation of the spirit and the heart, which leads the initiate towards knowledge, the crowning of his work. And also to live in coherence with the ethics of life received. Lighting through the symbolic or “blue” Lodge.

Rid of the disturbances, prisms conscious or not, ego and passions, which tie up and distort the perception of reality, the Freemason becomes able to build his inner Temple, within ourselves.

3.3.The AASR and the Sephirot

When we read the rituals, we see traces of Kabbalah influences, notably the Sephirotic tree, which is present on several Tracing Boards.

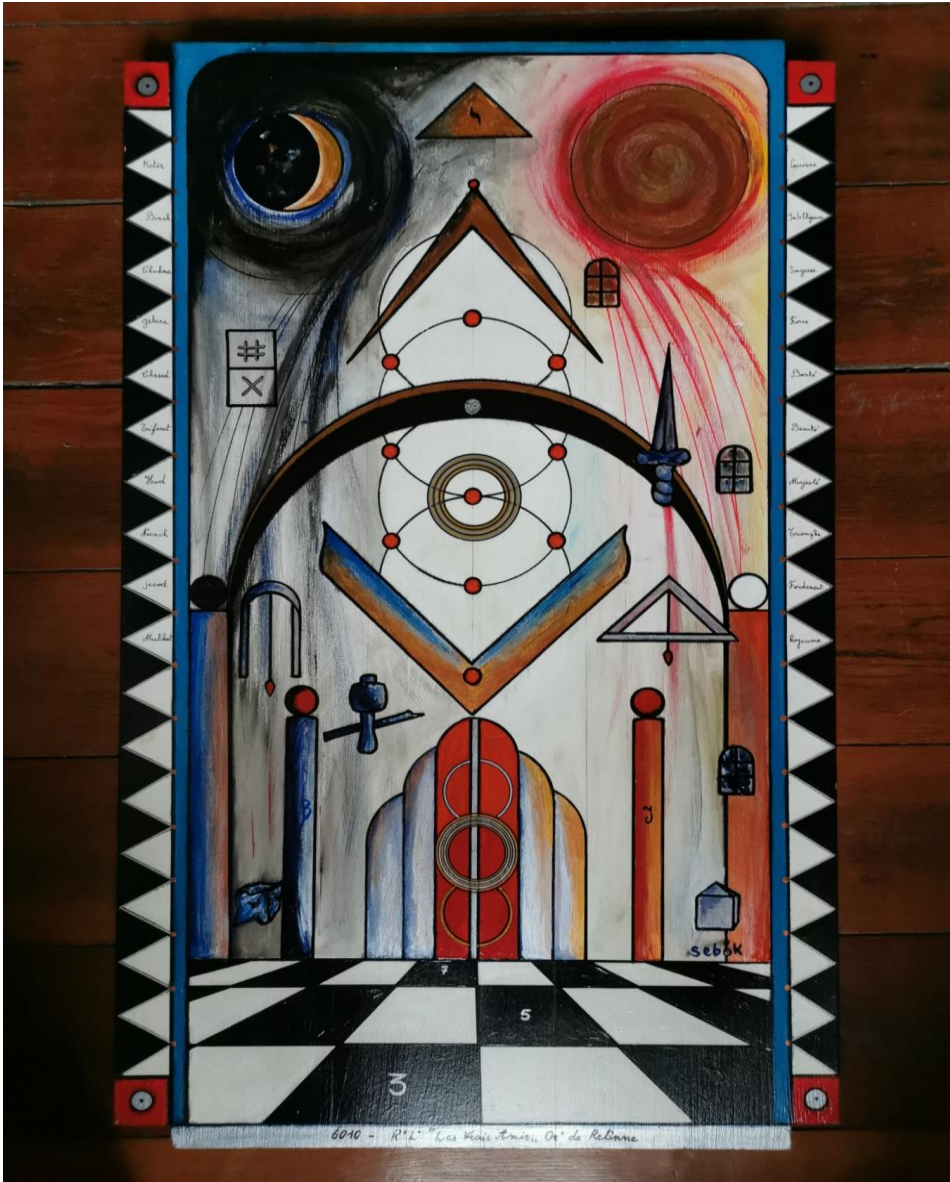
We can easily make the link between the Sephirot and the place of Officers in a Lodge. Here is a diagram of the place of the Officers in Lodge.

And here is the Sephirot in the following Tracing Board of the first degree :

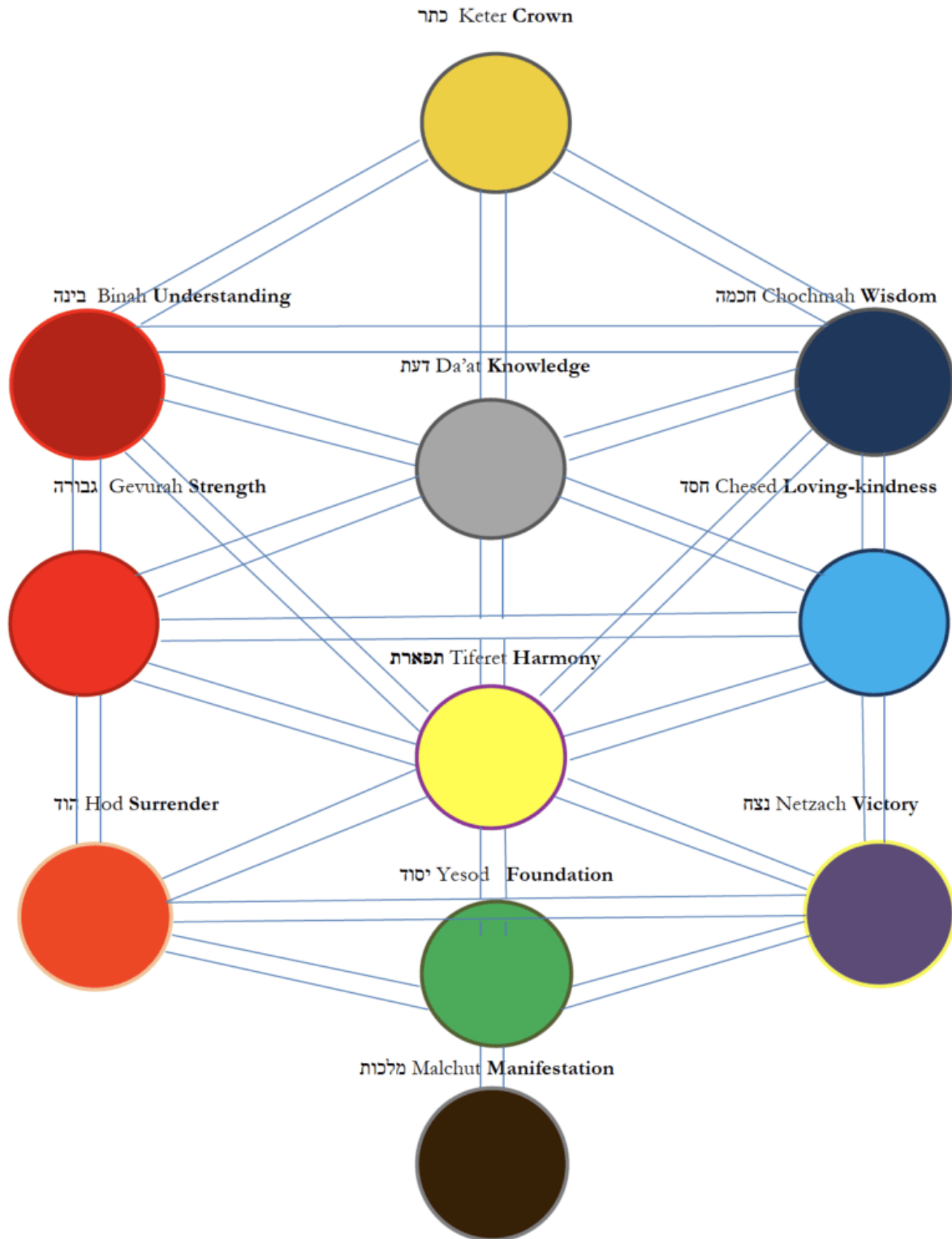
Tracing Board containing the Sephirot, W^oL^o Les Vrais Amis, n°51, AASR, RGLB.

Dans ce Tracing Board du first degree, spécialement réalisé en 2010 pour l’Installation of the Worshipful Lodge, nous pouvons clairement voir le Sephirot. Le Tracing Board contient tous les outils du first degree for Apprentices.

Ce sont, entre autres, ces outils que les Apprentices devront étudier avec l’aide du chef de leur Colonne, le Junior Warden.



Here is another graphic of the Sephirot :



We can see a perfect overlap (Place of the Officers of the Lodge and the Sefirot).

The Tree consists of triads (or triangles) laid out horizontally to demonstrate a special intricate flow of energy through connecting channels.

The triads or triangles are :

Intellect

Emotion

Instinct

With a Sefirah above and below the triads.

In fact, the W^oM^o is the Keter or Crown, as the highest Sefirah, also designated as « superconscious ». It is the ultimate unseen reality and its colour is GOLD, representing purification, conductivity and malleability like gold.

Intellect Triangles :

Chochmah (Wisdom) which means inspiration, intuition, awareness. Its colour is the blue-black representing emergence of something from nothing.

Binah represents « understanding », fleshing our idea and fashioning the structure.

Its colour is the dark red representing « the something congealing ».

Da'at is knowing, integrating the idea with the capacity of identification, as an intimate connection.

Its colour is the gray (integration).

Emotion triangles :

Chesed represents « Unbounded love » enlarging the circle, empathy and expanding ideas. Its colour is the blue (water).

Gevurah represents strength of boundaries. Able to set limits, to say no, and seeking focus or to say « stop ».

Its colour is the red.

Tiferet represents « Beauty », able to harmonize opposing energies.

Tiferet also represents compassion. Its colour is the yellow radiating light.

Instinct triangles :

Netzach represents « Victory » able to overcome obstacles.

This Sefirah has the ability to orchestrate intention.

Colour is the purple representing power.

Hod is « Surrender ». Ability to acknowledge what is accepting and giving away.

Colour is orange representing restoration and hope.

Yesod means « Foundation ». Yesod is telling or twisting our truth or testing authenticity.

Colour is green for growth and renewal.

Malchut is the lowest Sefirah. It represents sovereignty : the « Final », just in front of the Sefirah Keter. Malchut is what manifests or is expressed. Colour is brown representing, « source-fround ».

The Tree of Life serves as a map for the flow of creativity into manifestation.

The Tree of Life directs us to consider our deeper purpose in all our endeavours.

Sephirotic tree directs to be aware that beyond our own creativity (which is limited), is the field of a lot of possibilities which we are inherently connected with and enables us to change and modify any narrative.

The study of Kabbalah helps us to discover what is hidden from our perception in plain sight. So a key to consciousness in Kabbalah is the Tree of Life.

If the written law of the Torah is addressed to all the Jewish people, the oral transmission of an esoteric Torah is intended for initiates. The rituals and many elements of the Masonic Temple refer to the Temple of Solomon, without implying that Kabbalah influenced Freemasonry.

It represents a visual map of how infinite and finite flow into and from each other.

Kabbalah allows us to explore stories behind the masks and therefore, helps us peel away our understanding of identity.

In Freemasonry, we say : Know thyself !... Conquer your passions to make progress in Freemasonry !
The Tree of Life is often studied in Freemasonry, especially to the degree of Followcraft and Master.

In Freemasonry, there are « triangles » of the operation and the arrangement of Lodge Officers shows a similarity to the Sephirot.

Eastern Triangle: W^oM^o - Secretary - Speaker whose Officers work in synergy.

Triangle of those who run the Lodge: W^oM^o - S^oW^o - J^oW^o

Triangle W^oM^o - Expert - Tyler who act together in certain circumstances.

Triangle W^oM^o - Treasurer - Hospitaller (Chaplain) who act together when a Brother is in financial distress, for example.

Triangle W^oM^o - Deacon (Ceremony Master) - a member of the Lodge who must move.

Etc.

We can see a perfect overlap (Place of the Officers of the Lodge and the Sephirot).

Keter : W^oM^o

Chochmah and Binah : the Wardens in Lodge

Da'at : Secretary

Chesed : Hospitaller

Gevurah : Expert

Yesod : Ceremony master (Deacon)

Netzach : Treasurer

Tiferet : Master of Music (Harmony)

Hod : Past Master

Malchut : Tyler

Source :

Archive of Lodge, Les Vrais Amis, RGLB.

Archives of Lodge, « Ephémérides », W^oL^o François-Charles de Velbrück, RGLB

Archives of the W^oL^o Lodge Les Sept Piliers, RGLB

In the time of King Solomon, there were many temples scattered throughout the kingdoms of the Near East. They have all fallen into oblivion, except the Temple of Solomon.

What differentiates it from the others does not only consist in the consecration of the unique God, but also in the presence of this God inside the Temple. This is called the Shekinah. This does not mean that God is absent from the rest of the world. It is present everywhere to varying degrees, a conception to be distinguished from that of Spinoza according to which God and nature merge.

He is therefore "a little more" present inside the Temple, in the Holy of Holies which contains the Ark of the Covenant. There are several differences between the Temple of Solomon and the Masonic Temple. The first is a unique temple that is closed to the public. The Hebrews prayed in the synagogues, not in the temple. The Masonic Temples are multiple and are used to perform rites in the presence of the Brothers.

The world remains and the Freemason is in the front line trying to get back on the right path in order to obtain the return of the Shekinah. To this end, he uses the tools of the builders as symbols of the ascent and he puts himself "out of time" and "without his metals" to make progress in Freemasonry, that is to say, he tries to have more "light", because our divine nature is discovered within ourselves.

Just seek to find, listen to hear and open your eyes to see.

The Masonic Temple is sacred by the fact that it becomes the meeting place between man and divinity. Generally, the Sephiroth are drawn as spheres running through three columns, as they relate to what is called the Tree of Life. The two side columns relate to columns J and B of the Masonic Temple. Yakin means "he will establish" and Boaz "in him strength". How to understand these epigrams? One could give the following meaning: "In Him (God) is the power in which the king delights".

According to Raoul Berteaux: « *Originally, they were erected according to an ancient process of observation to determine the important times of the year. The observer located behind and between the columns could note throughout the year the position of the point of emergence of the sun on the horizon line. The two extreme points, one towards the North, the other towards the South, determined the respective times of the summer and winter solstices. From the middle starts the line of the equinox. The columns therefore had the function of astronomical observation, while integrating the traditional meaning of what would become Saint-Jean into our rituals. On the esoteric level, we are dealing with a ternary and not a dualistic presentation. The middle line crosses the Temple, the mosaic pavement, the altar on which are the three Lights, but also, from the kabbalistic point of view, Daath which, without being part of the Sephiroth, takes a place on their tree and designates the knowledge. Pushing the line to the end, we meet the Venerable Master in the Pulpit to finish with the Delta* ».

3.4. Freemasonry and the Bible

When one reads the AASR ritual, one realizes the importance of the alchemical elements in the ritual, especially with regard to the Chamber of Reflexion and Initiation and the Judeo-Christian influence. We also find there the theological and cardinal virtues. Thus, the Christian origin of Freemasonry is obvious. In addition, in the ritual, the reference to God, Great Architect of the Universe, the use of the open Bible in the Prologue of Saint John, the Chair of Solomon where the Worshipful Master sits, etc. reinforce the links between Freemasonry and the Judeo-Christian essence.

But what do the Cardinal and theological virtues mean for a Freemason who is a member of a regular Lodge, that is to say recognized by the United Grand Lodge of England?

In the High Grades of the AASR, we can also find there in particular elements drawn from the Old Testament. First, we find the same theological Virtues as in the Christian Church, then the cardinal virtues present in the Old Testament, as well as numerous references to the Old Testament.

In order to show the Judeo-Christian essence of Freemasonry, here are the most important Bible sources that we can find in the rituals of the first three degrees of Freemasonry:

Genesis 1 ; 1-3 (the creation) and 1 ;16 (Greater and lesser Lights – Used in Freemasonry : the Apprentices have lesser light)

Genesis 4 ; 20-22 (Tubalcain – is a password in Freemasonry)

Genesis 28 ; 7-22 (Jacob's ladder present in many Tracing boards of the first degree)

II Chronicles 3 ;6 (Temple built on Mount Moriah, to be found in many Tracing Boards)

Ruth 2 ;4 (Ruth and Boaz) – Ruth 4 ; 7-8 (Boaz)

I King 7 ; 21 (Pillar named Boaz to be found in Freemasonry)

II Chronicles 3 ; 17 (Pillar Boaz)

I Kings 1 ; 28-53 (Appoints Solomon as king – symbolically, the W^oM^o represents King Solomon)

Psalms 133 (Brethren dwell in unity)

Psalms 103 ; 12-17 (Several Masonic references)

Psalms 69 ; 2 (Shibboleth = fall of water, used in masonry)

Psalms 122 (Prayer for Jerusalem used in the ritual of Installation of the W^oM^o)

I Kings 5 ; 12 (Alliance with King Hiram)

I Kings 10 ; 6-10 (Visit of Queen of Sheba (used in the ritual of Installation of the W^oM^o)

II Chronicles 3 (Solomon builds the Temple – the Temple is represented by the Tracing Board)

Acts 7 ; 47 (Solomon built the Temple)

I Kings 3 ; 16-28 and 30 (Solomon's wisdom – used in the ritual of Installation of the W^oM^o - Used as the wisdom of the W^oM^o throning at the East in the Lodge – Cardinale virtues used in Freemasonry)

Proverbs 15 ; 33 (Wisdom and humility)

Proverbs 22 ; 28 (Concerning Landmarks in Freemasonry)

Proverbs 30 ; 8-9 (concerning Hiram Abif's prayer used in the third degree in Freemasonry)

Ecclesiastes 12 ; 13 (concerning the whole duty of man)

I Kings 7 ; 12-14 (speaking about Hiram Abif and his skills – used in the third degree)

II Chronicles 2 ; 7-13 and 14 (King Solomon requests a Master Craftsman – Hiram Abif is named – Skills concerning Hiram Abif)

II Kings 25 (about Captain of the Guard – used in Freemasonry)

II Kings 12 ; 7-15 (used in Freemasonry : Masons paid for repairs)

II Kings 22 ; 4-7 (used in freemasonry : Masons trusted with money)

I Kings 6 and 7 (Description of the Temple – used in the Tracing Board – Disposition and ornamentation of the Lodge)

I Kings 6 ; 7-10 (Tools forbidden in the Temple)

Exodus 20 ; 25 (Metal tools on stone forbidden)
I Chronicles 9 ; 10 (Priest called Jachin)
II Chronicles 3 ; 15-17 (Speaking about size and names – used in Freemasonry)
I Kings 7 ; 21 (One pillar called Jachin – used in Freemasonry)
II Chronicles 3 ; 17 (The pillar called Jachin)
Leviticus 2 ; 13 (the use of salt in offerings – used for the Consecration of Lodges)
Luke 11 ; 31 (Jesus speaking about the visit of the Queen of Sheba – This visit is used during the Installation of the W^oM^o)
Isaiah 44 ; 13 (Measuring rule, and compass – Working tools in Freemasonry)
Amos 7 ; 7-9 (the Plumb line – used in Freemasonry and during the Installation of the W^oM^o)
Ezekiel 40 ; 22-26 (The seven steps to the Temple – Seven march in Freemasonry – seven steps of the Master mason – Often in the Tracing Board of the third degree)
Matthew 5 ; 24 (Reconciliation to thy brother – a value in Freemasonry and used during the Initiation after having the Light and looking at his enemy behind him)
John 1 ; 4-5 (the Word was God – Bible open to John with the Compass and the Square above the Compass in the First Degree)
I John 1 ; 7 (Walk in the light)
I John 4 ; 7 (Let us love one another – also credo in Freemasonry)
Hebrews 11 ; 6 (About faith and hope – Also concerning the Theological Virtues in Freemasonry)
Hebrews 13 ; 6 (Brotherly love – Installation Ceremony of the W^oM^o)
Revelation 21 ; 1-2 (Beauty of the New Jerusalem – Represented in several Tracing Boards)
I Corinthians 13 ; 13 (Concerning Faith, Hope and Charity)
Romans 12 ; 10 (About Brotherly love – used at the First degree : question before passing)
I Thessalonians 4 ; 9 (About Brotherly love)

Sources :

Bible, Louis Segond
Archives of Lodges, FNGL
Archives of Lodges, SGLH
M. Neville, 2012, Sacred Secrets, Freemasonry, The Bible and the christian faith. The History press.

The Theological Virtues, as in Christianity, are as follows:

- Faith (Faith in God, strength that vivifies hope, belief in divine truths)
- Hope (Hope to progress, to get closer to the Divine Light, hope of salvation and hope in divine grace)

- Charity (manifestation of brotherly love)

The Cardinal Virtues are quoted in the Old Testament Wisdom of Solomon

Temperance is the cardinal virtue "which moderates passions and desires" (Littre)

Prudence is the symbol of knowledge of the Past and of Experience.

Raphael represents the cardinal virtue of Prudence with two faces: in front of that of a young woman who scrutinizes herself in a mirror. It is the symbol of daily prudence. At the back, the old man who symbolizes the knowledge of the past and the experience that slowly acquires over time. This double face implies sincere self-knowledge.

On this subject, we could recall the words of Saint Paul in the first epistle to the Corinthians: "For we see, now, in a mirror, in a riddle, but then (in the other world), it will be face to face. Now I know in a partial way; but afterwards, I will know as I will be known. (1 Cor 13,12).

Justice is the cardinal virtue representing the moral theology of the Catholic Church. In Freemasonry, it is impartiality and fairness in decision-making.

Strength is the cardinal virtue that ensures constancy of mind in difficulties and will and perseverance in pursuit. In Christian esotericism, this force manifests itself in the search for the good. Strength also helps us face our fears and moderate our audacity. It is also the strength of the soul of the Christian.

We can recall Psalm 117 speaking of strength:

"My strength and my song is the Lord; he is salvation for me".

Note: you can find a copy of the Ancient Scottish Ritual accepted of the first degree of the Worshipful Lodge Les Vrais Amis, N° 51, AASR, RGLB and the Worshipful Lodge J.J. Pershing, nr 307 , Maastricht, Californian rite, Grootoosten der Nederlanden.

In Freemasonry, it is a spiritual and non-operative alchemy.

Spiritual alchemy is the speculative branch of alchemy that does not claim to transform lead into gold, but consists in transforming the individual himself, in particular his psyche.

Spiritual alchemy is part of the hermetic tradition in the sense that it is a method that aims to awaken our true being. The goal is to discover our authenticity by stripping ourselves of all the masks that conceal who we really are. This is why in Freemasonry, the Brothers are asked to leave their "metals at the door of the Temple".

We can also define spiritual alchemy as a discipline between philosophy, metaphysics and psychology. Self-improvement in Masonry begins with knowledge of oneself, of one's weaknesses (passions, inclinations, etc.) and, through introspection, the will to change, to improve. It is at this level that the concept of rebirth and purification can exist.

This journey leading to the desire for "purification" is possible by being penetrated with more light, hence the study of rituals, Apprentices, Followcrafts and Masters seminars. This is what justifies the 3 degrees of the Blue Lodge. The search for "Beauty, Brotherly Love, True, Good, Useful" is the "Royal Path to follow if we want to be "good Masons".

The goal is therefore to bring about a spiritual transmutation, that is to say an intimate and existential change. It is therefore trying to refocus on oneself and the cosmos, the goal being to find our true nature and to access the divine that is within us.

The rituals of Freemasonry contain many alchemical references which I will expand on further when discussing the Chamber of Reflexion.

Whether it is NUMBERS and their symbolism, the four elements EARTH – AIR – WATER – FIRE, the three principles SULFUR – SALT – MERCURY, the two seeds MOON and SUN, the Philosopher's Stone or V.I.T.R.I.O.L that the profanes discover in the Chamber of Reflexion, the influence of alchemy on Freemasonry is evident.

It is also the Biblical TRINITY of the Old Testament which is highlighted:

It is by Wisdom that the Eternal founded the Earth

It is by Intelligence that he established the Heavens

It is through Science that the abysses have opened up

And the clouds distil the dew

(Proverbs, Bible)

3.5. Main triangulation in Lodge

Triangulation is the necessary interactions of Brothers.

- It takes three people (Worshipful master – Junior Warden – Senior Warden) to light the 3 candles on the 3 little columns (Wisdom – Strength – Beauty), so to open and close the Works of the lodge. However, for a Lodge to open and function, the presence of 7 Brother Masters is required. In Masonic terms, we will say that the Lodge is directed by 3 Brothers (WM - JW - SW), the Lodge is enlightened by 5 Brothers (we add the Brother Secretary and the Brother Orator). The contribution of the Secretary enlightens by the correspondence and the minutes which he reads to the Brothers of the Lodge. The light of the Speaker lies in the fact that he is the guardian of the law of the Lodge and must know the general regulations of the Obedience and the particular regulations of the Lodge. The Speaker and the Secretary thus assisting the Worshipful Master in the East. The 2 Wardens assist the Worshipful Master to open and close the Lodge. It is also said that the Lodge is “Just and Perfect”, because it takes 7 Brother Masters to open and close a Lodge.
- The Worshipful Master – the Hospitaller – the Treasurer. Indeed, the treasurer is responsible for the financial management of the Lodge, and must inform the Worshipful Master, head of the Lodge. The Hospitaller has a relational task; he must worry about the health of his Brothers, sometimes even financially, if he is in distress and report the information to the Worshipful Master.

From then on, the Worshipful Master – Treasurer – Hospitaller triangulation will act to try to bring help, moral and emotional support to the Brother who is in need.

- Another triangulation in the Lodge is the interaction between the Worshipful Master – the Expert Brother – the Roofer Brother. Indeed, the Brother Couvreur remains motionless at the door of the Lodge and his role is to guard the Lodge and to check (tile) the person who wants to enter the Lodge. The Expert Brother can move at the request of the Worshipful Master in order to check who is on the parvis.

- Another triangulation is found in the East: the Worshipful Master – the Secretary – the Speaker. Indeed, for example, after the Opening of the Lodge by the Worshipful Master, the Junior Warden and the Senior Warden, the Brother secretary reads the correspondence and the Traced Board of the last Dress which will have to be approved by the Brothers Master of the Lodge, on the proposal of the Speaker. The action therefore takes place in the East. The Outline of the Past Outfit must be signed by the 3 actors of the triangle: Worshipful Master, Speaker and Secretary.
- I will talk about another important triangle. The ritual is said without reading, according to the Lodges. This ritual is alive thanks to 3 actors each having a mallet: Worshipful Master, Junior Warden and Senior Warden.
- Finally, to speak, no Brother of the two Columns “J” and “B” can take the floor to address Solomon (WM) directly. He must have the authorization of the Head of his Column (Senior Warden or Junior Warden).

Other triangulations exist in the Lodge, but I will not discuss them, since they are not the object of my research.

3.6.The Chamber of Reflexion and its symbols

The rough stone that the mason must cut must be none other than the philosopher's stone of the alchemists. This rough stone is ourselves. We have to square this stone to become better.

It is by cutting this rough stone that we will be able to perceive the Light that we will be able to vivify. This Light is knowledge, but also the divine Light which is in us, but which we must discover to make progress in masonry, that is to say progress allowing us to overcome our passions and direct us towards the Divine Light. .

This Light is only revealed to those who, through sincere inner work, have arrived at the perfect balance understanding that "Everything proceeds from Unity and everything tends towards this Unity".

Is also present, because essential to the alchemical process of training of the philosopher's stone, the alchemical ternary composed of Salt, Sulfur, and Mercury which together expresses the true balance, to which the candidate must tend in order to regenerate.

According to Oswald Wirth: "Hermetism traces the first origin of all things to a radiation that leaves simultaneously from everywhere: it is the infinite Light, the Aôr Ensoph of the Kabbalists. This creative Light emanates from a centre which is located nowhere, but which each being found within itself.

Considered in its omnipresent unity, this Centre is the source of all existence, of all thought and of all life. It manifests itself in beings as the focus of their expansive energy, which seems to relate to an internal fire, which would be maintained by what the alchemists call their SULFUR.

Now, the central ardour results for each being from a refraction within him of the ambient light, which is eager to penetrate the bodies and represents the influences which are exercised on them from without. This is MERCURY.

Thus the Light-Principle manifests itself in relation to beings under two opposite aspects: it converges towards their centre under the name of MERCURY, then it radiates from this radical focus as an emanation of SULFUR.

Mercury therefore alludes to what goes in and Sulfur to what goes out; but entry and exit suppose a stable container, which corresponds to what remains, in other words, to SALT".

Symbolically, then, Mercury is what deconstructs the ancient organizing system of the profane's life. While the Sulfur represents that which structures the new organizing system of the initiate, which results in an organized structure which can be called Salt. Do we not say, moreover, that Man is the Salt of the Earth?

In the Chamber of Relexion, it is the first stage of the alchemical transformation, this “Work in the Dark”, which we are told about.

Marguerite Yourcenar highlighted “L’Œuvre au Noir”.

God's speech to Adam is formulated as follows:

“I gave you neither face, nor place of your own, nor any gift of your own, O Adam, so that your face, your place, and your gifts, you will want them, conquer them and possess them by yourself. Nature encloses other species in laws established by me. But you bound by no bounds, by your own arbiter, into whose hands I have placed you, you define yourself. I placed you in the middle of the world, so that you could better contemplate what the world contains. I made you neither heavenly nor earthly, mortal or immortal, so that of yourself, freely, like a good painter or a skilful sculptor, you can achieve your own form.

Source :

Extract of « l’Oraison sur la Dignité de l’Homme », 1486, Jean Pic de la Mirandole.

The passage in the Chamber of Reflexion imposes on us silence and reflexion. The practice of this silence will allow us to gather our mind, to calm our thoughts and to open ourselves to try to detect the mystery which surrounds us. Silence promotes meditation.

This silence experienced in the Chamber of Reflexion will be repeated in other circumstances, such as during the Chain of Union where the Brothers hold hands, keeping silence.

This Chain of Union is also called "Lake of love", because it brings together all the BB° of the Lodge. This Chain also represents Masonic universality, as well as the Fraternity.

The Chamber of Reflexion enables inner listening.

Most of the initiatory death of the recipient is truly realized during his isolation in the Chamber of reflexion. There he sees symbols and objects including a skull that evokes death, and more precisely the vanity of the profane being passed by his existence. Man often spends his life appearing rather than "being".

He keeps “doing” while forgetting “to be”. His inclinations, his passions, his greed leads him to lie to himself. Above or beside this skull he discovers, he can read the alchemical motto V.I.T.R.I.O.L which means "Visit the interior of the Earth and, by rectifying, you will find the hidden Stone".

The Chamber of Reflexion invites the candidate to descend deep within himself, into his own hell below the level of the earth, in other words, his subconscious.

In the Chamber of reflexion, the EARTH stage symbolizes carnal, emotional and intellectual death. It is a place of possible transmutation of the candidate, where spiritual alchemy does its work by slowly beginning to permeate his mind.

Light is born from darkness, from the work accomplished at the rhythm of the inner being which, slowly, will find the light. The purpose of the initiatory death at the grade of Apprentice is also the death of "appearance and the rebirth of "being".

Source :

Archives of different works of Lodges (Symbolic Grand Lodge of Hungary
Archives, Regular Grand Lodge of Belgium
Archives, French National Grand Lodge
Archives, Grootoosten der Nederlanden

The Chamber of Reflexion is a must for anyone who wants to become a Freemason. Once the Profanes have been admitted following the votes of the Master masons of the Lodge, the Initiation ceremony takes place.

The Chamber of Reflexion is therefore the starting point of the symbolic journey of each Freemason. This quarantine also forces him to think about why he wants to become a Mason. When he is in the Chamber of Reflexion, he is also asked to write his "philosophical testament".

He has to answer three written questions:

- What are man's duties to God?
- What are the duties of man towards himself?
- What are the duties of man towards humanity?

The passage in the Chamber of Reflexion is therefore a journey also called "the test of the earth" because each candidate buries himself there, dies to his profane life and is reborn in the Initiation.

After the passage in the Chamber of Reflexion, he will pass three more tests called "three journeys".
These three journeys also recall the alchemical values :
The water - The air - The fire.

True initiation is an internal and individual process, for no one can transform a man except himself.

The decor of a Chamber of Reflexion may vary according to the Rites. What do we find in a Chamber of Reflexion in the French Lodges with French rites, modern Belgian, ancient Scottish and accepted?

Sources :

Archives of different Lodges (Grande Loge Régulière de Belgique,
Magyarországi SZimbolikus Nagy Páholy,
Grande Loge Nationale française, der Großloge
Der Alten Freien und Angenommenen Maurer von Deutschland, Grootoosten der Nederlanden,
Grande Oriente do Brasil,
Scottish Rite House of The Temple Washington, DC,
Freemasons' Hall, London GB).

Here is a list of the elements with their symbolism concerning the Chamber of Reflexion :

SKULL

The symbolic dimension of the skull in Freemasonry is very meaningful.

The human skull symbolizes physical death, the mortality of Man.

It is the seat of consciousness and the nest of reflexion.

The skull calls for humility.

In the Chamber of Réflexion, it symbolizes the death of the profane who will be reborn through initiation.

THE MIRROR

The mirror in Freemasonry signifies the search for self-knowledge.

Alone in front of himself, the future Apprentice-Mason cannot lie. The mirror acts as a mechanism to trigger inner reflexions, even meditative states.

He is the master to whom we can never lie. The mirror reveals us as we really are. He tells us: “I am your judge”.

HOURGLASS

The hourglass of the Chamber of Reflexion represents the passage and the mark of time. The flowing grains of sand suggest the irreversible nature of passing time and the limited duration of earthly existence.

It therefore symbolizes the incessant rhythms of birth, life and death.

To turn over the hourglass is to offer yourself a new time of life.

THE FALSE

Beyond the agricultural tool, the scythe also symbolizes death. It refers to the image of the Grim Reaper, born following the devastation caused by the Black Death.

But beyond this common sense, it should remind you of the idea of rebirth. Because after the harvest, the harvest of the grain will allow the renewal, the following season.

It also induces through its movement the notion of equality and equity.

ROOSTER

The rooster in Freemasonry is the symbol of the dawn that comes after darkness.

In addition, its regular song in the morning makes it a symbol of vigilance and perseverance. It means the light of day. Its song is a call to work.

He is the herald of light and the symbol of reviving life. He warns men of the end of profane darkness.

THE BREAD

The symbolism of bread in Freemasonry refers to the notion of transformation.

It is the transformation of the vegetable, by the scythe and the fire, into a transformed form of energy which sustains life.

This change is achieved through human application, through our skills. It is therefore also the symbol of work.

THE WATER

Water is the source of all life in many traditions. It is the vehicle of physical and psychic energy (tears, blood, sexual fluids). It is therefore a symbol of life, of fertilization.

In Greco-Roman mythology, it is also the vector of our path from life to death since the deceased has the obligation to cross the Styx River.

In the Judeo-Christian tradition it is a symbol of purification, of renewal, notably through baptism.

These three notions: life, passage and renewals are the very essence of our experience in the Chamber of Reflexion.

SALT, SULFUR AND MERCURY

The three alchemical principles salt, sulfur and mercury are present in the Chamber of Reflexion.

These three elements refer to the Great Alchemical Work, namely the realization of the philosopher's stone, capable of transmuting metals. The alchemical tradition wants all metals to be permanently in the maturation phase to become the perfect metal: gold. Alchemy seeks to accelerate this process. I am certain that the parallel with the Masonic initiatory path seems obvious to you.

THE CANDLE

In the Chamber of Reflexion candles symbolizes light, self-knowledge and knowledge of things.

In this dark room, the light of the candle will gradually take up more and more space in contrast to the dominant darkness. It represents the quest for being and the path to oneself.

MASONIC SENTENCES

Various formulas and writing decorate the Chamber of reflexion. One of them in particular requires a brief development. The following are, I think, self-explanatory.

VITRIOL. or V.I.T.R.I.O.L.U.M.

V.I.T.R.I.O.L., formula of alchemical inspiration, is a Latin acronym: Visita Interiora Terrae Rectificando Invenies Occultum Lapidem. It means: "Visit the interior of the Earth and, by rectifying, you will find the hidden stone."

It is an invitation to dive into oneself. This injunction refers to the test of the earth, but also to the Masonic work of the apprentice strictly speaking: the work of rough stone. The link to be made with the philosopher's stone is obvious here.

Here are other sentences that can be read in the Lodges in France and Belgium on the walls of the Chamber of Reflexion:

- If curiosity led you here, leave.
- If your soul feels dread, go no further.
- If you care about human distinctions, get out. We don't know any
- Know thyself.
- If you lie, you will be exposed.
- To make better use of your life, think about death.
- Etc.

Going through the Chamber of Reflexion is also a better place for contemplation and introspection involving, with the initiation ceremony, tactile, visual, auditory, olfactory and gustatory impressions. Indeed, if he has his eyes open in the Chamber of Reflexion, to see what surrounds him, he is blindfolded in the Lodge during the three trips, until the blindfold is removed to receive the light. So during the three trips, the auditory sense will be very much in request.

The olfactory sense will be activated by the lit candles; the tactile sense will be activated by the touches of the Apprentice, the guided driving during the three journeys, etc.

The sense of taste will be activated when he drinks the "Cup of Bitterness" during the initiation process. This drink he drank is very alcoholic.

It is a closed and dark place, often painted or draped in black. No window. Often the only light you can get there is that of a single candle. A table and a stool (or a chair) are the only furniture in the

room. This table is decorated with a human skull, sometimes a few bones, a piece of bread, a flask of water, an hourglass, a mirror and other symbolic objects taken from the alchemical tradition.

Sentences, called “sentences”, decorate the walls of the room. These sentences are invitations to introspection, warnings. They probably did not leave you indifferent...

Freemasonry, which is interested in the transformation of man by working on himself, very naturally took up these alchemical symbols. The concrete tools used by the alchemists then became tools which allow the Freemason to improve, to pass from base metal to precious metal, from rough stone to cut stone. These are the symbols you found in the Chamber of Thought.

If during the Initiation to the first degree, the candidate is required to undergo the tests of water, air and fire, there is a 4th test but which is in fact the first, which is called "the 'test of the earth' and which consists precisely in spending a few moments in the Chamber of Reflexion and living there, most often unconsciously, an alchemical transmutation.

For Freemasons, this is the first step in the learning process that BB° must go through. It is in the Lodge that the Masons work to try to transmute their metals (that is to say their passions, their faults, in order to be able to participate as justly as possible in the construction of the Great Temple of Humanity. Concretely, it is a question of initiating the transmutation of the old man into a new man.

How do Freemasons participate in the construction of the Great Temple of Humanity?

By giving the example of fraternity, of love of the neighbour, by trying to improve.

This is where the cardinal virtues (Justice, Force, temperance, patience) and theological (faith, hope, charity) are grafted into Masonic life.

The Freemason must try to behave as a Freemason both in his Lodge and in Secular life.

The light is of the Divine essence for regular Freemasons who are the only ones recognized by the Universal Mother Lodge, which is the United Grand Lodge of England.

The symbols, like all Masonic symbols, do not have only one possible interpretation: the symbols are polysemic.

To this must be added an important symbolism in Freemasonry:

The twenty-four-inch gauge, the common gavel and the chisel all are the working Tools of an Entered Apprentice. They shape the rough stones of the future building.

In the AASR ritual, symbolically, the twenty-four-inch gauge teaches us how to use time :

- part in prayer to the Great Architect of the Universe
- part in caring for your neighbour
- part for yourself, particularly as it relates to your family, your work and your recreation.

Thus according to the AASR ritual and its meaning :

« Masonic life is a symbolic rough stone that needs to be shaped for the intended structure. The common gavel represents the voice of awareness, which is ever ready to warn us when we may tend to err. It reminds us with every knock to keep down all vain and unbecoming thoughts. The chisel points out the advantages of education and discipline. As the workman uses the chisel to give form to the shapeless mass of stone, so education transforms the ignorant person into a civilized being. »

Source :

W°L° Les Vrais Amis, Retinne, AASR, RGLB

W°L° Iris, Liège, AASR, RGLB

Viviane STARCK – L'allégorie alchimique dans la loge symbolique du R.E.A.A. Éditions de la Hutte, Valence d'Albigeois 2013

Percy John HARVEY – Le Cabinet de Réflexion. Un voyage intérieur.

Collection Bibliothèque de la Franc-Maçonnerie, Éditions Dervy, Paris 2010.

3.7.Tracing board concerning the Chamber of Reflexion

Here is a Tracing board concerning the Chamber of Reflexion (Worshipful Lodge “Les Vrais Amis, N° 51, RGLB)



Not all lodges have a Tracing board in the Chamber of Reflexion.

Detail of the "Revue trimestrielle", 12 January 2021
R.:L.: « Sérénité », 56, AASR 1802, East of Péruwelz, Belgium.



3.8.Explanation of the Ceremony of Initiation

The ceremony of initiation represents the birth of Man.

At birth we are all naked, without possessions. We need fully help and guidance of others until we reach some maturity. Maturity comes when we are able to extend help to others. For example, a baby needs an unconditional love and help for all : to eat, to drink,etc.

All of us, we were confronted with the following question : **“what’s happening with me?”... “Is it my right way?” ... “Do I feel anything?”**

This challenge of initiation is, of course, symbolic and is intimate to us; it’s an important moment, an engagement in something serious and solemn. Three things are important before initiation. The entered apprentice must be able to answer the following questions :

“Are you free”? Meaning of any bondage.

“Are you of good character”? without what real fraternity is impossible; that also means to be worthy

“Are you honest”? Meaning that you are trustworthy and that you are for the just and the good.

Another following important question is :

"In all cases of difficulty and danger, in whom do you put your trust"?

The answer is :

"In God" for the Christian or "In the name of Allah" for the Moslem or, in other words, appropriate to the religion of the candidate.

Anyway, the Supreme Being of all denominations is referred to as the Great Architect of the Universe.

The candidate goes to the Chamber of Reflexion before to be introducing in the Lodge wearing a blindfold representing the darkness before birth. Birth is the initiation giving the Light.

According to the AASR ritual, when the candidate enters in the Lodge *“the naked heel and the slipshod are because the ground is consecrated and the knee is bare so that there is nothing between it and the Earth when the Obligation is taken. The trouser leg is also rolled up to demonstrate the candidate is*

a free man, bearing no marks of a leg iron. The Left Breast is made bare so that the points of both the dagger and the compasses can be felt next to the heart and also to prove that the candidate is not female”.

Once the candidate has undergone the initiation, after the three Masonic journeys of initiation including the Masonic ordeals of water, air, and fire, he takes his solemn obligation and his oath to the East, on the three great lights of Freemasonry (Book of the sacred law which is the Bible, the square and the compass), he also swears loyalty to the Order.

The candidate is made a Freemason in the body of a Lodge "just, perfect and regular". The meaning of this is important.

Just because the Volume of the Sacred Law was open on the Master's pedestal

Perfect because there were seven or more regularly made Freemasons in attendance

Regular because the Lodge has a Warrant from the United Grand Lodge of England, which gives authority to perform the ceremony.

Besides, the AASR ritual says:

“3 directs it, 5 enlightens it and 7 makes it right and perfect”

Meaning of this :

3 are the Worshipful master, the Senior Warden and the Junior Warden directing the Lodge.

5 enlightens it : the East with the W^oM^o, the Secretary and the Orator + the Senior Warden and the Junior Warden.

7 Master masons can open a regular Lodge.

Another Meaning :

3: Because there were three Great Masons employed in the construction of the Temple (Solomon – Hiram of Tyre and Hiram Abif, in Masonry represented by the W^oM^o, the S^oW^o and the J^oW^o)

5: Because all men have 5 senses

7: Because there are 7 liberal sciences

Source :

Instruction, First Degree AASR, SCPLB, 1811

Archives of Lodge, W°L° François-Charles de Velbrück, AASR, “Ephémérides”.

P. Noël, 2006, Guide des Maçons écossais à Edinbourg – Genèse des Grades Bleus du REAA, éd. A L’Orient, GOF, France – www.alorien.com

Loge nationale de recherché Villard de Honnecourt, 1987, GLNF

The senior warden takes care of the fellow crafts and the junior warden takes care of the apprentices.

In the appendix, you will also find details in the ritual of the Grand Lodge of Nevada – the ritual of the Modern Belgian ritual of the Worshipful Lodge, Les Vrais Amis, n° 38, RGLB - the ritual of the Grand Lodge of India, Freemason's Hall, Janpath, New Delhi.

3.9.Main symbolic tools used in Freemasonry

At the first degree of Apprentice, most of the symbols are found in the Tracing Board.

Here are two Tracing boards at the Apprentice degree:



Private collection



W°L° “Le Carré Long”, Charleroi, Belgian Modern Rite, RGLB.

We can cite tools and elements to be found in the Lodge :

The sun and the moon

The Starry Vault with stars

The stalls of the worshipful master, the Junior warden and the Senior warden.

Columns J (meaning Jachin) and B (Boaz)

The lake of love or universal chain represented by a rope with intertwining.

The mosaic pavement

Square and Compass

The volume of the Sacred Law on an altar (Bible).

Note that in some lodges, you can find the Koran and the Torah.

The letter "G" meaning "God" or "geometry" (present in the Lodge, but which concerns the second Masonic degree

The trowel

The level with the plumb line

Apprentice chisel and mallet for cutting rough stone

The Worshipful master's bullet

The cubic stone (in some lodges this will be a pointed cubic stone).

The mallet of the W^oM^o, that of the Junior warden and that of the senior warden.

The luminous Delta (triangle with the "Yod" in the centre or a triangle with an eye in the centre.

The flaming sword (with ripples) for the W^oM^o.

Swords for the Brethren.

The Deacon's staff.

The candles

The Charter of the Lodge issued by the Grand Lodge (Lodges work under the auspices of a Grand Lodge)

The symbols in the Chamber of Reflexion

Sources :

W^oL^o Les Vrais Amis, Retinne, RGLB, AASSR

W°L° La Lumière des Ardennes, Forrières, RGLB
W°L° Les Sept Piliers, Liège, RGLB
W°L° Egyenlőség, Budapest, SGLH
W°L° France, Budapest, SGLH
W°L° Allegiance, Brussels, GLS
W°L° Trias Charlemagne, Aachen, der Großloge der Alten Freien und Angenommenen Maurer von Deutschland (GAFAMD)
W°L° Amphion, FNGL, Paris

3.10.Rites and rituals

The purpose of my research not being the study of the different Rites, I will limit myself to quoting them.

Depending on the country, the rites mentioned are more or less frequently used. In France, for example, the ancient and accepted Scottish Rite is the most widely used.

Each Rite has its own ritual.

Here are the main rituals:

Ancient and Accepted Scottish Rite
Rectified Scottish Rite
Belgian Modern Rite
Adonhiramic Rite (Grande Oriente do Brasil)
Philosophical Scottish Rite
Californian Rite
Ancient French Rite
Modern French Rite
Belgian modern rite
Rite Schroeder
Memphis and Misraim Rite
Forest Rite
Swedish Rite
Hungarian Rite
Emulation rite
Californian Rite

New York Rite

German ritual

Turkish rite

German Rite

Swedenborg Rite

Early sottish rite

In Belgium, the Regular Grand Lodge of Belgium, recognized as "regular" by the United Grand Lodge of England, has the particularity of having 61 lodges which work with many different rituals and in different languages.

Here are the rites practiced in Belgium in the Lodges dependent on the RGLB:

The regular Grand Lodge of Belgium practises ten rites on the first three degrees of apprentices, companion and master:

- Ancient and accepted Scottish rite,
- Rectified Scottish Rite,
- Philosophical Scottish Rite,
- French ritual,
- Modern rite,
- Rite of New York,
- Californian Rite,
- German ritual,
- Turkish rite,
- Rite emulation,

“The GLRB is integrated within the most represented Freemasonry, which currently has some 2.5 million members worldwide. As such, the GLRB maintains relationships (meaning its members to visit each other and may participate in joint ritual meetings) with 151 regular Grand Lodges around the world. It should be noted that per country, only one grand lodge can be recognized as a regular. A second grand lodge may be recognized as regular in the same territory provided that the senior regular grand lodge in that territory agrees. In addition, with the agreement of the GLRB, two lodges dependent on the Scottish constitution (Grand Lodge of Scotland) meet on Belgian territory:

- *The R.L. Wellington nr 1385,*
- *The R.L. Allegiance nr 1465 »*

Sources :

W°L° Les Sept Piliers, n°38, Modern rite, RGLB
W°L° Les Vrais Amis, n° 51, AASR, RGLB
W°L° France, n° 9, Budapest, SGLH,
W°L° François-Charles de Velbrück, n° 16, AASR, RGLB
RGLB, Archives
W°L° Allegiance, Brussels, Grand Lodge of Scotland
Three Tracing boards, Ferenc Sebök.

3.11.The Tracing board in the Lodge

The place of the Tracing board is in the Center of the Lodge, on the ground between the three columns decorated with a candle. The Tracing board represents the Temple of Solomon in Jerusalem.

The columns that surround the tracing board are called:

Wisdom, which is in the East

Force that lies to the south

Beauty, which lies to the North

The “wisdom” represents the Worshipful master, the “Strength” represents the Senior Warden and the “Beauty” represents the Junior Warden. Learners sit in the North because they perceive only a dim light; they still have a lot to learn. The fellow crafts sit in the South, because they are more enlightened. The full light is in the East where sits the Worshipful master who sits on the throne of Solomon.

This Tracing board contains all the symbols that the Apprentices will have to learn.

They must also include all the accessories that decorate the Lodge.

Some Tracing boards are special like that of the W°L° Les Vrais Amis, n° 51, RGLB.

Indeed, on this Tracing board, we can perceive the Sephirot, which further underlines the Judeo-Christian origin of Freemasonry.

3.12.Conclusion

Freemasonry is a great Institution of Brotherhood. Before 1717, Freemasonry was largely operative, becoming increasingly speculative, where the tools of stonemasons became symbolic tools for modern masons.

The Apprentice Degree is rich in symbolic values. This degree allows the entry of the profane into Freemasonry, thanks to initiation. This initiation also involves an alchemical dimension, as we have seen with the Chamber of Reflexion, the symbolic tools present in the Chamber of Reflexion and in the Lodge, on the Tracing board.

The passage of the candidate through the tests of EARTH, WATER, AIR and FIRE, the symbolism of "VITRIOL" further underlines the alchemical presence in Freemasonry.

However, the work in Freemasonry is done to the Glory of the Great Architect of the Universe, with the Volume of the Sacred Laws (Bible open to the Prologue of John, the square and the compass.

The credo has a mystical dimension: FAITH – HOPE – CHARITY (theological virtues).

The cardinal values TEMPERANCE - PRUDENCE - JUSTICE - FORCE are values developed by the ancient Greeks, but which are also linked to the Wisdom of Solomon (Old Testament). The roots of Freemasonry are also Christian.

The entered Apprentice will have to learn a large number of Masonic symbols with the help of the Junior Warden, but also in contact with the Brothers. It is as he learns that he will practice love and Brotherhood in a "space-time", where time no longer counts and where the spiritual takes on a sacred dimension that he will be able to improve, make progress in masonry and walk towards the light.

The origin of Freemasonry is Judeo-Christian. The rituals also contain alchemical and kabbalistic elements. Apprentice degree is a rebirth to profane becoming Freemason. Spirituality is important in Freemasonry. Masonic regularity is based on "Landmarks", ancient usages characterizing its "regularity" required by the mother Lodge which is the United Grand Lodge of England.

Chapter 4

4.1.Masonic tradition and values

Regular Freemasonry respects the Landmarks and ancient usages. Anderson's Constitutions are a reference. Freemasonry is an Initiatory Order which transmits its initiation in several stages. In the Blue Lodge, in three degrees: Apprentice – Follow craft – Master, because Freemasonry considers that the Truth is acquired by gradual teaching.

Masonic initiation is finished when the Freemason reaches the degree of Master Mason. We also speak of "Grades" instead of degrees: "Grade" has a military origin, probably from the military lodges, very numerous under the "Ancien Regime" and under the Empire in France.

In all rites, in all countries, these three grades exist with the same words and signs of recognition. It is therefore a universal system. But there are also other Masonic entities called "Sides degrees". At AASR, the "High Grades" go up to 33° degree as already said before.

To be a member of these "high grades", it is mandatory to be a member of a so-called "blue" Lodge. At the AASR, the "high grades" are divided into three Masonic bodies: the Lodge of Perfection which goes from 4° to 14° - The Chapter which goes from 15° to 18° - The Areopagus, which goes from 19° to 30°. Beyond 30° called Chevalier Kadosh, there are 3 "administrative" degrees ranging from 31° to 33°. We can consider the "high grades" as a deepening of the mastery.

The English call the system of "high grades" the Side-Masonry or Side degree.

Thus, alongside the High-Grades of the AASR, there will be other "Side Degrees."

Source :

Archives, Lodge Les Sept Piliers, RGLB
Archives, Lodge Les Vrais Amis, RGLB
Archives, Loge Amphion, FNGL
Constitutions of the Supreme Council for Belgium

Here is a pyramid of Freemasonry with the Blue Lodge and the Side degrees :

https://fr.wikipedia.org/wiki/Grade_ma%C3%A7onnique#/media/Fichier:Freemasons_structure.jpg

In France or Belgium, for example, an Apprentice will have to wait a minimum of 1 to 3 years before passing Followcraft. He will still have to wait about 2 years before becoming a Master Mason.

In other countries like the USA, a layman can become a Master in less than a year.

There is theoretically no "rhythm" to pass from one degree to another, however, a good knowledge of the rituals, the Masonic symbolism of the functioning of the Lodge, the function of the officers, etc. are important things to know to become a Master Mason.

Apart from the "ancient and accepted Scottish Rite", the most practiced in Europe and in the world, there are other rites practiced, as we have seen previously.

Here are three other Rites of which I will present the essential elements:

The Traditional French Rite

The Traditional French Rite has 7 degrees.

It was created in 1786 by the Grand General Chapter. This rite revolves around the symbolism of the Rose+Croix. It is often practiced in the Grand Orient of France.

However, be careful not to confuse it with the modern French Rite, also known as the "French Rite of Groussier", which is a very modified variant of the first 3 degrees of this rite.

Blue Lodges

Apprentice

Companion

Master

First Order of Rose+Croix

Chosen Master

Second Order of Rose+Croix

Scottish Master

Third Order of Rose+Croix

Knight Rose+Croix

Rose+Cross

Sovereign Prince Rose+Croix

The Emulation Rite

This rite is the one officially practiced by the United Grand Lodge of England. There are no “high grades” stemming from this rite. Nevertheless, many are the Freemasons of this rite who belong to a chapter of Royal Arch.

The two “rites” complement each other harmoniously and many people believe that the degrees of the Royal Arch are the “high degrees” of the Emulation Rite. We have therefore decided to present both to you.

The Emulation Rite concerns only the Blue Lodges:

Apprentice
Companion
Master

The Royal Arch Rite concerns the "Royal Arch Chapters" where we find the following degrees:

Brand Mason
Past Master
Very Excellent Master
Holy Royal Arch

The Rectified Scottish Rite

The Rectified Scottish Rite is a rite very inspired by Templar chivalry. He was born in 1778 in Lyon, France. We find at its origin the German rite called the “Strict Templar Observance”.

This rite is mainly practiced in France by the "Grande Loge Traditionnelle et Symbolique Opéra." This rite is also practiced in Belgium. It is also considered to be the "original rite" of the French National Grand Lodge.

Here are its degrees:

Blue Lodges

Apprentice
Companion
Master Mason

Fourth degree

Scottish Master of Saint Andrew

Inner Order

Novice Squire
Beneficent Knight of the Holy City

Degrees not practiced

Professed

Grand Professed

The Rectified Scottish Rite is very christian and chivalrous.

Source :

Conférence publique prononcée le 20 janvier 2001 en l'Hôtel de la Grande Loge de France, dans le cadre du Cercle "Condorcet-Brossolette".

The Secret Tradition in Freemasonry, Arthur Edward WAITE, Renman Limited, London, 1911.

Archives of the W°L° Les Sept Piliers, n° 38, RGLB (Archives)

W°L° Les Vrais Amis, n° 51, RGLB (Archives)

W°L° Saint-Charles de la Parfaite Harmonie, Bouillon, RGLB (Archives)

« Kelet » revues, Symbolic Grand Lodge of Hungary

4.2. Meaning of 3-5-7 and the officers of the Lodge

Reading the ritual of the first degree of the Modern Rite, RGLB, we can read the following words :

“3 direct it, 5 enlighten it and 7 make it right and perfect”

What the ritual says exactly and what does it mean ?

Here is an expert of the ritual : (Q = question ; A = Answer)

« Q: Where were you received Mason?

A: In a just and perfect lodge.

Q: What is required for a lodge to be just and perfect?

A: Three direct it, five illuminate it, and seven makes it right and perfect.

Q: Explain this answer.

A: The three are the Revered master and the two Wardens. These Officers with the Speaker and the Secretary are the five lights of the lodge. But it is necessary that at least seven members of the Lodge be united in order to be able to carry out regular initiations. Of these seven, at least three must have the rank of Master and two, the rank of Follow Craft. »

It is obvious that the first thing to do is to look for the particularities of the numbers 3 - 5 - 7.

First, the sequence 3 - 5 - 7 shows a progression by 2, which suggests other 9, 11 etc.

This is an even progression over odd primes.

Symbolism of 3:

Three run the Lodge.

Traditionally the 3 represents the W^oM^o, the S^oW^o and the J^oW^o which each has a mallet to lead the Lodge. In the modern rite, in the first degree, each of the waters also has a candle at their stall.

If the W^oM^o directs the whole Lodge, he is helped by his two Wardens (S^oW^o and J^oW^o) who respectively direct the two Columns: that of the North is directed by the J^oW^o, that of the South is led by the S^oW^o.

The three forms a main directional triangle.

Here is an extract from the revealing ritual of the direction of work in the Lodge:

« *Q: F\ Second Warden Where is your place in the Lodge?*

A: At Noon Worshipful Master.

Q: Why are you placed like this?

A: To better observe the Sun at its meridian, ...

Q: F\ First Warden Where is your place in the Lodge?

A: To the West Worshipful Master.

Q: Why are you placed like this?

A: As the sun sets in the West to close the quarry of the day,...

Q: F\ First Warden where is the Worshipful Master?

A: To the East Worshipful Master Master.

Q: Why my brother?

A: As the sun rises in the East to open the quarry of the day, so the Worshipful Master stands there to open the Lodge, direct it in its Works, and illumine it with his lights. »

Symbolism of 5 :

Five illuminate the Lodge.

To the first 3 Officers are added the Brother Secretary and the Brother Speaker. These two Officers, with the W^oM^o also represent a triangle: that of the East where the 3 work in synergy.

The Brother Secretary is the scribe who faithfully records what happens in the Lodge, under the direction of the W^oM^o. The Speaker, who must swear allegiance to the two Wardens, is the guardian of Masonic law. He is the only officer who can address the W^oM^o directly and who intervenes when he considers that the « Landmarks » are not respected, that the articles of the Constitution are not respected.

If 3 can rule the Lodge, why do 5 enlightens it?

For Brother Orator's Stall is exactly under the Sun and Brother Secretary's Stall is exactly under the Moon when looking at the location of these Brothers in the Lodge.

The Sun represents the divine reason which enlightens the intelligence, the Moon represents the imagination which clothes the ideas of an appropriate form, and the Master of the Lodge symbolizes the conscious principle which illuminates under the double influence of the Divine Reason (Sun) and imagination (Moon).

The Speaker the Sun of Justice, he who knows the Law, not that of men reduced to small regulations, but the divine Law in its various manifestations. This is why this position must be occupied by a former Worshipful Master, but that is another debate.

Its duty is to illuminate the gray areas that may arise.

The Secretary, like the Moon, reflects in these writings all the activities of the Lodge. It brings the light of the past, that of memory which illuminates the path of the future.

According to the Masonic tradition, the 5 is the symbol of life, number of the creative activity of the Ternary expressed in the Binary ($5 = 3+2$).

Symbolism of 7 :

Seven makes the Lodge right and perfect.

If seven Brothers are not present, the Brothers cannot open the Lodge and hold a meeting.

If in the Lodges of the Modern Rite it takes at least 3 Brother Masters present and 3 Fellow Crafts, this means that the presence of two Apprentices is enough to open the Lodge and meet the condition for the Lodge to be fair and perfect.

However, in some Lodges and other Rites, the opening of the Lodge will require the presence of 7 Brother Masters.

The 7 can also say the following:

The life, the movement, is given by the Expert and the Master of Ceremonies who move, these transmit the light, where the Worshipful Master orders it.

According to the Masonic tradition, $5+2=7$ is the Septenary obtained by adding the Quinary and the Binary.

Thus 7 make it just and perfect.

7 is the cycle of life and for millennia has ruled our activities.

We can evoke the order of things in our world: 7 planets, 7 skies, the 7 colours of the rainbow, etc.

The addition of $3 + 5 + 7$ gives 15 which is the value of Yah, the first 2 letters of the sacred Tetragrammaton "hvhy", Yahweh, found in Alleluyah: praise the Lord.

15 is also reduced to the number 6 which evokes the completion of the creation of the world: the seventh day being the rest of God.

Message that has already been given to us, since we have a binary progression $3+2=5$ $5+2=7$ which lets us suppose the arrival of $7+2=9$ and with it the end of a cycle.

In turn the $6 + 9 = 15$ and this 15 is again reduced to 6. We discover an endless circle.

It is interesting to know that when Pilgrims go to Jerusalem and go up to the Temple of Jerusalem, they sing 15 Psalms (120 to 134) which all begin with "Song of the climbs".

Psalms 121 speaks of the tribe of "Iah" and of giving thanks in the name of Yahweh.

Psalms 133 is the one read at Lodge consecrations.

These prayers are to be compared with those of the Priests in Numbers 6; 24-26 where 3 - 5 and 7 words (in Hebrew) sound like this:

May the Lord bless you and protect you.

May the Lord make His face shine on you and be kind to you.

May the Lord turn His face towards you and grant you peace.

In addition, the Lodge is made up of 10 Officers breaking with the series of odd numbers. The arrangement in the Lodge of the 10 officers can be compared to the Sephirot.

If there are few Brothers present, the W^oM^o will ensure that the 3 Brothers who run the Lodge are Master Masons. It is also important that the Speaker, guardian of the Law of the Lodge is an experienced Master.

Here are the 10 Officers of the Modern Rite Lodge:

W°M° - S°W° - J°W° + Secretary – Orator

Expert – Master of Ceremonies

Treasurer – Hospitaller – Tyler

Treasurer and Hospitaller can very easily be absent. The Brother Expert, authorized to move without any authorization and especially because he is the only one who can pass from the sacred world to the profane world.

Source :

Ric Berman, PhD, FRHistS,
PM, Quatuor Coronati Lodge, # 2076
Editor & Compiler, 1723constitutions.com
Ossian Lang, History of Freemasonry in the State of New York (1922)
<https://www.1723constitutions.com/>
Archives Quatuor Coronati
Archives W°L° Les Sept Piliers, nr 38, East of Liège, RGLB
“Kelet”, Archives SGLH

4.3.Masonic values

First of all, you should know that Masons take an oath at the beginning of their Masonic journey.

Throughout their journey, when they go up in rank, they will have to take the same oath.

This oath has an essential element: to remain faithful to one's oaths and not to be perjured.

But there are important values for masons : to be honest, free and of good morals.

For Regular Masons (recognized by the United Grand Lodge of England which is my mother Lodge of all Lodges in the world)

Brotherhood is an important element that must weld the Brethren

There are also the theological Virtues: Hope, Faith, Charity

There are the Cardinal Virtues: Justice, Temperance, Strength, Patience.

To illustrate Masonic values, I am going to present an interesting document concerning the "Manifesto of Brothers" of the W°L° François-Charles de Velbrück, nR 16, East of Liège, AASR, RGLB, of February 26, 1980. This Manifesto was read during of the Consecration of the W°L° by the Regular Grand Lodge of Belgium.

This manifesto was printed in a limited edition of 250 copies. French and English version.

French version

*“Adore le Grand Architecte de l’Univers
Aime ton Prochain
Ne fais point le mal
Fais-le bien et laisse parler les hommes*

Ecoute toujours la voix de ta conscience

Soit le père des pauvres, chaque soupir que la dureté leur arrache augmentera le nombre de malédictions qui tomberont sur la tête.

*Aime les bons.
Plains les faibles.
Fuis les méchants, mais ne hais personne.*

Parle sobrement avec les grands, prudemment avec tes égaux, sincèrement avec les amis, doucement avec les petits et tendrement avec les pauvres.

*Ne flatte point ton frère, c’est une trahison.
Si ton frère te flatte, crains qu’il ne te corrompe.*

Si le Grand Architecte te donne un fils (une fille), remercie-le, mais tremble sur le dépôt qu’il te confie. Fais que jusqu’à 10 ans il te craigne, que jusqu’à 20, il t’aime et que jusqu’à la mort il te respecte.

Jusqu’à 10 ans soit son maître, jusqu’à 20, son père et jusqu’à la mort, son ami.

Pense à lui donner de bons principes, plutôt que de belles manières. Fais en sorte qu’il te doive une droiture éclairée et non pas une frivole élégance. Fais-le honnête homme plutôt qu’habile homme.

Lis et profite; vois et imite; réfléchis et travaille. Rapporte tout à l’utilité de tes frères, car c’est travailler pour toi-même.

Ne juge pas légèrement les actions des hommes; ne blâme pas et loue encore moins.

*Le vrai culte du Grand Architecte consiste dans les bonnes moeurs.
Fais donc le bien pour l’amour du bien lui-même.*

Tiens toujours ton âme dans un état pur pour paraître dignement devant le Grand Architecte qui est Dieu.

Respecte l’étranger voyageur et aide-le : sa personne est sacrée pour toi.

Evite les querelles, préviens les insultes et mets toujours la raison de ton côté.

Respecte les femmes, n'abuse jamais de leur faiblesse et meurs plutôt que les déshonorer.

Si tu rougis de ton état, c'est de l'orgueil.

Songe que ce n'est pas la place qui t'honore ou te dégrade, mais la façon dont tu l'exerces.

Sois content, partout, de tout et avec tout.

Réjouis-toi dans la justice; courrouce-toi contre l'iniquité, souffre sans te plaindre.

C'est au Grand Architecte de l'Univers, qui sonde les coeurs, à apprécier son Ouvrage”.

English version

“Adore the Great Architect of the Universe

Love thy neighbour

Do no harm

Do good and let the men speak

Always listen to the voice of your conscience

Be the father of the poor, each sigh that hardness tears from them will increase the number of curses that will fall on your head.

Love the good ones.

Pity the weak.

Flee from the wicked, but hate no one.

Speak soberly with the great, prudently with your equals, sincerely with friends, gently with the little ones and tenderly with the poor.

Don't flatter your brother, it's treason.

If your brother flatters you, fear that he will corrupt you.

If the Great Architect gives you a son (a daughter), thank him, but tremble over the trust he entrusts to you. Make him fear you until he is 10, love you until he is 20 and respect you until death.

Up to 10 years old be his master, up to 20, his father and until death, his friend.

Think of giving him good principles, rather than fine manners. Make sure that he owes you an enlightened uprightness and not a frivolous elegance. Make honest home rather than dress home.

Read and enjoy; see and imitate; think and work. Bring everything back to the usefulness of your brothers, because it is to work for yourself.

Do not judge men's actions lightly; do not blame and even less praise.

*The true worship of the Great Architect consists in good morals.
So do good for the sake of good itself.*

Always keep your soul in a pure state to appear worthy before the Great Architect who is God.

Respect the foreign traveller and help him: his person is sacred to you.

Avoid quarrels, prevent insults and always put reason on your side.

Respect women, never take advantage of their weakness and die rather than dishonour them.

If you blush at your state, it's pride.

Remember that it is not the place that honours you and degrades you, but the way you exercise it.

Be happy, everywhere, with everything and with everything.

Rejoice in righteousness; be angry with iniquity, suffer without complaining.

It is up to the Great Architect of the Universe, who probes the hearts, to appreciate his Work.”

Now, it is interesting to present the Masonic values presented by the “Grand Orient de Belgique”(GOB - Grand East of Belgium, GEB).

What are the main points concerning GOB-GEB’s values ?

The Grand East of Belgium considers itself to be a cosmopolitan and progressive institution. Its purpose is the search for truth and the improvement of Man and humanity.

Liberty, Equality, Fraternity and Tolerance are cornerstones. The Grand East poses no dogma and claims no dogma.

The Grand East of Belgium respects human rights, as well as democratically established laws and institutions.

The Lodges offer Freemasons the Masonic tradition (rites, rituals and symbols), as a means to better know themselves, and, therefore, to work harmoniously for social progress in a universal chain of Brothers.

Regarding values, we can also read the following in the declaration of the Grand East of Belgium:
“initiation and Masonic work are above all a personal and incommunicable experience. Discretion

presides over the work, the remarks made and the composition of the Lodges "... Further still, we can read the following:

"The Grand East of Belgium maintains close fraternal contact with other no dogmatic Obediences in Belgium and abroad. In Belgium as well as abroad, the Grand East of Belgium morally and materially supports a number of organizations and actions, linked or not to the Obedience, which defends the fundamental and humanist values of freedom, equality and fraternity. and who thus work to build a more tolerant world" ...

"In Masonry, a rite is considered to be a set of rules setting out in a distinct way the form and course of Masonic work. There are various rites practiced in the world" ... as we have seen previously.

According to Irène Mainguy - "The Masonic symbolism of the 3rd millennium", Dervy, Paris: "the rites make possible the inner work of each one: the symbols put into action serve as a support to open the understanding [...] the rites are, in some way kind, guides, in this adventurous race. They indicate and mark out the path to take without dispensing with going through it".

In the Grand East of Belgium, the mason learns to cultivate his concern for perfection and his desire to *"forge an individual discipline to acquire self-control and ensure, at all times, the sincerity of his word and his action. The main thing is always that the refusal of any demagoguery and the requirement of tolerance are the main concern of all. The fraternal atmosphere, made up of reciprocal trust between the Brothers, will favour this tolerance and this sincerity"*.

In the Grand East of Belgium, two rites are practiced.

Here are the two rites practiced:

The modern rite or rite of the Modern is the founding rite of the Grand Orient of Belgium, also sometimes called the French rite, registered in the filiation of the Grand Lodge of London of 1717 called "Grande Loge des Moderns"; it is a rite based on the quest for Reason, for Man as a link in the societal chain...

The ancient and accepted Scottish rite is a, more spiritual rite inviting Masons to develop their “inner temple”. This rite claims its respect with the Tradition, in particular stemming from the English Grand Lodge of the Ancients; it is one of the most practiced Masonic rites in the world...

Source :

<https://gob.be/zoom-sur-le-gob/structure-rites/>

Extrait de « Trace d’histoires, Histoire de traces », Loge ‘Les Droits de l’Homme’ à l’Orient de Mons.

Irène Mainguy - « La symbolique maçonnique du 3e millénaire », Dervy, Paris

Chapter 5 – Esotericism and Alchemy

5.1. Esotericism and alchemy in Freemasonry

According to Ambelain, author of the "Symbolic of tools in Royal Art", the Rose-Croix would have penetrated the Masonic lodges in the 17th and 18th centuries and would have introduced hermeticism and alchemy there.

“This formula invites us to approach alchemists thought. Alchemy irrigates the Masonic tradition and its approach makes it possible to free oneself from certain received ideas which hinder thought. Alchemy has also been regarded as a set of pre-chemical artisanal techniques having as their object the composition of dyes, the synthetic manufacture of gems and precious metals.

In the 19th century, Marcelin Berthelot, who was the first to undertake the publication and translation of manuscript collections, saw in alchemical operations only chemical experiments whose purpose was the search for the synthesis of gold. “The alchemists had the intuition of the unity of matter”.

In exploring matter, science in the 18th and 19th centuries came to an opposite opinion. The molecules that identify a body are composed of simple, indivisible bodies: atoms. Twentieth-century physicists broke down this simple body and thus verified the traditional alchemical theory of the unity of matter.

Alchemical literature, very old, dates back to a time when thought was not free. The truth was perceived as analogous to something already clearly said (the "revelation"), the explanation and transmission of which was the monopoly of a caste of clerics. Only the clerical hierarchy was authorized to produce meaning, to say what is true, good and beautiful and it had a "secular arm" to chastise the deviant. Any new idea was therefore considered subversive because it was new and did not conform to what has already been said.

In a free society, speech is free and everyone speaks clearly.

In a totalitarian society, you have to dress your ideas in such a way as not to provoke suspicion from the censor, create a double-meaning language to have something to preserve yourself, if the censor perceives remarks likely to disturb the ideology and the order of the political system.

The alchemical literature is therefore to be deciphered in the context of an obligatory orthodoxy. Alchemy, already held in great suspicion among Christians and Muslims alike, was nevertheless a refuge for free thinkers. It provided metaphors and legends capable of veiling and at the same time showing what the initiate must read.

Daniel Béresniak for his part invites us to understand alchemy in the context of the structures and values of the civilizations of his time and places, and to beware of interpreting it according to our current way of thinking. "It looks like a physico-chemical science but it is also and above all a mystical experience: it connects matter and spirit, observes the relationships between the life of metals and the universal soul".

“Alchemical literature speaks of matter and the metamorphoses to bring it to life by means of operations. This matter is a metaphor for the spirit, and the alchemical operations are metaphors for signifying the experiences of the psyche.

“The Great Alchemical Work and the Construction of the Temple are in reality mirrored allegories. They project into each other. They signify the art of making the alienated man, the slave of his passions, a man free of his acts, capable of distinguishing action from reaction. The purpose of alchemy is therefore to save man from his servitude.

The rectification present in VITRIOL reminds us to seek the truth. Rectification is the essential operation allowing the progression of knowledge: it is to recognize the error committed.

For Raoul Berteaux, the inscription “V.I.T.R.I.O.L. » concerns the « descent into the earth » that the candidate is supposed to accomplish by descending into the Chamber of Reflexion. This is to be considered as "a potential given" offered to the one who is going to separate from the "old man" and who is received under the sign of the "earth", while waiting to be received in the temple under the signs of "air", "water" and "fire".

For Jules Boucher, the expression designated by the letters “V.I.T.R.I.O.L.” is *“an invitation to search for the deep Ego, which is none other than the human soul itself, in silence and meditation”*.

According to J. Boucher:

“The three hermetic principles appearing in the Chamber of Reflexion. Sulfur, symbol of the spirit, and salt, symbol of wisdom and science, each in a cup: mercury, in the form of a rooster, attribute of Hermes”.

According to Jean-Pierre Bayard, concerning alchemy, the three fundamental principles (sulfur, salt, mercury) are the main elements of the human body:

“The sulfur or fire irradiates the blood, the salt fixes the water, the mercury corresponds to the earth”.

Finally, for Oswald Wirth, *“to learn to think, you have to practise isolation and abstraction. We achieve this by going into ourselves, by looking within, without allowing ourselves to be distracted by what is happening outside. The profane subjected to the test of the Earth is called to bring into play the latent energies that he carries within himself”*.

The purpose of Initiation is to promote the full expansion of one's individuality.

Source :

Jules, Boucher, 1990, La symbolique maçonnique, Dervy-Livre
Oswald, Wirth, 2015, La Franc-maçonnerie rendue intelligible à ses adeptes. L'Apprenti, Poche

The alchemical traces in the Chamber of Reflexion are numerous in the ritual as I have already mentioned before. I will, however, recall some important alchemical ingredients used in AASR.

Salt, sulfur and mercury

Continuing the examination of the setting in which the postulant finds himself, his gaze has certainly rested on two cups. It was probably only much later that he learned that they contained salt and sulfur, and that their presence was only justified if there was also a third containing mercury, "quicksilver" of alchemists, in the name so telling. This one was probably represented on a painting bringing together other symbols.

Indeed, unfortunately, we no longer often find traces of this magnificent liquid metal in our Chamber of Reflexion. It is toxic and its use, once common, is decreasing as legislation banishes it in favour of modern substitutes.

Yet mercury is essential in alchemy. Because, with alchemy, we are in another world of references in which mercury is characterized by a dual nature. It connotes the mythical god, messenger, restless traveller. It is a volatile, changing, unpredictable element and therefore difficult to control, but it is the agent of all transmissions and transformations.

The presence of mercury in our Chamber of Reflexion invites us to a double introspection: mercury, one of the raw materials of alchemists, dissolves gold, which is the product they seek to obtain. Moreover, the gold contained in an amalgam can only be recovered by heating it to high temperature, for example using a blowtorch.

Mercury is very often still present symbolically in the Chamber of Reflexion in the form of the rooster, painted silver on the black wall or sometimes on a painting bringing together several symbols.

As the great modern alchemist Fulcanelli said, the rooster announces the Light and thus expresses one of the qualities of secret quicksilver. The representation of a rooster is a reference used in alchemy in various ways but it is presented, in this place, as a bird of Hermes, herald of light.

Sulfur, in Greek, is "theion" (from Theos: God). Its etymology shows nature a divine spiritual dimension. As was the case with mercury, philosophical sulfur is "the fixed grain of matter". It is he who will cause matter to germinate; it is through him that she will come to life.

As for salt, it is the moderator likely to favour the union of opposites.

Thus, the alchemical ternary "sulfur, mercury and salt" is present in the Chamber of Reflexion. With salt, sulfur and mercury, alchemical symbolism makes us perceive that this Trinitarian principle is found in all forms of life under the species of two elements which would remain, if not opposed, at least foreign to each other. However, a third term, by uniting them, reveals their complementarity. Alchemical symbolism goes beyond the search for the happy medium between Good and Evil.

Just like the Initiation, the Alchemical Work begins with a phase of "death" comparable to what the applicant lives in the Chamber of Reflexion. This death is a dissolution, a decomposition of a body or a being into its constituent elements.

It is in a figurative form that the applicant sees what animates him, his desire for authentic life which led him to knock on the Door of the Temple, broken down into its three constituent forces. The alchemists say that the first phase of the work consists in the decomposition of the Prime Matter into its three principles: salt, sulfur and mercury. In the continuation of the work, the three principles are purified to the extreme, then reunited to constitute a perfect body, the Philosopher's Stone, constituted by the reunion and the putting in order of these three principles.

In Freemasonry, it is a spiritual and non-operative alchemy.

Spiritual alchemy is the speculative branch of alchemy that does not claim to transform lead into gold, but consists in transforming the individual himself, in particular his psyche.

Spiritual alchemy is part of the hermetic tradition in the sense that it is a method that aims to awaken our true being. The goal is to discover our authenticity by stripping ourselves of all the masks that conceal who we really are. This is why in Freemasonry, the Brothers are asked to leave their "metals at the door of the Temple".

We can also define spiritual alchemy as a discipline between philosophy, metaphysics and psychology. Self-improvement in Masonry begins with knowledge of oneself, of one's weaknesses (passions, inclinations, etc.) and, through introspection, the will to change, to improve. It is at this level that the concept of rebirth and purification can exist.

This journey leading to the desire for "purification" is possible by being penetrated with more light, hence the study of rituals, Apprentices, Follow crafts and Masters seminars. This is what justifies the

3 degrees of the Blue Lodge. The search for "Beauty, Brotherly Love, True, Good, Useful" is the "Royal Path to follow if we want to be "good Masons".

The goal is therefore to bring about a spiritual transmutation, that is to say an intimate and existential change. It is therefore trying to refocus on oneself and the cosmos, the goal being to find our true nature and to access the divine that is within us.

The rituals of Freemasonry contain many alchemical references which I will expand on further when discussing the Chamber of Reflexion.

Whether it is NUMBERS and their symbolism, the four elements EARTH – AIR – WATER – FIRE, the three principles SULFUR – SALT – MERCURY, the two seeds MOON and SUN, the Philosopher's Stone or V.I.T.R.I.O.L that the Profane discovers in the Chamber of Reflexion, the influence of alchemy on Freemasonry is evident.

It is also the Biblical TRINITY of the Old Testament which is highlighted:

It is by Wisdom that the Eternal founded the Earth
It is by Intelligence that he established the Heavens
It is through Science that the abysses have opened up
And the clouds distil the dew
(Proverbs, Bible)

The alchemist Bernard le Trévisan held concerning the three alchemical principles (Mercury-Sulfur-Salt) hermetic words: *“Thus, is Trinity in Unity, and Unity in Trinity, because there are body, spirit and soul. There also is Sulphur, Mercury, Arsenic (salt)”*

This is how Bernard le Trevisan establishes the analogy between the metaphysical conception of man: spirit-soul-body and the three principles linked to living matter: Mercury-sulfur-salt.

Obviously, it is not a question of quicksilver metallic mercury, nor common sulfur, nor consumable salt, but of three principles.

According to the alchemist Michel Sendivogius, salt nourishes the other two principles. Salt is therefore the substance of things and, as a fixed principle, it is comparable to the element EARTH. Mercury is the closest principle to natural heat. It is like a spiritual, airy liquor. Sulfur is a fatty and oily principle which makes it possible to bind the two other principles.

The alchemists represent the three principles in the form of a triangle. The top represents mercury, at the bottom, from left to right, sulfur and salt:

“Spiritus – Anima – Corpus” (Bibliotheca Philosophica Hermetica).

Achemistry also studies numbers and their symbolism. I will give the example of the number 1 and the number 3, which are often mentioned in Freemasonry.

The number 1 embodies the Principle in alchemy (Archeus), the unity of matter.

Albert Poisson explained the unity of matter as follows:

“Matter is one, but it can take various forms... combine with itself and produce new bodies indefinitely. This raw material was also called seed, chaos, universal substance.

The number 3 is also a powerful symbol, as it can represent the divine Trinity. We could clarify this by saying Divine Tri-Unity (Father-Son-Holy Spirit). In the Christian world, we will also distinguish between the spirit, the soul and the body.

Spirit-Soul-Body will translate into alchemy as Mercury-Sulfur-Salt.

For Christian Masonry, the religious plan is superimposed on the alchemical plan of the number 3. These 3 principles of all things belong to the kingdoms: Mineral – Vegetable – Animal. According to Paracelsus: *“It is to life that one owes not to see these principles.... Life is in the veil that hides things and it is from the separation of life that they are revealed and manifested”*.

The Chamber of Reflexion is full of alchemical symbols.

Source :

Bible Segond

P. Rivière, 1994, L'alchimie: science et mystique, De Vecchi, Poche.

R. Alleau, 1970, Aspects de l'alchimie traditionnelle, éd. De Minuit.

Saint Thomas d'Aquin, 1898, Traité de la Pierre Philosophale, suivi du Traité sur l'arbre alchimique. Paris, Chamuel.

La médecine de Paracelse, 1988, éd. Traditionnelles.

F. Jolivet-Castelot, 1997, La science alchimique, éd. Cosmogonie, Lyon.

J. Duez, 1987, Rituels secrets des dix roués sacrées de la Kabbale, Guy Trédaniel éditeur, Paris.

Alber Poisson, Théories et symboles des Alchimistes, ed. Chacornac, Parie

Patrick Rivière, 1994, L'alchimie, science et mystique, ed. De Vecchi, Poche.

Daniel Beresniak, 1994, Rites et Symboles de la Franc-maçonnerie, Dedrad.

Albert Poisson, Cinq Traités d'alchimie, 2008, L'arbre d'Or, Genève – www.arbredor.com

Papus, 1891, Traité méthodique de science occulte, Georges Carré, Paris.

Beyond operative alchemy, there is spiritual alchemy which interests Freemasons. Spiritual alchemy can be defined as a Gnostic practice. Gnosis aims at the direct knowledge of divine things, but also of the mysteries of the universe.

Spiritual alchemy allows access to truth and reality.

This spiritual alchemy takes up the principles of Jewish mysticism: Kabbalah.

Kabbalah, which means "teaching", allows access to new levels of consciousness by modifying the perception of things.

Kabbalah views God not as an entity distinct and separate from the physical world, but as an energy present in everything, including man. In this sense, we can speak of immanence and it is this divine part that we must seek.

The kabbalistic tree of life describes "the Adam Kadmon", that is to say the original being made in the image of God, containing in itself the whole program of creation.

To understand the Sephiroth that make up the tree is therefore to understand oneself, and to come closer to God.

Spiritual alchemy and hermeticism: is it the same thing?

Hermeticism is the esoteric doctrine which is based on the writings of Hermes Trismegistus, meaning "3 times the greatest" is a mythical character of Greco-Egyptian Antiquity.

The theonym Hermes is used for the Greek text, and the theonym Thoth for the Egyptian text.

He is considered the founder of spiritual alchemy. Among these writings, there is in particular the Corpus Hermeticum and the texts of the Emerald Tablet.

Towards the end of Greco-Egyptian antiquity, the Greeks associated Hermes Trismegistus with Thoth, the Egyptian god of hidden knowledge. He is then attributed most of the esoteric texts which will be the subject of speculation and interpretation until today.

At the end of the Middle Ages and during the Renaissance, alchemy developed in Christian Europe.

If the goal of alchemy is the transmutation of metals, and more particularly the transformation of lead into gold. Spiritual alchemy, of hermetic essence, made of Jewish and Christian esotericism, spread thanks to Rosicrucianism, then Freemasonry.

The Royal Art, which is a journey, a quest for truth, for perfection, sheds light on spiritual alchemy; as such, spiritual alchemy is a path, but also a tool that uses Kabbalah.

The Royal Art is a term that appeared in the Middle Ages designating the practice of alchemy in its noblest, most spiritual dimension. It evokes the realization of the Great Work, that is to say the final “transmutation” of being. In this way, the Royal Art is a way of Wisdom, but which can only be personal.

This is the reason why Freemasonry considers that Initiation, which is a transformation, is indescribable and personal, incommunicable.

Today, spiritual alchemy is practiced by Freemasons of all persuasions, and even more prominently among Freemasons of the Egyptian and Hermetic rite (rites of Memphis and Misraïm) and Christian and Templar Freemasonry. (Rectified Scottish Rite) found in the Rectified Scottish Rite.

According to Oswald Wirth, *“Freemasonry seems to be only a modern transfiguration of ancient Hermeticism. Masonic symbolism constitutes, in fact, a strange assemblage of traditions borrowed from the ancient initiatic sciences”*.

5.2. Another meaning of the principles of alchemy

Based on the unity of the world, spiritual alchemy considers the cosmos (and man) as the result of divine energies (the Sun and the Moon) which combine through the four elements: Fire, Air, Water and Earth.

The triple nature of man corresponds to the famous alchemical triad Sulphur, Mercury and Salt:

- Sulfur is the combination of Air and Solar Fire; it is the human spirit connected to the divine breath, and at the origin of all things,
- Mercury is the combination of Air and Water; it is the changing human soul, drawn both downwards (Water) and upwards (Air),
- Salt is the combination of Water and Earth; it is the human body imprisoned in matter.

This human triad also corresponds to the nature of the entire cosmos.

There is an essential common thread in spiritual alchemy: it is the fact that one must accept death in order to be reborn. This death consists in abandoning the impure part of oneself, in specially the attachment to matter. This detachment, delicate and painful, will allow you to enter a new state of consciousness, purer and awakened.

There are three main stages of this transmutation:

- black work or putrefaction of matter,
- white work: this is the purification of matter,
- the work in red: this is the Great Work, the return to unity.

To understand the Black Work in alchemy, we must recall the idea that the Gold sought by the alchemist is imprisoned in "a very dark jail". This prison is under the custody of Mercury (the Waters, the Spirit), itself under the custody of Saturn (lead, the Body). In short, the Body is the prison.

The Black Work consists precisely in breaking this chain: to separate means to extract the Mercury from the Body, which will also allow, finally, to extract the Sulphur. Thus, Mercury constitutes the main key of the Work.

In this process, it is necessary to help Mercury to give it back its freedom in order to find the vital force capable of revealing its interior Sulphur, a transcendent path of transformation. It is this separation that the man must operate if he wants to walk in the Royal Art.

Spiritual alchemy considers the world as a coherent Whole. The genius of this cosmology lies in the meeting and fusion of the two principles transcendence and immanence, symbolized among other things by the Seal of Solomon.

The symbolism of the seal of Solomon is rich, which makes it a particularly important sign on a spiritual and esoteric level, at least as much as the pentagram.

Source :

<https://www.jepense.org>
Albert Poisson, Cinq Traités d'alchimie, 2008, L'arbre d'Or, Genève – www.arbredor.com

5.3. Meaning of the Seal of Solomon in Freemasonry

A very ancient symbol, often associated with the pentagram and endowed with magical power, the hexagram was used long before Judaism, particularly in Asia and the Arabian Peninsula.

The hexagram is essential in the Jewish religion when it is adopted as an emblem by King David, father of Solomon: it becomes the star of David, or shield of David.

David is one of the most important kings of Israel. The Star of David takes on another meaning when Solomon, son of David, succeeds his father. Solomon's reign is less warlike; it evokes peace and wisdom.

Solomon makes the hexagram his seal, his mark of recognition. Sealing keeps secrets safe. According to the Talmud, Solomon engraved his seal on a magic ring to repel demons.

In the ancient Jewish tradition, the royal seal of Solomon therefore evokes perfection, completion, the sacred. The six branches of the hexagram also recall the six days of the week, the seventh day being associated with the star taken as a whole.

The seal of Solomon reappears in the Middle Ages with a magical and alchemical connotation. It is sometimes associated with flower symbolism.

We often compare pentagram and hexagram:



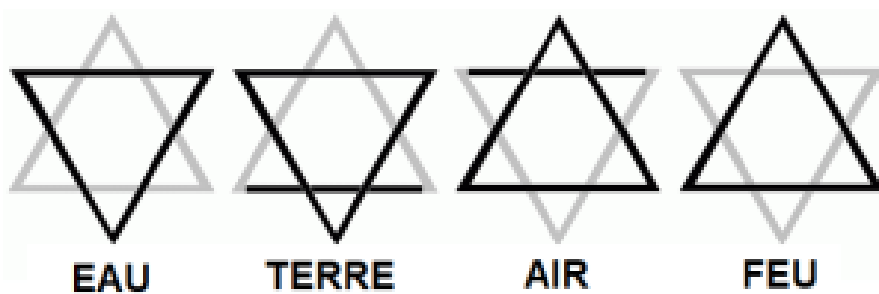
The five-pointed star evokes man who tends to rise towards God (the microcosm), while the six-pointed star rather evokes the entire Universe (the macrocosm), whose spirit descends to meet the man.

The pentagram rather evokes immanence, and the hexagram transcendence. The seal of Solomon is also the sign of the covenant with God

In the same vein, the seal of Solomon can represent the covenant of Man (triangle points down) with God (triangle points up).

It evokes the aspiration of man to ascend towards God, and the wish of God to descend into the world here below. This is why in Freemasonry, we say: "What is above is below and what is below is above." In alchemy, the seal of Solomon can evoke:

- the Emerald Table of Hermes Trismegistus: What is below is like what is above; and what is above is like what is below,
- the meeting of opposite principles (water and fire: passive and active, female and male),
- or even the fusion of the 4 elements:



(Papus)

Finally, the seal can represent the Philosopher's Stone, sign of a complete spiritual awakening, or the 7 metals and the 7 alchemical planets. The hexagram, of course, evokes the number 6, which can be seen as the sum of the divine Trinity and the human trinity.

But it also evokes the 7 (the 6 points of the star + its centre), which is the number of plenitude, perfection and the sacred. On the other hand, the seal of Solomon can make one think of the association of the compass and the square, one being fixed and the other mobile (which recalls the active passive, spirit-matter duality):

Freemasons hold the seal of Solomon for an image of the Truth they seek, at the crossroads of rectitude, justice and wisdom. The seal is also the representation of the divine plan.

For Freemasons, man is in the image of God, and it is in oneself that one must seek a truth that is both immanent and transcendental. This is also the meaning of the Latin formula VITRIOL (Visita Interiora Terrae Rectificandoque Invenies Occultum Lapidem) that is to say, "Visit the interior of the Earth, and by rectifying, you will find the hidden stone".

Source :

Papus, 1891, *Traité méthodique de science occulte*, G. Carré éditeur, Paris.
René, Le Forestier, 1987, *La Franc-maçonnerie occultiste au XVIII^e Siècle*, La Table d'Emeraude, Paris.
Archives of the W^oL^o Les Sept Piliers, Liège, Belgian Modern Rite, RGLB
Archives of the W^oL^o France, Budapest, French Rite, SGLH
Archives of the W^oL^o Les Vrais Amis, Retinne, AASR, RGLB
Archives of the Freemasons' Hall, London, UGLE
Archives of the W^oL^o Amphion, FNGL, Paris

5.4. Main knowledge transmitted to Entered Apprentices

All Lodges agree that there are several areas of knowledge and traditions to be passed on to Apprentices:

- The study of the Ritual of the first degree of apprentice
- Study of the Tracing board of the Chamber of Reflexion, containing Masonic symbolism and Masonic tools
- Study of the Tracing board of the first degree
- Listen to the written works of the Brothers in the Lodge
- How a lodge works
- Décor of the Lodge and its meaning
- The Duties of Officers of the Lodge.

- Traditions, such as words, signs and touches that you need to know
- The Masonic creed represented by the Masonic values which are the theological and cardinal virtues
- Study numbers and sacred geometry concerning the degree of Apprentice
- The Landmarks or rules to be respected, the essentials of which are found in the Constitution and Rules of the Grand Lodge.
- The place of the Brothers in the Lodge according to their Grades
- Wanderings in the Lodge
- Speaking in the Lodge
- The "Harmony" tradition (Agapes, in French)
- The ritual during feasts
- Accompanied by the Junior Warden or a Master of the Lodge, the Apprentice can visit other Lodges and thus complete his apprenticeship.

With the guidance of the Junior Warden, who will be a mentor for the Apprentices, the Apprentices will be required to do Masonic research and present work to attain the Grade of Fellow craft. They will also have to follow instruction seminars with the participation of other Master Masons.

The Masonic tradition is that for the increase in salary, that is to say, to rise to the Grade of Apprentice at Fellow craft, the Master Brothers of the Lodge will have to vote by black and white balls to decide whether the Apprentice has or not deserved the raise, i.e. moving from Apprentice to Fellow craft.

5.5. Transmission of knowledge and values to Entered Apprentices

There is no "ad hoc pedagogy" in the Lodges. However, the behavioural tradition is transmitted:

Be kind to the Apprentice

Make him discover what he can discover and at his own pace to facilitate access to knowledge and knowledge

Listening so that the Apprentice feels surrounded, supported in his journey.

To achieve this, it is all the Brothers of the Lodge who are responsible for the instruction of the Apprentice, but without encroaching on the prerogatives of the Apprentice's Mentor who is the Junior Warden in most rites (AASR Rite, Belgian Modern Rite, French Rite, Rectified Scottish Rite, etc.).

The W^oM^o ensures that Apprentices and Follow crafts receive proper Masonic instruction. For this, all the Brethren of the Lodge surround the Apprentices and the Followcrafts. However, it is particularly the Wardens who have the task of transmitting values and knowledge of masonry.

To achieve this, the Senior Warden, who particularly deals with Followcrafts, will have a specific program to offer. The tools to achieve this will be the study of the ritual of the second degree, the Tracing Board of the second degree, the instruction seminars where the exchange of knowledge will be shared. He will make many trips, i.e. visits, to other Lodges to supplement the instruction of the Follow crafts. The Follow crafts will have to prepare a work that they will present for their “salary increase”, that is to say their passage to the third degree of Master.

To achieve this, the Junior Warden will do the same with his Apprentices, but will study the Apprentice degree ritual and the first degree Tracing Board. He will also make visits to other Lodges with the Apprentices. He will also organize instruction seminars and Apprentices will have to prepare a work that they will present if they want to become Followcraft.

The Values will be transmitted through rituals, Masonic behaviours to have, even in secular life.

The peculiarity in France and Belgium in certain Lodges is the fact that if the Fellow crafts can visit other Lodges alone, it is often tolerated that the Apprentice visits other Lodges alone, but it is not a generality.

Apprentices and Follow crafts should gradually become familiar with the operation of the Lodge and the duties and obligations of each Officer of the Lodge. It is by observing for the Apprentices and by questioning, for the Followcrafts that the maturation will take place.

5.6. Conclusion

The progress of the Apprentice is made thanks to all the Brothers of the Lodge, in addition to the great responsibility of the Junior Warden who is the main instructor of the Apprentice. This same responsibility exists for the Senior Warden with respect to Follow crafts.

It is obvious that the instructor is a long road that requires patience, perseverance, listening. The Apprentices represent the future of the Lodge, its sustainability; this is the reason why, under the direction of the Worshipful Master, the Lodge must always take care to preserve the Harmony.

If the Wardens and the W^oM^o have an important responsibility in the transmission of Masonic values and knowledge, it is all the Brothers of the Lodge who participate in the maturation of Apprentices and Follow crafts.

Spiritual alchemy takes an important place in Freemason's life.

The progression of the Self in Freemasonry takes time and is achieved by the seeker himself, using the Masonic tools on which Masons must reflect. Progress is also made thanks to the support of the Brothers of the Lodge and their interactions.

If Freemasonry has its uses and its duties, as well as its Constitution, the question to be asked is the following: men becoming Brothers, are they worthy of Masonry? Is not Masonry an ideal of peace and utopian brotherhood? These are questions that are not part of this research, but have the merit of launching avenues of research.

Indeed, during the interviews and meetings with Freemasons, I was able to hear a lot of very positive remarks, but there are also Brothers who left, for different reasons, such as the real lack of fraternity, or the fact that in Freemasonry, the human behavioural micro and macrocosm are very identical to the profane world, then what is Freemasonry really for? Some spoke to me about the race for power, others were uncomfortable because of some who sought to shine in search of recognition.

Finally, others left because they found themselves in less spiritualist lodges which did not meet the aspirations of the Brothers. According to the Brethren questioned, conflicts and quarrels in the Lodge are not uncommon, because *certain Brethren forget to leave their metals at the door of the Lodge* and behave like Profanes.

Chapter 6 - Methodology

6.1. Methodological choice

In this research work on Freemasonry and Freemasons, I opted for the use of the questionnaire of 35 questions, with “YES – NO” answers.

Faster in use, the questionnaire also has the advantage of being able to be done remotely, and this allowed me to obtain a sample of masons from different countries. Knowing that the rituals of the different Rites are practically the same everywhere, standardization did not pose a problem.

A first research work concerns the testimonies of Freemasons. For this, I preferred to meet the Brothers concretely.

Freemasons interviewed preferred to remain anonymous. Why this desire to remain anonymous? Because there is an important rule in Freemasonry: never reveal the quality of Mason belonging to a Lodge. Freemasons have not always been well regarded in society.

The Catholic Church has often condemned Freemasonry, notably by Papal Bulls. In certain countries of Central and Eastern Europe, masons fear for their employment for example (Hungary, Ukraine, etc.), moreover, Freemasonry was prohibited, in specially by the Fascist regimes (Mussolini, Hitler) or totalitarian regimes (Soviet Communism).

Finally, Freemasonry intrigues a lot, because they practise rites, they have their own special language and seem to keep secret for the profane.

So, I had to respect the anonymity of the Freemasons.

6.2. Quantitative approach

The questionnaire offers a quantitative approach that allowed me to collect 300 responses from Apprentice Freemasons and 300 Master Masons having at least 10 years of Masonic past.

It was not so easy for me to constitute my sample. If the target population was the Freemasons, the difficulty was mainly to convince them to fill out the questionnaire. The essential condition was to preserve the anonymity of the Freemasons.

6.3. Difficulties encountered during the research

I was not so easy to contact, 300 were kind enough to complete the questionnaire. For testimonies, some masons preferred not to testify.

6.4. Sample for the research

The sample is 600 Freemasons.

6.5. Used material

Questionnaires of 35 questions for Apprentices and the same 35 questions for experimented Master masons.

Chapter 7 – Questionnaires

7.1. Entered Apprentices - Answers to the questionnaire

Questions concernant les Entered Apprentices (300)		
Nombre de réponses aux questions Number of answers to questions	OUI	NON
1. Regrettez-vous d'être entré en Franc-maçonnerie ? Do you regret to become a member of Freemasonry?	3	297
2. Avec l'expérience maçonnique que vous avez, referiez-vous la même démarche d'entrer en Franc-maçonnerie ? With the Masonic past you have, would you do the same thing to enter Freemasonry?	293	7
3. Etes-vous entièrement satisfait de votre expérience en Franc-maçonnerie ? Are you completely satisfied with your path in Freemasonry?	289	11

4. Avez-vous beaucoup d'amis parmi les Francs-maçons ? Do you have many friends among the Freemasons?	210	90
5. Avez-vous plus d'amis en dehors de la maçonnerie ? Do you have more friends outside Masonry?	300	0
6. Avez-vous toujours un souvenir positif de votre Initiation ? Do you still have a positive memory of your Initiation?	296	4
7. Avez-vous changé d'Obédience durant votre parcours maçonnique ? Did you change Obedience during your Masonic career?	2	298
8. Avez-vous changé de loge durant votre temps passé en Franc-maçonnerie ? Have you changed lodges during your time in Freemasonry?	4	296
9. Pensez-vous que la Franc-maçonnerie a changé quelque chose dans votre vie ? Do you think Freemasonry has changed anything in your life?	230	70
10. Pensez-vous que la Franc-maçonnerie vous a apporté de la connaissance ? Do you think Freemasonry has given knowledge to you ?	300	0
11. La Franc-maçonnerie vous a-t-elle apporté de la valeur sur le plan spirituel ? Has Freemasonry brought you spiritual value?	245	55
12. La Franc-maçonnerie est une institution humaine. Pensez-vous que les Francs-maçons sont meilleurs que les profanes au niveau de la moralité ? Freemasonry is a human institution. Do you think Freemasons are better than laymen concerning morality?	270	30
13. Pensez-vous que la Franc-maçonnerie permet de développer vos liens sociaux ? Do you think Freemasonry help to develop your social ties?	300	0

	OUI	NON
14. La Franc-maçonnerie vous a-t-elle offert des avantages sur le plan professionnel ? Has Freemasonry offered you professional advantages?	22	278
15. Êtes-vous toujours motivé de rester en Franc-maçonnerie ? Are you still motivated to stay in Freemasonry?	295	5
16. Avez-vous des doutes sur la Fraternité en Franc-maçonnerie ? Do you have any doubts about the Fraternity in Freemasonry?	15	285
17. Vous est-il déjà arrivé de vouloir quitter la Franc-maçonnerie ? Have you ever wanted to leave Freemasonry?	7	293
18. Votre expérience en Franc-maçonnerie est-elle entièrement positive ?	294	6

Is your experience in Freemasonry entirely positive?		
19. Pensez-vous que l'expérience maçonnique vous a permis de percevoir différemment les choses de la vie ? Do you think that the Masonic experience allowed you to perceive things in life differently?	288	12
20. La Franc-maçonnerie peut-elle devenir un refuge social pour vieux maçons ? Can Freemasonry become a social refuge for old Masons?	260	40
21. Pensez-vous que la transmission des connaissances se fait bien dans votre loge ? Do you think that the transmission of knowledge is done well in your Lodge?	228	72
22. Croyez-vous qu'il existe un vrai amour fraternel dans toutes les loges ? Do you believe there is real brotherly love in all lodges?	281	19
23. Croyez-vous qu'il existe un vrai amour fraternel dans votre loge ? Do you believe there is real brotherly love in your lodge?	294	6

	OUI	NON
24. Avez-vous déjà rencontré des Frères recherchant le pouvoir dans une loge ? Have you ever met Brethren seeking power in a Lodge?	22	278
25. Pensez-vous que la tolérance existe chez tous les Frères de votre loge ? Do you think that tolerance exists among all the Brethren in your Lodge?	293	7
26. La Franc-maçonnerie est-elle élitiste ? Is Freemasonry elitist?	232	68
27. Y a-t-il une chronologie pour la transmission des connaissances dans votre loge ? Is there a timeline for the transmission of knowledge in your lodge?	290	10
28. La dimension pédagogique existe-t-elle toujours lors de la transmission des connaissances ? Does the pedagogical dimension always exist during the transmission of knowledge?	232	68
29. Avez-vous déjà rencontré des tensions ou des conflits importants dans votre loge ? Have you ever encountered any major tensions or conflicts in your Lodge?	12	288
30. Pensez-vous que la Franc-maçonnerie devrait être plus visible dans le monde profane ? Do you think Freemasonry should be more visible in the secular world?	292	8
31. Votre loge entretient-elle des relations d'amitié avec des loges de la même Obédience ? Does your lodge maintain friendly relations with lodges of the same Obedience?	300	0
32. Votre Loge entretient-elle des relations d'amitié avec des loges irrégulières ? Does your Lodge maintain friendly relations with irregular Lodges?	0	300

33. Entretenez-vous des relations d'amitié avec des Frères irréguliers, donc membres d'une Obédience non reconnue par la Grande Loge Unie d'Angleterre ? Do you maintain friendly relations with irregular Brothers, therefore members of an Obedience, not recognized by the United Grand Lodge of England?	26	274
34. Pouvez-vous apprendre beaucoup de choses en Franc-maçonnerie ? Can you learn many things in Freemasonry?	290	10
35. Des Frères vous ont-ils déjà déçu par leur manque de fraternité ? Have Brothers ever disappointed you with their lack of brotherhood?	15	285

7.2. Analysis

Freemasonry creates a somewhat idealized image among learners; this idealization fades when we compare the responses of Apprentices/Master Masons with at least 10 years of Masonic experience, as we will see later.

A great fidelity to the “Landmarks” seems to exist because the regular Lodges do not effectively maintain a relationship with the “irregular” Lodges. However, regular Freemasons may have friendly relations with Irregular Masons, but this is a minority.

There are very few Apprentices with a bad Masonic experience (11/300), but several answers show that a small minority have encountered a lack of fraternal spirit in the Lodge (11/300).

Only 7/300 declare that they would not take the step of entering Freemasonry again, however, 3/300 regret having entered Freemasonry.

Apprentices report having many Mason friends (210/300), which shows that Masonry is also a “reservoir of friends” and social relationships. However, Apprentices claim to have more friends than in Freemasonry.

If there are 3/300 Apprentices who regret having entered Freemasonry, 7/300 declare that they would not do the process of entering it again, and 11/300 do not seem entirely satisfied with the Masonic past, The vast majority seems to perceive Freemasonry positively. Indeed, 296/300 declare having a positive memory of the Initiation.

Among 300 Brothers, only 2 have changed Obedience to leave the Regular Grand Lodge and 4/300 report having changed Lodge, which shows that the Apprentices remain a member of their original Lodge where they were initiated.

If 230/300 Brothers believe that Masonry has changed something in their life, 300/300 believe that Masonry brings them knowledge. However, in terms of spiritual contribution, 245/300 believe that Masonry has brought them spiritual wealth. We can put forward the following argument: there are Lodges that are more spiritual than others and that everything depends on the aspirations of the Apprentice. Among 300 Brothers, 295 say they are motivated to continue their Masonic journey. Only 7/300 Apprentices thought they wanted to leave Freemasonry.

Among the Apprentices, 294/300 believe that their Masonic experience is positive. 288/300 think that Masonry has allowed them to see things in life differently.

A strong majority of Apprentices (270/300), think that Freemasons are better morally.

All Apprentices believe that Freemasonry makes it possible to develop social ties. However, only 22/300 believe that Masonry has given them professional advantages.

Among Apprentices 260/300 believe that Masonry can be a social refuge for old Masons.

Regarding the transmission of knowledge, there are still 72 Apprentices/300 who believe that the transmission of knowledge is not done well in the Lodge.

Undoubtedly a pedagogical work is to be done at this level in the Lodges.

Out of 300 Apprentices, 281 believe that there is genuine brotherly love in all Lodges.

Obviously, as they are Apprentices and have not yet travelled extensively to visit other Lodges, this perception will evolve as we will see in the responses of Masons with at least 10 years of Masonic experience.

On the other hand, 294/300 believe that there is true brotherly love in their own Lodge.

Apprentices have a positive perception of all Brethren and only 22/300 believe that there are Brethren seeking power in the Lodge. At this level also, we will see a big difference among Masons with at least 10 years of Masonic past.

Regarding tolerance, 293/300 believe that the Brothers are tolerant, but 232/300 believe that Freemasonry is elitist.

290/300 believe that there is a chronology in the transmission of knowledge, but 68/300 believe that pedagogy is lacking the transmission of knowledge.

This significant minority of negative responses reinforces the Apprentices' negative assessments of the quality of the transmission of knowledge in question 21.

In question 34, however, the Apprentices think that they can learn many things in Freemasonry.

A small minority of Apprentices (12/300) declare having experienced tensions in the Lodge. We will see another perception among Masons with at least 10 years of Masonic experience.

Learners (292/300) believe that Freemasonry should be more visible in the world. We will see a big difference in Masons with more Masonic experience.

Apprentices are aware that they belong to a universal Chain and that their Lodge has relations with other Lodges of the same obedience. They are also aware that regular Masonry, respecting the Constitutions of Anderson, does not maintain a relationship with Lodges not recognized by the United Grand Lodge of England and by their own Grand Lodge.

Apprentices have few friendships with non-regular Masons. We will see that friendships with non-regulars are more important among Masons with at least 10 years of Masonic experience.

This can be explained by the fact that on the European Continent, there are more irregular masons (France, Belgium, Italy, etc.) than in the USA or the UK.

At the level of the Brotherhood, some Apprentices perceived a lack of Brotherhood towards them (15/285). We will see that this proportion is higher among Masons with at least 10 years of Masonic experience.

We will find that, compared to Master Masons with at least 10 years of Masonic past, Apprentices cannot have as much distance from Freemasonry as Master Masons, and that is probably why their vision is more idealistic than that of the Master Masons (ex. Question 12, 16, 18, 22, 23, 24, 25).

7.3. Masons with at least 10 years of Masonic past - Answers to the Questionnaire

Questionnaire concerning Master Mason1 (300)		
Nombre de réponses aux questions Number of answers to questions	OUI	NON
1. Regrettez-vous d'être entré en Franc-maçonnerie ? Do you regret to become a member of Freemasonry?	31	269
2. Avec l'expérience maçonnique que vous avez, referiez-vous la même démarche d'entrer en Franc-maçonnerie ? With the Masonic past you have, would you do the same thing to enter Freemasonry?	269	31
3. Etes-vous entièrement satisfait de votre expérience en Franc-maçonnerie ?	242	58

Are you completely satisfied with your path in Freemasonry?		
4. Avez-vous beaucoup d'amis parmi les Francs-maçons ? Do you have many friends among the Freemasons?	273	37
5. Avez-vous plus d'amis en dehors de la maçonnerie ? Do you have more friends outside Masonry?	118	182
6. Avez-vous toujours un souvenir positif de votre Initiation ? Do you still have a positive memory of your Initiation?	280	20
7. Avez-vous changé d'Obédience durant votre parcours maçonnique ? Did you change Obedience during your Masonic career?	27	273
8. Avez-vous changé de loge durant votre temps passé en Franc-maçonnerie ? Have you changed lodges during your time in Freemasonry?	87	213
9. Pensez-vous que la Franc-maçonnerie a changé quelque chose dans votre vie ? Do you think Freemasonry has changed anything in your life?	269	31
10. Pensez-vous que la Franc-maçonnerie vous a apporté de la connaissance ? Do you think Freemasonry has given knowledge to you ?	298	2
11. La Franc-maçonnerie vous a-t-elle apporté de la valeur sur le plan spirituel ? Has Freemasonry brought you spiritual value?	268	32
12. La Franc-maçonnerie est une institution humaine. Pensez-vous que les Francs-maçons sont meilleurs que les profanes au niveau de la moralité ? Freemasonry is a human institution,. Do you think Freemasons are better than laymen concerning morality?	180	120
13. Pensez-vous que la Franc-maçonnerie a permis de développer vos liens sociaux ? Do you think Freemasonry help to develop your social ties?	290	10

	OUI	NON
14. La Franc-maçonnerie vous a-t-elle offert des avantages sur le plan professionnel ? Has Freemasonry offered you professional advantages?	18	282
15. Etes-vous toujours motivé de rester en Franc-maçonnerie ? Are you still motivated to stay in Freemasonry?	288	12
16. Avez-vous des doutes sur la Fraternité en Franc-maçonnerie ? Do you have any doubts about the Fraternity in Freemasonry?	102	198
17. Vous est-il déjà arrivé de vouloir quitter la Franc-maçonnerie ?	38	262

Have you ever wanted to leave Freemasonry?		
18. Votre expérience en Franc-maçonnerie est-elle entièrement positive ? Is your experience in Freemasonry entirely positive?	254	46
19. Pensez-vous que l'expérience maçonnique vous a permis de percevoir différemment les choses de la vie ? Do you think that the Masonic experience allowed you to perceive things in life differently?	260	40
20. La Franc-maçonnerie peut-elle devenir un refuge social pour vieux maçons ? Can Freemasonry become a social refuge for old masons?	281	19
21. Pensez-vous que la transmission des connaissances se fait bien dans votre loge ? Do you think that the transmission of knowledge is done well in your Lodge?	214	86
22. Croyez-vous qu'il existe un vrai amour fraternel dans toutes les loges ? Do you believe there is real brotherly love in all lodges?	74	226
23. Croyez-vous qu'il existe un vrai amour fraternel dans votre loge ? Do you believe there is real brotherly love in your lodge?	262	38

	OUI	NON
24. Avez-vous déjà rencontré des Frères recherchant le pouvoir dans une loge ? Have you ever met Brethren seeking power in a Lodge?	202	98
25. Pensez-vous que la tolérance existe chez tous les Frères de votre loge ? Do you think that tolerance exists among all the Brethren in your Lodge?	278	22
26. La Franc-maçonnerie est-elle élitiste ? Is Freemasonry elitist?	271	29
27. Y a-t-il une chronologie pour la transmission des connaissances dans votre loge ? Is there a timeline for the transmission of knowledge in your lodge?	290	10
28. La dimension pédagogique existe-t-elle toujours lors de la transmission des connaissances ? Does the pedagogical dimension always exist during the transmission of knowledge?	215	85
29. Avez-vous déjà rencontré des tensions ou des conflits importants dans votre loge ? Have you ever encountered any major tensions or conflicts in your Lodge?	195	105
30. Pensez-vous que la Franc-maçonnerie devrait être plus visible dans le monde profane ? Do you think Freemasonry should be more visible in the secular world?	34	266
31. Votre loge entretient-elle des relations d'amitié avec des loges de la même Obédience ?	300	0

Does your lodge maintain friendly relations with lodges of the same Obedience?		
32. Votre loge entretient-elle des relations d'amitié avec des loges irrégulières ? Does your Lodge maintain friendly relations with irregular Lodges?	1	299
33. Entretenez-vous des relations d'amitié avec des Frères irréguliers, donc membres d'une Obédience non reconnue par la Loge Mère d'Angleterre ? Do you maintain friendly relations with irregular Brothers, therefore members of an Obedience, not recognized by the United Grand Lodge of England?	255	45
34. Pouvez-vous apprendre beaucoup de choses en Franc-maçonnerie ? Can you learn many things in Freemasonry?	296	4
35. Des Frères vous ont-ils déjà déçu par leur manque de fraternité ? Have Brothers ever disappointed you with their lack of brotherhood?	188	112

7.4. Analysis

It is interesting to note that the Master Masons, there are similar answers to the answers of the Apprentices, but different for certain answers. In specially concerning fraternity, pedagogy and the transmission of knowledge, conflicts in the Lodge, the search for power by some, the regret of having taken the step of entering Masonry, the satisfaction of the Masonic past, relations with non-regular Brothers, etc.

Satisfaction with their Initiation remains strong after at least 10 years of Masonic experience (280/300).

There are 31/300 regrets to have entered Masonry. However, my meetings with them made it clear that despite the regrets, the Masons remained despite everything because there are social ties that have developed over the years. The older ones told me that for them, Masonry was practically part of their life and that the social ties, woven in the Lodge, motivate them to continue their journey with Brothers who are at the same time friends. So, beside the inconvenience of small conflicts, of brothers who are not very fraternal, of brothers who want to shine in Masonry, because they probably do not shine elsewhere, the friendship of Masons is more important than the rest.

When we examine the responses of Apprentices and Master Masons, we can highlight a pedagogical problem in the transmission of knowledge. According to the Masons encountered, if the masonic

materials and tools, the study of the Tracing Board, the rituals represent a base of knowledge to be transmitted, a problem exists concerning the pedagogical and methodological aspects related to the transmission of knowledge and Masonic values. .

According to the Master Masons encountered, there are Lodges reputed to be more spiritualistic than others. On the other hand, there is no methodological standard and so Apprentices can learn better in some Lodges than in others.

Freemasons are also more attracted to this or that Rite that they discover during visits to Lodges.

In more detail, in the answers given, here are the most important elements:

After at least 10 years of Masonry, 269/300 do not regret having entered Freemasonry.

Satisfaction with the Masonic path remains high after 10 years of Masonry. Of the remaining 31, most do not want to leave Masonry because they have found Brothers there who have also become friends.

The proportion of friends in Freemasonry increases with the number of years spent in Masonry and this proportion "number of friends in and outside Masonry" is clearly different from that of Apprentices (Question 3 (242/300) and question 4 (273/300)). The answers to question 5 show that among the Master Masons, they have more friends in Freemasonry than elsewhere. This means that Freemasonry is a vector Institution of brotherly friendship.

Satisfaction with the Masonic path is dominant, but there are still 58/300 Masons who are dissatisfied.

The visits of Masons and the affiliation in another Lodge indicates to us that the Master Masons seek other ways or Masonic affinities (Questions 7 and 8) if we compare with the answers given by the Apprentices.

We must note that at the level of knowledge and at the level of spirituality the Master Masons respond positively with a large majority. Freemasonry therefore brings them knowledge and spirituality (Question 10 (298/300) and question 11 (268/300)). Moreover, the answers to the question concerning spirituality (11) are less good than the question concerning knowledge. After discussions with Master

Masons, I conclude the following: Some Freemasons seek spirituality less than others and it should be noted that some Lodges are more "spiritualist than others. Finally, the Rite also involves more or less spiritual, such as the RSR (Rectified Scottish Rite) or the Philosophical Rite or the AASR). The search for spirituality also depends on the members of the Lodge and their aspirations.

Master Masons respond differently than Apprentices: 180/300 respond that Masons are better in morality. They explain this by the fact that they must respect the Constitutions of Anderson, that they must try to be exemplary in the Lodge as in everyday life.

290/300 of Master Masons believe that Freemasonry helps create social ties. Following the meetings, most of them told me that indeed, Freemasonry also had a sociological and even affective dimension in some older Masons.

288/300 are still motivated to remain in Freemasonry. After discussions with the Brothers met, among the 12/300, only 2 want to leave Masonry, and 10 want to become members of an irregular Lodge. The reasons given for migrating to an irregular Lodge: the friends who are there, philosophical differences.

It should be noted that the reverse also occurs: irregular Masons come knocking at the door of the Lodge, generally for the same reasons. The spirituality more present in regular Masonry is a reason to knock on the door of the Lodge.

38/300 of Master Masons thought of leaving Masonry, but in fact, most stay because of the friends present, the knowledge passed on. If there is a conflict in their Lodge, most Masons apply for membership in another Lodge, but remain in Freemasonry (Question 17).

If among Apprentices, the Masonic experience is very positive (Question 18, 294/300), among Master Masons, the experience is less positive while remaining a strong majority (254/300).

Following the meetings with the Master Masons, the main reason is the tensions between Brothers or the existence of conflicts in the Lodge. In the majority of cases, the conflicts are conflicts of people, of power or of different perception at the philosophical level.

Question 20 shows us that Masons (281/300) believe that Masonic life can be a social refuge for old Masons.

It is interesting to note a big difference in perception between the Apprentices and that of the Master Masons with regard to question 22. Indeed, for the Master Masons (74/300), there is unfortunately no real brotherly love in all lodges. On the other hand, 262/300 think that in their Lodge reigns peace, harmony and fraternal love. The meetings allowed me to qualify the answer: according to the Master Masons, there may be some disruptive Brothers, but there may exist in this Lodge many very Fraternal Brothers.

A problem that appears in the answers to question 24 concerns the race for power, that is to say, to obtain a mission of Dignitary Officer of the Lodge or even, to try to become Worshipful Master, who is at the head of the lodge. Unfortunately, tensions can exist, clans, which can divide the members of the Lodge.

Questions 27 and 28 show that if the knowledge transmitted presents a certain chronology, on the other hand, the method to achieve it (applied pedagogy) should be improved (215/300).

The Master Masons have experienced conflicts in the Lodge: 195/300, which is important.

Master Masons do not really want Freemasonry to be more visible in the world (Question 30, 34/300), which contrasts with Apprentices (292/300).

Master Masons abide by Anderson's Landmarks, Constitutions and their Lodge has no relationship with Irregular masons, however, privately most maintain friendly relations with Irregular Masons, in contrast to Apprentices. Master Masons have had much more time to encounter irregular Masons in their secular life. Why? Because irregular masons are in the majority in France and Belgium and they are much less discreet about their status as Masons. Irregular masons may appear in social movements, political meetings, conferences, etc.

In addition, among the irregulars, there are "Brotherly Circles" open to all Masons. It is not forbidden for a "regular" to go to a Fraternal Circle, since it is not a ritual Meeting.

Question 35 shows that a majority of Master Masons (188/300) have already encountered a lack of brotherly love from another Brother. Freemasonry is a noble Institution with a beautiful ideal of Peace, of individual and collective progression in the Lodge, however, the members of a Lodge remain men with their passions, their qualities and their faults.

Chapter 8 – Social Values in Freemasonry

8.1. Freemasonry and its social dimension

According to the Freemasons interviewed, most considered the Lodges not only spiritual meeting places (Masonic meetings), but after each meeting, the Masons met to toast and share a meal which they called “Harmony”. (Agape in French).

Over the years, ties are tightened, intellectual and spiritual affinities are closer and life in the Lodge also takes on a social dimension. Moreover, apart from meetings, Franks meet for leisure, for cultural purposes, charitable actions, etc.

Masonic mutual aid and Charity, can more or less exist from one Lodge to another. What is certain is the power of attraction of a Lodge where the Brethren can meet other Brethren in other Lodges when they would probably not have met them in secular life.

The fraternal spirit is another important dimension of attraction of Freemasonry.

Finally, what is magical is being able to travel all over the world and find ourselves in a Lodge that we visit and be welcomed fraternally. In addition, the rituals used are similar and the visitor can understand the process of the Opening or the Closing lodge, or even the Initiation, even if he does not know the language. Why? Because Masonic codes, gestures, etc. are the same. Thus Freemasonry reassures the visitor and gives the feeling of a universal value that the Freemasons call "the Universal Chain".

It is easier to find Brothers with the same spiritual aspirations than in a bistro, a restaurant, a shooting club or a dance club in the secular world.

Freemasonry is made up of Grand Lodges grouping together Lodges which work in the name of the Grand Architect of the Universe, but there are also Grand Lodges such as the "Grand Orient of France", which claims to be "no dogmatic" and which does not work in the name of the Grand Architect of the Universe. Glory of the Great Architect of the Universe in the sense of Anderson's Constitutions. However, in France, Belgium and other countries in Europe, there are "Cercles Fraternelles" (so they are not Lodges) where Brothers of all tendencies meet. This phenomenon is specially in the European continent. As a general rule, these "Circles" have charitable actions, goals of meetings, travels or quite simply, a cultural goal (pictorial exhibitions, music, meetings, etc.)

8.2.Negative perceptions of Freemasonry

Beyond what we were able to analyse thanks to the questionnaires (Apprentices and Master Masons), I still have a few remarks to make on the level of negative experiences among Freemasons.

In addition to the questionnaires and testimonials, I was able to meet disappointed Masons, not of Freemasonry, but of members who were there. The conflicts between Brothers, the race for "power" in Lodge, marked Freemasons who preferred to leave Freemasonry.

I met a mason, who summed up his thoughts as follows:

"If Freemasonry is an ideal of peace and a place of spirituality and fraternity, many forget it and reproduce the same behaviour as in secular life.

By listing the negative experiences, here is an overview of the responses:

Many masons are members to obtain Honours.

Many Masons are members in the hope of taking advantage of their capacity as Masons. In some Lodges, the Masons come for the feasts rather than to really seek the path of spirituality.

There are Lodges that are more spiritual than others that are part of the same Grand Lodge. We must conceive the Lodges as schools: it is not because a school is bad that we must condemn the whole system of education.

Therefore the quality of a Lodge depends on the quality of its members and above all depends on what they come to seek in Freemasonry.

Possible conflicts exist in the Lodges: because of the power sought, personal conflicts, etc. Finally, the level of quality of work of a Lodge also depends on the quality of the members. This is why there are Lodges of a higher level than others.

This sometimes results in the Brethren of a Lodge refusing a Brother to become a full member of the Lodge. The Visiting Brother can always visit a Lodge, but become a member of this Lodge after the vote by black and white “bullets”.

A problem can arise, because some Brothers can intentionally block a Brother wishing to become a member of a Lodge X. Sometimes the fraternal spirit is therefore put to the test, resulting in disappointments.

Finally, some disappointed Brethren are disappointed because of the non-respect of the “Rules of the Lodge”, because a Worshipful Master and his Commission take actions that are not democratic. The causes of disappointment are many; I have only recorded the main ones.

Finally, Freemasonry lives thanks to its members, who are only men, with their qualities and their faults.

8.3.Final conclusion

There is a wide spectrum when it comes to Freemasonry. Indeed, Freemasonry presents different currents, due to the existence of “regularity”, different Rites in the world.

On the one hand, there are regular Freemasons belonging to a Grand Lodge recognized by the United Grand Lodge of England. This Masonry has a Christian essence, with influences from Judaism and the presence of alchemy in the rituals. Most Grand Lodges in the world are regular and represent approximately 90% of Freemasonry worldwide.

On the other hand, there are Grand Lodges not recognized by the United Grand Lodge of England. Among these Grand Lodges, some Lodges work more or less according to the Constitutions of Anderson, others do not and are even agnostic or atheist.

Finally, there are mixed Grand Lodges and female Grand Lodges which are not recognized by Regular Freemasonry. Anderson's Constitutions indeed exclude women.

However, on the Continent, in Belgium, in France or elsewhere, certain female Lodges work strictly in accordance with the Constitutions of Anderson.

Freemasonry also has a social, even psychosocial role.

When analysing the questionnaires, the Apprentices have a largely positive experience with regard to their Initiation and hope to find the Brotherhood. Being at the beginning of their Masonic journey, however, some experience their desire to enrich themselves spiritually.

As for Masons with at least 10 years experience in Freemasonry, most Masons are satisfied; however, a large strong minority experience their concerns about conflict in the Lodge and sometimes weak spiritual pursuit in the Lodge.

Having collected the disappointments of masons who have left Freemasonry or not, we see that the journey in Freemasonry is an individual and collective journey at the same time. More or less strong fraternal bonds are woven between the members, which can create clans in the Lodges.

The race for honours unfortunately exists in Freemasonry, which leads to conflicts between people, common interests, etc.

Freemasonry remains a formidable experiential and initiatory reality for most of those who enter Freemasonry. Finally, due to the number of different Rites, the small differences between the rituals from one region to another, from one country to another, the magic of visiting other Lodges in the country or abroad. foreigner, makes Freemasonry universal and such that there is always something to learn in Freemasonry.

If among the Apprentices, the questionnaire reveals a great motivation to continue in Masonry, as well as a positive experience at the level of Initiation and Masonic life, the answers of the Master Masons highlight the experience of tensions and conflicts in Lodge.

However, despite the vagaries and certain difficulties in the life of a Lodge, the Brothers remain members of Freemasonry.

Conflicts can destroy a Lodge; some Brethren may affiliate with another Lodge to find fraternal happiness.

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Appendices

1. Multilingual ritual of the Worshipful Lodge Trias Charlemagne, n° 1039, Aachen, Germany.

RITUAL for Apprentice degree

der Großloge
der Alten Freien und Angenommenen Maurer von Deutschland

In den Sprachen
Deutsch – Englisch – Französisch - Niederländisch

Euregionale Johannisloge

Trias Charlemagne e.V.

Orient Aachen Matrikelnummer 1039

INHALTSVERZEICHNIS

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2

EINTRITT DER BEAMTEN IN DEN TEMPEL

M betritt den Tempel im Lehrlingsschritt, verneigt sich gegen Osten, geht winkelrecht durch den Norden an seinen Platz, entzündet die Kerzen auf seinem Tisch und setzt sich.

ZM betritt den Tempel im Lehrlingsschritt, verneigt sich gegen Osten und ergreift den Zeremonienstab zum Zeichen seiner Bereitschaft.

M Bruder Zeremonienmeister, führe die Brüder Beamten in den Tempel.

Brother Director of Ceremonies, direct the Lodge Officers to enter the Temple.

Frère Maître des Cérémonies, introduis les Frères Officiers dans le temple.

Broeder Ceremoniemeester, wil de Broeders Officieren naar de Werkplaats geleiden.

ZM begibt sich in den Vorraum und schlägt dreimal mit dem Stab auf.

•••

Dann spricht er etwa Folgendes frei:

Meine Brüder, auf Geheiß des ehrwürdigen Meisters bitte ich, sich in das Anwesenheitsbuch einzutragen, sich maurerisch zu bekleiden und sich schweigend auf eine Arbeit im Lehrlingsgrad vorzubereiten.

Brethren, by command of the Worshipful Master you will sign the Attendance Register, clothe yourselves as Masons and quietly prepare for labour in the First Degree.

Mes Frères, à la demande du Vénérable Maître, je vous prie de vous inscrire dans le registre des présences, de revêtir vos décors et de vous préparer en silence à une tenue au grade d'apprenti.

Broeders, in opdracht van de Achtbare Meester verzoek ik jullie de presentielijst te tekenen, zich maçonniek te bekleden en in stilte voor te bereiden op onze arbeid in de Leerlingengraad.



Pause

3

Ich bitte die Brüder Beamten, mir in den Tempel zu folgen.

Lodge Officers will follow me to the Temple.

Je demande aux FF:. Off:.
de me suivre dans le Temple.

Willen de Broeders Officieren mij naar de Werkplaats volgen.

Die Beamten betreten den Tempel einzeln im Lehrlingsschritt, verneigen sich gegen Osten, gehen an ihre Plätze und setzen sich.

ZM Ehrwürdiger Meister, die Brüder Beamten haben ihre Plätze eingenommen.

Worshipful Master, the Lodge Officers are seated.

Vénérable Maître, les Frères Officiers sont à leurs places et à leurs offices.

Achtbare Meester, de Broeders Officiëren hebben hun plaatsen in genomen.

M



Meine Brüder, wir erheben uns. Empfangt das Licht.

Meine Brüder, wir erheben uns. Empfangt das Licht.

Brethren, be upstanding to receive the Light.

Debout, mes Frères! Recevez la lumière!

Broeders, verhef jullie van jullie zetels en ontvangt het licht.

Die Beamten gehen mit ihren Kerzen direkt zum Meistertisch, die Aufseher durch Norden bzw. Süden. Der Meister entzündet die Kerzen der Beamten an der im Osten befindlichen Kerze auf seinem Tisch, darauf gehen die Beamten auf gleichem Wege an ihre Plätze zurück.

M Nehmt Platz, meine Brüder.

Brethren, be seated.

Prenez place mes Frères.

Broeders, herneem jullie plaatsen.

4



M

Bruder Zeremonienmeister, rufe die Brüder zur Arbeit!

Brother Director of Ceremonies, call the brethren to labour.

Frère Maître des Cérémonies, appelle les Frères au travail.

Broeder Ceremoniemeester, wil dan nu de Broeders tot de Arbeid oproepen!

EINFÜHRUNG DER BRÜDER

ZM begibt sich in den Vorraum, schlägt dreimal mit dem Stab auf.



und spricht frei:

Meine Brüder, folgt mir paarweise in geordnetem Zuge unter Vorantritt der Brüder Lehrlinge in den Tempel.

Brethren, with Entered Apprentices leading, you will follow me in pairs to the Temple.

Mes FF:., suivez-moi dans le temple en cortège ordonné, deux par deux, les apprentis en premier.

Broeders, onder aanvoering van de Broeders Leerlingen zullen jullie zich paarsgewijs en geordend naar de Werkplaats begeven.

Der Zeremonienmeister kann auf Anweisung des Meisters auch eine andere Ordnung bestimmen. Die Brüder erreichen paarweise den Tempel, gehen ab jetzt einzeln am Wachhabenden vorbei, geben ihm das Passwort, betreten mit den drei gleich langen Schritten des Lehrlings den Tempel, verneigen sich gegen Osten, gehen zu ihren Plätzen und setzen sich.

Musik begleitet den Einzug. Wh nimmt seinen Platz vor der Tür ein.



5

ZM Ehrwürdiger Meister, alle Brüder haben ihre Plätze eingenommen.



M

Noch wartet den Großredner der RGLB.

Worshipful Master, the brethren have taken their seats. (Worshipful Master, the brethren have taken their seats and there awaits.....)

Vénérable Maître, tous les Frères de notre loge ont pris place.
(Vénérable Maître, les Frères de notre loge ont pris place. Sur le parvis attendent...)

Achtbare Meester, de Broeders hebben hun plaatsen ingenomen.

Bruder Zeremonienmeister, führe den ehrwürdiger Bruder in den Tempel.

ZM begibt sich zu dem wartenden Großredner und schlägt dreimal mit dem Stab auf.



und spricht:

Ehrwürdiger Bruder Großredner, der ehrwürdige Meister vom Stuhl bittet Dich um die Ehre Deiner Teilnahme an unserer Arbeit.

Wenn der Großredner beim zweiten Aufseher angelangt ist:

M Erhebt Euch, meine Brüder !

Wir begrüßen den sehr ehrwürdigen Großredner der Reguliere Großloge von Belgien durch drei mal drei.

Nehmt Platz, meine Brüder.

Musik



6

M

I. A

M

I. A

Meine Brüder, wir erheben uns.

Brethren, be upstanding.

Debout, mes Frères!

Broeders, verhef jullie van jullie zetels.

Bruder erster Aufseher, was ist die erste Pflicht eines Freimaurers vor Öffnung der Loge?

Brother Senior Warden, what is the first care of every Mason before opening the Lodge?

Frère Premier Surveillant,
quel est le premier devoir d'un franc-maçon avant l'ouverture de la loge?

Broeder eerste Opziener, wat is de eerste plicht van een Vrijmetselaar voor opening der Loge?

Für die Sicherheit zu sorgen und zu untersuchen, ob die Loge gehörig gedeckt ist.

To prove the Lodge close tyled.

De s'inquiéter de la sûreté et de s'assurer que la loge est dûment couverte.

Te zien of de Loge naar behoren gedekt is.

Erfülle diese Pflicht, mein Bruder.

Direct that duty to be done.

Accomplis ton devoir, mon Frère.

Doe je hiervan verzekeren, mijn Broeder.

Bruder zweiter Aufseher, prüfe, ob die Loge von außen gehörig gedeckt ist.

Brother Junior Warden, prove the Lodge close tyled.

Frère Second Surveillant, assure-toi que la loge est dûment couverte de l'extérieur.

Broeder tweede Opziener, wil nagaan of de Loge naar behoren gedekt is.

PRÜFUNG DER SICHERHEIT



7

II. A Wh II. A

geht an die Pforte des Tempels und klopft von innen mit dem Lehrlingsschlag.

erwidert das Klopfszeichen von außen.

geht an seinen Platz.

Bruder erster Aufseher, ich habe die Loge untersucht und sie wohl und gehörig gedeckt gefunden. Wir sind in Sicherheit.

Brother Senior Warden, the Lodge is close tyled.

Frère Premier Surveillant, j'ai vérifié les extérieurs de la loge et j'ai trouvé celle-ci dûment couverte. Nous sommes en sûreté.

Broeder eerste Opziener, de Loge is naar behoren gedekt.

Meine Brüder, gebt mir das Lehrlingszeichen.

Brethren, give me the sign of an Entered Apprentice.

Mes Frères, donnez-moi le signe d'apprenti.

Broeders, geef mij het teken van Leerling Vrijmetselaar.

Die Brüder, auch der II. Aufseher, geben das Lehrlingszeichen und vollenden es sogleich. Der I. Aufseher selbst gibt das Zeichen nicht.

Ehrwürdiger Meister, die Loge ist von innen und außen wohl und gehörig gedeckt. Es ist keiner unter uns, der nicht an seiner Säule den Lohn empfangen hat.

Worshipful Master, the Lodge is close tyled. There are none amongst us who have not duly received their wages.

Vénérable Maître, la loge est dûment couverte à l'extérieur et à l'intérieur. Nul ne se trouve parmi nous, qui n'aît reçu son salaire auprès de sa colonne.

Achtbare Meester, de Loge is van binnen en van buiten naar behoren gedekt. Er is niemand onder ons, die niet aan zijn Kolom zijn loon ontvangen heeft.

Nehmt Platz, meine Brüder.

Brethren, be seated.

Prenez place mes Frères.

Broeders, herneem jullie plaatsen.



I. A

I. A

M

Wh

betritt die Loge und nimmt seinen Platz ein.

8

M

(sitzend)

Bruder erster Aufseher, warum nennen wir uns Freimaurer?

Brother Senior Warden, why are we known as Masons?

Frère Premier Surveillant, pourquoi nous nommons-nous francs-maçons?

Broeder eerste Opziener, waarom noemen wij ons Vrijmetselaren?

Weil wir als freie Männer an dem großen Bau arbeiten.

Being free men and employed on the greatest of all buildings.

Parce que nous travaillons en hommes libres au grand édifice.

Omdat wij als vrije mannen aan de grote Bouw arbeiden.

An welchem Bau, mein Bruder?

To which building do you refer?

A quel édifice mon Frère?

Aan welke Bouw, mijn Broeder?

Wir bauen den Tempel der Humanität.

The Temple of Humanity.

Nous construisons le temple de l'humanité.

Wij bouwen aan de Tempel der humaniteit.

Bruder zweiter Aufseher, welche Bausteine brauchen wir dazu?

Brother Junior Warden, which building blocks do we need?

Frère Second Surveillant, quelles pierres nous faut-il pour le construire?

Broeder tweede Opziener, welke Bouwstenen hebben wij daarvoor nodig?

I. A

M

I. A

M

FESTLICHE EINLEITUNG

9

II. A

Die Steine, deren wir bedürfen, sind die Menschen.

Those possessed by mankind.

Nos pierres sont les hommes.

De stenen die van node zijn, zijn de mensen.

Was ist notwendig, um sie fest miteinander zu verbinden?

What is it that binds them together?

De quoi est-il besoin pour les assembler solidement?

Wat is noodzakelijk om hen te verenigen?

Menschenliebe, Toleranz und Brüderlichkeit sind der Mörtel des Tempelbaues.

Love of mankind, tolerance and brotherly love.

Altruisme, tolérance et fraternité sont le mortier de la construction du Temple.

Naasteliefde, Tolerantie en Broederschap zijn de mortel van de Tempelbouw.

M

II. A

10

M

I. A

M

I. A

M

I. A

M

Bruder erster Aufseher, ist etwas zwischen dir und mir?

Bro Senior Warden, do we share something?

Frère Premier Surveillant, y a-t-il quelque chose entre toi et moi?

Broeder eerste Opziener, is er iets tussen jou en mij?

Ja, ehrwürdiger Meister, ein Geheimnis.

We do Worshipful Master, a mystery.

Oui, Vénérable Maître, un secret.

Ja, Achtbare Meester, een geheim.

Was ist es?

What is that mystery?

Quel est-il?

Wat is het?

Maurerei.

Freemasonry.

La maçonnerie.

Vrijmetselarij.

So bist du ein Freimaurer?

Senior Warden, are you a Mason?

Ainsi tu es franc-maçon?

Dus jij bent een Vrijmetselaar?

Meine Brüder Meister und Gesellen erkennen mich dafür.

The Master Masons and Fellow Crafts know me as such.

Mes Frères maîtres et compagnons me reconnaissent pour tel.

Mijn Broeders Meester en Gezellen erkennen mij als zodanig.

Woran soll i c h erkennen, dass du es bist?

How should I to know you to be?

A quoi reconnaîtrai-je que tu l'es?

Hoe zal ik weten, of jij het bent?

WERKLEHRE VOR ÖFFNUNG DER LOGE

11

I. A

An Zeichen, Wort und Griff und der Wiederholung der besonderen Umstände meiner Aufnahme.

By sign, token and word and the regularity of my entrance.

Au signe, au mot, à l'attouchement et au récit des circonstances particulières de mon initiation.

Aan Woord, Teken en Aanraking en aan de bijzondere omstandigheden van mijn aanneming.

Was bewog dich, Freimaurer zu werden?

What induced you to become a Mason?

Qu'est-ce qui t'as incité à devenir franc-maçon?

Wat bewoog jou om Vrijmetselaar te worden?

Ich war von Finsternis umgeben und fühlte ein Verlangen, das Licht zu sehen.

I was cloaked in darkness and felt a desire for Light.

J'errais dans les ténèbres et éprouvais un besoin de voir la Lumière.

Omgeven door duisternis, voelde ik een verlangen het Licht te zien.

Wie erlangtest du den Eintritt in die Loge?

How were you admitted?

Comment te fut accordée l'entrée de la loge?

Hoe heb jij toegang tot de Loge gekregen?

Durch drei starke Schläge.

By three distinct knocks.

Par trois grands coups.

Door drie harde slagen.

Was bedeuten sie?

Their significance?

Que signifient-ils?

Wat is daarvan de betekenis.

M

I. A

M

I. A

M

12

I. A

Suchet, so werdet ihr finden. Bittet, so wird euch gegeben. Klopfet an, so wird euch aufgetan.

Seek and you will find; ask and it will be given; knock and the door will be opened.

Cherchez et vous trouverez. Demandez et il vous sera donné. Frappez et il vous sera ouvert.

Zoekt en gij zult vinden. Bid en u zal gegeven worden. Klopt en u zal worden opengedaan.

Wie wurdest du eingeführt?

How were you admitted?

Comment fus-tu introduit?

Hoe werd jij in de Loge gebracht?

Weder nackt noch bekleidet, weder beschuht noch barfuß, allen Metalls beraubt und mit verbundenen Augen.

Neither naked nor clothed, neither heeled nor slipshod, and divested of all metal substances and hoodwinked.

Ni nu ni vêtu, ni chaussé ni pieds-nus, dépouillé de tous métaux et les yeux bandés.

Gblinddoekt en van alle metalen ontdaan.

Wer empfing dich?

By whom were you admitted?

Qui te reçut?

Wie ontving jou?

Der zweite Aufseher.

The Junior Warden.

Le Second Surveillant.

De tweede Opziener.

Ließ man dich wandern?

Were you made to sojourn?

Te fit-on voyager?

Liet men jou reizen?

M

I. A

M

I. A

M

13

I. A

Dreimal von Westen nach Osten, um das Licht zu suchen.

I sojourned three times from West to East in search of the Light.

Par trois fois, de l'occident vers l'orient, pour chercher la lumière.

Driemaal van het Westen naar het Oosten, om het Licht te zoeken.

Als dir das Licht gegeben wurde, was sahst du zuerst?

On finding the Light what did you first discover?

Lorsque la lumière te fut donnée, que vis-tu en premier?

Toen aan jou het Licht gegeven werd, wat zag jij als eerste?

Das Buch des Heiligen Gesetzes, das Winkelmaß und den Zirkel.

The Volume of Sacred Law, the square and the compasses.

Le Volume de la Loi Sacrée, le Compas et l'Equerre.

Het boek der Heilige Wet, de Winkelhaak en de Passer.

Wie nennt man sie, mein Bruder?

What do they symbolise?

Comment les nomme-t-on, mon Frère?

Hoe worden zij genoemd, mijn Broeder?

Die drei großen Lichter der Freimaurerei.

The Three Great Lights in Masonry.

Les trois Grandes Lumières de la franc-maçonnerie.

De drie Grote Lichten der Vrijmetselarij.

M

I. A

M

I. A

14

M

I. A

M

Erhebt euch, meine Brüder.
Bruder erster Aufseher, welche Zeit ist es?

Brethren, be upstanding.
Brother Senior Warden, what time is it?

Debout, mes Frères!
Frère 1er Surveillant, quelle heure est-il?

Broeders verhef jullie van jullie zetels. Broeder eerste Opziener, hoe laat is het?

Es ist Mittag, ehrwürdiger Meister.

Noon, Worshipful Master.

Il est midi, Vénérable Maître.

Het is volle middag, Achtbare Meester.

Da alles in Ordnung ist und die Brüder bereit sind, so lasst uns die Werkstätte vollends erleuchten, damit wir im klarsten Lichte unsere Arbeit beginnen.

Then brethren, the Lodge being duly formed, let this place of labour be lit, so that our work may begin.

Puisque tout est conforme au rite et que les Frères sont prêts, nous voulons finir d'illuminer notre atelier, afin de commencer nos travaux dans la plus claire lumière.

Daar het volle middag is en de broeders gereed zijn, laat ons dan de Werkplaats volledig verlichten daar wij in helder Licht met onze Arbeid kunnen beginnen.

Der Meister tritt nicht an den Ostrand des Teppichs, sondern bleibt auf seinem Platz.

tritt an den Westrand der Arbeitstafel und schlägt mit seinem Stab auf.

● □

Bruder Zeremonienmeister, was ist dein Begehrt?

Ehrwürdiger Meister, die Arbeitstafel ist leer!

Der Bruder Zeremonienmeister kehrt zurück nach seinem Platz.

M ZM

M ZM

EINRICHTUNG UND ÖFFNUNG DER LOGE



15

M Dann lasst uns die Werkzeuge auflegen. Bruder Redner, beginne mit der Konstruktion der Arbeitstafel.

Redner tritt an die Tafel.

R. Die Arbeitstafel ist der Bauplan des Tempels. Unsere Bauhütte wird durch das längliche Viereck symbolisiert, das den Grundriss des Salomonischen Tempels darstellt. Der Tempel und die symbolische Bauhütte haben im Osten, Süden und Westen Fensteröffnungen oder Tore.

Redner zeigt dabei auf Osten (oben), Süden (rechts) und Westen (unten).

16

Aktion 1

Die Brüder, für die einzelnen Aktionen, können vorher bestimmt werden, jedoch kann der Redner auch wahllos Brüder aus den Kolonnen bestimmen.

R Der Tempel wird begrenzt und umgeben von einer schützenden Mauer.

Schaffner zeigt auf die Umrandung der Arbeitstafel.

R Unser Weg zum Licht beginnt auf dem musivischen Pflaster, das nun ein Bruder anlegt.
Bruder tritt vor und zeichne das musivische Pflaster.

Der Schaffner tritt vor und zeichnet auf einer Tafel das musivische Pflaster Der Bruder beginnt mit dem Quadrat links oben während das Pflaster entsteht.

R Der Wechsel von Schwarz/Weiß, der im Muster des Pflasters deutlich wird, steht für das Hell und Dunkel des Lebens, für Licht und Schatten, Freude und Schmerz, Kommen und Vergehen.

17

Aktion 2

R Wenn wir mit rechten Schritten das musivische Pflaster beschreiten können, gelangen wir zu den Stufen, die uns die Möglichkeit des Anstiegs zu höheren Ebenen weisen.

Der Schaffner zeichnet oberhalb des musivischen Pflasters drei Stufen und schließlich den Tempel.

Dabei sagt der Redner:

R Der Tempel symbolisiert das gesamte Wesen der Königlichen Kunst. Es ist der Tempel der Humanität, dessen Bausteine die Menschen sind.

18

Aktion 3

R An den zwei Säulen im Westen empfangen Lehrlinge und Gesellen ihren Lohn nach der Arbeit. Die Lehrlingssäule wird vollendet mit dem Anfangsbuchstaben des Namens der linken Säule im Vorhof des Salomonischen Tempels. Br zeichne die beiden Säulen, danach lege die Buchstabe J auf die linke Säule.

Der Schaffner tritt vor, zeichnet die beiden Säulen. Danach legt er den Buchstaben J auf die linke Säule.

19

Aktion 4

R Bruder nimm den Stein und den Hammer und platziere sie im linken unteren Teil der Arbeitstafel, rechts von der Lehrlingssäule J.

Der Schaffner legt den rauhen Stein mit dem Hammer auf die Tafel. Kurze Pause, danach:

Der raue, unbehauene Stein, der an der linken Säule liegt, ist das Sinnbild des Lehrlings. Mit dem Spitzhammer müssen seine Ecken und Kanten abgeschlagen werden.

20

R Wir bringen jetzt das Senkblei an. Bruder lege das Senkblei auf.

Der Schaffner tritt vor und legt das Senkblei auf.

R Das Senkblei ist das Zeichen des Zweiten Aufsehers. Mit ihm prüft er den Bau auf Einhaltung der vertikalen Ge-

raden.

Aktion 5

21

R Wir legen nun die Winkelwaage auf. Bruder lege die Winkelwaage auf.

Der Schaffner tritt vor und legt die Winkelwaage auf.

R Die Winkelwaage ist das Zeichen des ersten Aufsehers. Mit ihr prüft er den Bau auf Einhaltung der horizontalen Geraden.

Aktion 6

22

Aktion 7

R Senkblei und Winkelwaage bilden zusammen den rechten Winkel, den wir nun anbringen.
Bruder lege den Winkel auf die Tafel.

Der Schaffner tritt vor und legt den Winkel auf die Tafel.

R Der Winkel ist das Zeichen des Meisters vom Stuhl und eines der drei großen Lichter der Freimaurerei. Der rechte Winkel prüft die rechte Gesinnung.

23

Aktion 8

R Mit dem Zirkel prüft der Maurer sein Verhalten zur Umwelt, zu Menschen und Dingen.
Bruder lege unten den Winkel den Zirkel.

Der Schaffner tritt vor und legt den Winkel unten den Zirkel.

R Winkelmaß und Zirkel sind die Symbole des irdischen und des göttlichen Bauens. In der vereinigten Form symbolisieren sie auch Geist und Materie, Himmel und Erde.

24

Aktion 9

R Es ist die Zeit, die bei der Arbeit so oft fehlt. Mit dem 24-zölligen Maßstab gelingt es uns, die Stunden des Tages weise einzuteilen.

Bruder lege den 24-zölligen Maßstab auf die Tafel.

Der Schaffner legt den 24-zöllige Maßstab auf die Tafel.

25

Aktion 10

R Mit der Vervollkommnung gelingt es, in die geistige Welt einzutreten, die von Sonne, Mond und Sternen symbolisiert wird. Bruder zeichne auf die Arbeitstafel Sonne Mond und Sterne.

Der Schaffner tritt vor und zeichnet zuerst - rechts oben - die Sonne, dann - links oben - den Mond, darunter dreimal drei Sterne.

R Sonne und Mond bilden im Osten ein Gegensatz-Paar wie die beiden Säulen im Westen. Der Meister empfindet Sonne und Mond nicht als trennende Gegensätze, sondern als Harmonie. Wenn er so arbeitet, regieren Sonne und Mond - und der Meister die Loge.

Die dreimal drei Sterne symbolisieren die Ordnung des Überirdischen. Die heilige Zahl drei begleitet den Frei- maurer sein Leben lang und auch auf seinem Weg in den ewigen Osten.

26

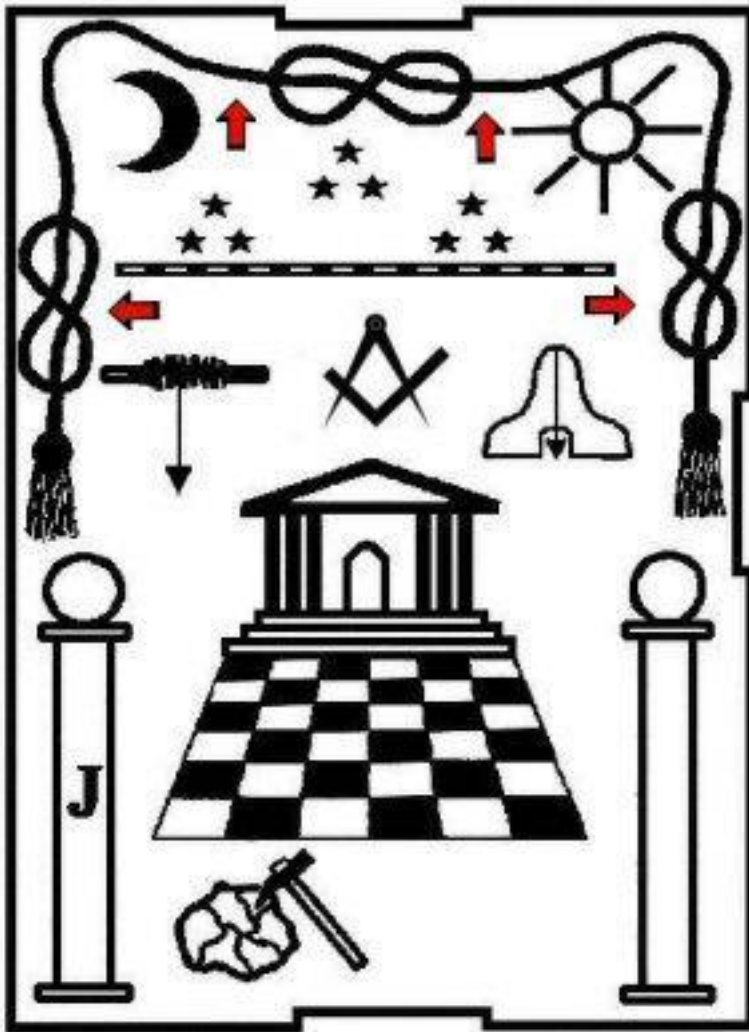
Aktion 11

R Was noch fehlt, ist die Verbindung aller Teile dieser Arbeitstafel - die Schnur, die alles verbindet. Bruder lege die Vereinigungsschnur auf.

Der Schaffner tritt vor und legt die Vereinigungsschnur auf, wobei er die Kordel so legt, dass sie im Norden, Osten und Süden je eine 8 andeutet.

R Rings um die Symbole der Transzendenz schlingt sich das Vereinigungsband, die Knotenschnur. Ihre Knoten bilden die Form der liegenden Acht, des Zeichens der Unendlichkeit. Ihre beiden Enden senken sich in den Bereich der operativen Maurerei. Sie sind dem Strebenden seine Richtschnur in den Raum, wo wir das ewige Licht finden können.

M Ich danke Dir, mein Bruder.



27

ZM

M
I. A II. A

Wh M

geht über den Norden zur Säule der Weisheit, nimmt die Kerze, überreicht sie dem Meister vom Stuhl und geht direkt zurück an seinen Platz. Der Meister vom Stuhl entzündet die Kerze am Urlicht und verharret dort.

trägt die brennende Kerze zur Säule der Weisheit, ohne in das Zeichen zu treten.

nimmt seine Kerze, geht auf den Meister vom Stuhl zu und entzündet an dessen Kerze die eigene.

Er geht dann zurück zur Säule der Stärke. Nimmt seine Kerze, geht auf den ersten Aufseher zu und entzündet an dessen Kerze die eigene. Er geht dann zurück zur Säule der Schönheit.

erhellt im Folgenden stufenweise den Tempel.
setzt seine Kerze mit Blick nach Westen auf die Säule:

Weisheit leite den Bau!

Let Wisdom be the guide in all our actions!

Que la sagesse préside à la construction de notre édifice!

Wijsheid leidt de Bouw!

Akkorde

setzt seine Kerze mit Blick nach Osten auf die Säule:

Stärke führe ihn aus!

Let Strength enable us to carry it out!

Que la force le bâtisse!

Kracht voer hem uit!

Akkorde



I. A



28

II. A

setzt seine Kerze mit Blick nach Osten auf die Säule:

Schönheit vollende ihn!

Let Beauty perfect it!

Que la beauté le parachève!

Schoonheid maak hem volledig!

Akkorde

Die beiden Aufseher gehen an ihre Plätze zurück.

Der Meister von Stuhl wendet sich nach Osten und tritt vor den Altar.

Er schlägt das Buch des Heiligen Gesetzes auf, nimmt Winkel und Zirkel, wobei er den Winkel über den

Zirkel legt (hebt beide hoch, so dass alle Brüder die richtige Anordnung sehen können) und legt sie auf das Buch des Heiligen Gesetzes. Dann geht er an seinen Platz zurück.



M I. A

II. A M

In Ordnung, meine Brüder!
Wo ist des zweiten Aufsehers Platz in der Loge?

To order brethren.
Brother Junior Warden, your place in the Lodge?

A l'ordre, mes Frères!
Où est la place du Second Surveillant en loge?

In orde, Broeders!
Broeder tweede Opziener waar is jouw plaats in de Loge?



29

II. A

Im Westen, um die Sonne zu beobachten, die Maurer zur Arbeit und zur Erholung zu rufen und Sorge zu tragen, dass jeder zur rechten Zeit an die Arbeit gehe, damit der Bau gefördert werde.

In the West, to mark the sun, to call the brethren to labour and refreshment, and to ensure that the brethren return to labour so that we may continue with the building.

A l'occident, pour observer le soleil, appeler les maçons au travail et au repos et veiller à ce que chacun se mette ponctuellement au travail, pour que l'édifice progresse.

In het Westen, om de Zon te markeren, de Broeders tot de Arbeid en verpozing te roepen en toe te zien dat een ieder op de juiste tijd aan de Arbeid gaat, opdat de bouw voortgang zal hebben.

Wo ist des ersten Aufsehers Platz?

Brother Senior Warden, your place in the Lodge?

Où est la place du Premier Surveillant?

Broeder eerste Opziener wat is jouw plaats in de Loge?

Im Westen, denn gleichwie die Sonne im Westen untergeht, um den Tag zu enden, so steht auch der erste Aufseher im Westen, um die Loge zu schließen, den Arbeitern ihren Lohn zu geben und sie von der Arbeit zu entlassen.

As the setting sun ends the day, so is the Senior Warden placed in the West, to close the Lodge after seeing that every brother has had his due.

A l'occident, car comme le soleil se couche à l'occident pour fermer la carrière du jour, le Premier Surveillant s'y tient, pour fermer la loge, payer les ouvriers et les renvoyer du travail.

In het Westen, gelijk de zon in het Westen ondergaat om de dag te beëindigen, zo is de plaats van de eerste Opziener in het Westen, om bij het einde van de Arbeid de Loge te sluiten, de werklieden hun loon te betalen en hen vergenoegd naar huis te sturen.

M

I. A

30

M

Wo ist des Meisters Platz?

The Masters place?

Où est la place du Vénérable Maître?

Waar is de plaats van de Achtbare Meester?

Im Osten, denn gleichwie die Sonne im Osten den Lauf des Tages beginnt und die Welt erleuchtet, so steht auch der Meister im Osten, die Loge zu öffnen, sie zu erleuchten und die Arbeiten anzuordnen.

As the sun rises in the East to open and enliven the day so is the Worshipful Master placed in the East to open and enliven the Lodge, and to instruct the brethren.

A l'orient, car comme le soleil ouvre à l'orient la carrière du jour et illumine le monde, le Vénérable Maître y siège également pour ouvrir la loge, pour l'éclairer et pour en diriger les travaux.

In het Oosten, want gelijk de zon in het Oosten opgaat om de dag te beginnen, zo is de plaats van de Achtbare Meester in het Oosten, om de werken te verlichten, de Loge te openen en de Broeders aan de arbeid te stellen.

nimmt das Logenschwert, die linke Hand flach unter dem Griff, die rechte flach unter der Klinge, und legt es über die Alten Pflichten, die Freimaurerische Ordnung und das Hausgesetz / die Satzung der Loge

Das Gesetz nur kann uns Freiheit geben.

Only by law can we enjoy freedom.

Seule la loi peut nous donner la liberté!

Alleen de Wet kan ons vrijheid geven.

Bruder zweiter Aufseher, welche Zeit ist es jetzt?

Brother Junior Warden what time is it now?

Frère second Surveillant, quelle heure est-il à présent?

Broeder tweede Opziener, hoe laat is het?

Hochmittag, und die rechte Zeit, unsere Arbeit zu beginnen.

High noon Worshipful Master, and time to begin our labour.

Il est midi plein, l'heure de commencer nos travaux.

Het is volle middag, de juiste tijd om met onze Arbeid aan te vangen.

I. A

M M

M

II. A

31

M Da ich mich durch die freie Wahl meiner Brüder im Osten befinde, es auch Hochmittag, mithin die rechte Zeit ist, unsere Arbeit zu beginnen, so öffne ich diese gerechte und vollkommene Lehrlingsloge in Ehrfurcht vor dem Großen Baumeister aller Welten nach dem alten Brauch der Freimaurer.

Then brethren, as duly elected Worshipful Master of this Lodge and in the name of the Great Architect of the Universe, I declare from the East, that this duly formed and constituted Entered Apprentice lodge be open.

Puisque je siége à l'orient par le libre choix de mes frères, qu'il est midi plein et donc l'heure de commencer nos travaux, je déclare ouverte à la gloire du Grand Architecte de l'Univers et selon le rite ancien des francs-maçons cette juste et parfaite loge d'apprenti.

Daar ik mij door de vrije keuze van mijn Broeders in het Oosten bevindt, het volle middag is en daarmee de juiste tijd om onze Arbeid aan te vangen, zo open ik deze volmaakte en regelmatige Leerlingen Loge in naam van de Opperbouwmeester des Heelals en naar de aloude gebruiken der Vrije Metselaren.

I. A

II. A

M Gebet oder geeignetes Gedicht



M



32

M Die Loge ist geöffnet.
Jeder sei seiner Pflicht eingedenk und gesegnet sei uns diese Stunde. Wir vollenden das Lehrlingszeichen.

I declare the Lodge open.
May the Great Architect of the Universe bless this moment and make us ever mindful of our Obligation. Let us cut the sign.

La loge est ouverte.
Que chacun prenne conscience de ses devoirs et que ce moment nous soit sacré.
Nous faisons le signe pénal.

De Loge is geopend. Een ieder zij zijn plicht eendachtig en gezegend is dit uur. Wij beëindigen het Leerlingenteken.

Nehmt Platz, meine Brüder.

Brethren, be seated.

Prenez place mes Frères.

Musik



33

Annahmeritual

Der anzunehmende Bruder wartet im Vorraum, bis die Loge geöffnet ist. Er ist maurisch bekleidet, trägt aber seinen Schurz zusammengerollt in der linken Hand. Besitzt er keinen Schurz mehr, ist ihm ein solcher vom Zeremonienmeister auszuhändigen.

M Bruder Zeremonienmeister, führe den vorsprechenden Bruder zu uns in den Tempel.

ZM begibt sich in den Vorraum, führt den Bruder an die Tür des Tempels und fordert ihn auf, als Lehrling anzuklopfen.

Wh Ehrwürdiger Meister, man klopft als Lehrling.

M Sieh nach, wer da ist, mein Bruder. Wh öffnet die Tür ein wenig:

Wer klopft?

ZM Ein wandernder Bruder bittet um Einlaß.

Wh Ehrwürdiger Meister, es ist ein wandernder Bruder, der um Einlaß bittet.

M Wie heißt er und woher kommt er?

Wh Wie heißt er und woher kommt er?

ZM Es ist Bruder von der Loge im Orient von

Wh Es ist Bruder von der Loge im Orient von

M Fordere das Paßwort von ihm.

Wh begibt sich vor die Tür, läßt sich das Paßwort geben und kehrt in den Tempel zurück.

Ehrwürdiger Meister, ich habe ihn geprüft, er ist Mauer. M So lasse ihn eintreten.

Wh öffnet die Tür.

ZM läßt den Bruder mit den drei Lehrlingsschritten den Tempel betreten und führt

ihn zwischen die Plätze der Aufseher.

Br gibt das Lehrlingszeichen gegen den Meister vom Stuhl:

Mit Gunst, so grüße ich den ehrwürdigen Meister!

Gibt das Lehrlingszeichen gegen den I. Aufseher:

Mit Gunst, so grüße ich den Bruder ersten Aufseher!

Gibt das Lehrlingszeichen gegen den II. Aufseher:

Mit Gunst, so grüße ich die Königliche Kunst!

34

M Wie kommt Ihr hierher, mein Bruder?

Br Unter freiem Himmel wanderte ich, ohne Dach wohnte ich, bis ich an die Pforte dieser Bauhütte klopfte.

M Was sucht Ihr?

Br Arbeit am Bau, ehrwürdiger Meister.

M Wir können arbeitsame Hände gebrauchen. Ist etwas zwischen Euch und mir?

Br Ja, ehrwürdiger Meister, ein Geheimnis. M Was ist es?

Br Maurerei.

M So seid Ihr ein Freimauer?

Br Meine Brüder Meister und Gesellen erkennen mich dafür.

M Woran soll ich erkennen, daß Ihr es seid?

Br An Zeichen, Wort und Griff und der Wiederholung der besonderen Umstände meiner Aufnahme.

M Das rechte Zeichen habt Ihr mir gegeben, sagt mir nun das Wort.

Br Ich spreche es nicht aus, gebt mir den ersten Buchstaben, so will ich Euch den zweiten geben.

M Bruder erster Aufseher, laß Dir das Wort sagen.

I.A prüft das Wort.
Ehrwürdiger Meister, die Prüfung ist zu meiner

Zufriedenheit ausgefallen.
M Bruder zweiter Aufseher, laß Dir den Griff geben.

II.A prüft den Griff.
Ehrwürdiger Meister, Bruder Hat sich mir als

Freimauer zu erkennen gegeben.

M So seid uns willkommen, mein Bruder!
Meine Brüder, Bruder von der Loge im Orient von spricht bei uns um Arbeit vor. Seid Ihr mit seiner Annahme einverstanden, so gebt mir das Beifallszeichen.

Die Brüder geben das Beifallszeichen durch Aufheben der Rechten und Schlagen auf den Oberschenkel.

35

M Damit ist dem Gesetz Genüge getan.
Bruder Zeremonienmeister, führe den Bruder vor den Altar.

I. A

II. A

M In Ordnung, meine Brüder!
Mein Bruder, legt Eure rechte Hand auf das Buch des Heiligen Gesetzes, auf Winkelmaß und Zirkel.
Vor versammelter Bruderschaft verpflichte ich Euch auf die Satzung (und das Hausgesetz) dieser Loge, zur Verschwiegenheit über ihre inneren Angelegenheiten und zur Freundschaft mit ihren Brüdern.

In Ehrfurcht vor dem Großen Baumeister aller Welten,

Im Namen der Großloge der Alten Freien und Angenommenen Mauer von Deutschland,

kraft meines Amtes als Meister vom Stuhl nehme ich Euch in dieser gerechten und vollkommenen
Freimauerloge Trias Charlemagne im Orient von Aachen mit allen Rechten und Pflichten als ordentliches
Mitglied an.

Tritt zu dem Angenommenen und begrüßt ihn mit Handschlag:

Ich heiße Euch herzlich willkommen im Kreise der Brüder! Dies ist das Bijou unserer Loge, tragt es in Ehren.
Und nun legt den Schurz an zum Zeichen, daß Ihr zur Arbeit bereit seid.

Geht an seinen Platz.



36

M Mein Bruder, um die enge Verbundenheit der Brüder unserer Loge zu bekunden, sind wir übereingekommen, unter einander statt des förmlichen „Sie“ das vertrauliche „Du“ zu gebrauchen. Für die Brüder unserer Loge biete ich Dir das brüderliche Du an und bitte Dich, es wie wir zu gebrauchen.

Meine Brüder, wir begrüßen unseren neuen Bruder durch drei mal drei!
Auf mich!
Nehmt Platz, meine Brüder.

Bruder Zeremonienmeister, weise Bruder Seinen Platz in der Loge an.

Kurze Musik



37

ZEICHNUNG

Bei einer Aufnahme kann die Zeichnung aus der folgenden Erklärung des Arbeitsteppichs bestehen. Schöner ist es, wenn sich die Zeichnung von den Gedanken der Teppicherklärung nur anregen lässt. Die Zeichnung sollte kurz gehalten werden.

M Ich bitte nun die Redner des heutigen Tages, ihre Zeichnung aufzulegen.

Bruder Zeremonienmeister ich bitte dich die Redner bei ihrem Arbeit zu unterstützen.

R treten ins Zeichen
Ehrwürdiger Meister, würdige und geliebte Brüder, das

Thema unserer Zeichnung lautet Harmonie

Vollenden das Zeichen

Heute Abend wollen wir mit Gästen zusammen sein und die Gelegenheit nutzen, sie die Atmosphäre erleben zu lassen, sowie den Ort, wo wir zusammen kommen, um freimaurerisch zu arbeiten.

Eine Frage könnte sein: was beinhaltet die Freimaurer Arbeit?

Freimaurer Arbeit ist ein Versuch zur Selbstverwirklichung. Wir versuchen, in unserem Bewusstsein zu entdecken wer, oder was wir sind.

Denn wenn es uns gelingt, mehr über uns selbst zu wissen, können wir ein harmonisches Leben führen. Ist das ein endgültiges Ziel? Nein!

Wenn es uns aber gelingt, mehr Harmonie in uns selbst zu finden, mehr Gleichgewicht zu erreichen zwischen unserem Bewussten und unserem Unbewussten, dann können wir auch klarer erkennbar sein für unsere Mitmenschen.

Im kleinen Kreis können wir dann an der 'Bruderschaft aller Menschen' bauen.

In der Freimaurerei herrscht eine optimistische Sicht auf die Gesellschaft. Freimaurer glauben an das Vermögen der Menschen, zusammen eine bessere Welt zu bauen; sie glauben, zusammen etwas ändern zu können, nicht im materiellen Bereich, aber im geistigen Sinne: mehr Verständnis für einander, das Gefühl, einander Brüder zu sein.

38

Dieses brüderliche Gefühl ist das Fundament, um etwas zu erreichen und ohne Optimismus kann kein Bauwerk gelingen, versuchen wir doch, ein symbolisches Gebäude zu errichten: der Tempel der Humanität.

Lasst uns jetzt die Kerzen entzünden, damit unser Zusammensein symbolisch durch diesen Optimismus erhellt wird.

Also:

ZM tritt an den Tisch mit dem 7 Kerzen

* (ZM zündet eine Kerze an) Sich besinnen auf sich selbst.

** (deuxième)
Entrer en harmonie avec soi

*** (CM steekt de 3de kaars aan)
De grondslagen zuiver horizontaal leggen.

**** (ZM zündet die 4. Kerze an) Die Mauern senkrecht aufziehen.

***** (cinquième)
Faire des angles bien droits

***** (CM steekt de 6de kaars aan) De juiste maten in acht nemen.

***** (ZM zündet die 7. Kerze an)
So bauen Freimaurer am Tempel der Humanität.

Der Bruder Zeremonienmeister kehrt zurück nach seinem Platz.

Vandaag vieren we de dag van onze oprichting.

1 jaar is voorbij; een nieuw jaar begint. De viering van onze oprichting is geïnspireerd op de traditionele viering van Sylvester.

We staan vlak voor de zonnewende en het nieuwe jaar, dat gevierd wordt als het Lichtfeest, ook wel in Nederland "Winter St. Jan" genoemd.

39

Het ritueel van Sylvester, ook een feest tijdens de jaarwisseling, komt overeen met hetgene vanavond plaatsvindt.

Laten wij het ritueel van Sylvester nader bekijken. Wat is Sylvester eigenlijk?

Het is geen "maçonniek" feest. In sommige Europese landen was -en is het soms nog wel een bekend feest. Sylvester komt van het Latijnse woord 'sylva', wat bos of woud betekent. In de Germaanse mythologie vierde men de terugkeer van de zon.

Dat schijnt met veel vreugdevuren en offerdieren uitbundig te zijn gedaan in de toen nog alom tegenwoordige bossen, waar men heiligheid dacht te ervaren.

Na maanden in duisternis te hebben geleefd, was het voor de toen levende Germanen inderdaad een immense vreugde de zekerheid te krijgen dat het licht weer zou schijnen.

Toen de Germanen gekerstend werden, heeft men aan dit heidense feest een christelijke inhoud gegeven: "de komst van het Licht", gesymboliseerd door 'de geboorte van Christus'.

Dit feest is eeuwenlang, tot heden, in de christelijke wereld gevierd, ook uitbundig met veel eten en drinken, voorzover de beurs het toeliet.

Onder invloed van de Verlichting is de mens mondiger geworden, meer zelf gaan denken; de samenleving seculariseerde, dwz: de invloed van de Kerk nam af, de taken van de Kerk werden meer en meer door leken overgenomen.

Cette tendance, en forte accélération depuis la fin de la 2^e guerre mondiale, persiste jusqu'à aujourd'hui. A côté d'un Noël de plus en plus «matérialisé», la saint Sylvestre met l'accent sur la réflexion.

C'est un moment où passé, présent et avenir se rejoignent.

Un moment pour se recentrer sur soi-même, s'accorder du temps, réfléchir au sens de sa vie et à ce que nous aimerions qu'elle soit.

Tout est en perpétuel mouvement, tant dans l'univers que dans le monde sub-atomique.

Nous aussi, les hommes, nous transformons sans cesse, ou, comme dit le poète italien Pascali „Nous sommes les vagues, l'une pleure, l'autre rit, l'une arrive, l'autre s'en va ...“

Mieux que Pascali, difficile d'exprimer notre humanité Mais ...

Au milieu de ce flot, de ce mouvement incessant, l'art, et même „l'art royal“ est de trouver un îlot de calme.

40

Et ou, mieux qu'en soi-même, en Dieu ou dans la lumière, peut-on trouver semblable lieu.

C'est en progressant dans la découverte de soi, qu'on ressent petit à petit l'influence des forces cosmiques, on n'est plus seul dans l'univers, on est partie du „Tout“.

Autrement dit: „l'être humain est seul ... et en même temps, expression du Tout ...“.

On entend souvent dire que nous vivons dans un monde déconcertant et incertain. Cela a été le cas durant toute l'histoire de l'humanité.

L'ancien testament aussi nous le prouve. Il y a toujours eu de sinistres prophètes et il y en aura toujours.

Et, vous avez raison, chaque société connaît, après une période stable, des instants de doute et d'insécurité.

Dans notre société également les jours se succèdent sans que nous soyons conscients de ce que nous vivons. Ainsi, chaque fois, nous laissons-nous guider par la chimère du jour. Matériellement, nous avons accomplis d'immenses progrès, comparés au passé.

Spirituellement, l'homme se vide et s'appauvrit de plus en plus.

Il est à la recherche de quelque chose, sans savoir de quoi. Le manque de calme nous empêche de nous ressourcer, nous n'avons plus de temps pour nous et moins encore pour nos proches.

Wir können das bemessen an den Milliarden Euro, die wir in der westlichen Welt ausgeben für Alkohol, Tabak, Drogen, Medikamente und die Flucht in eine große Zahl von Neurosen. Wir leben im Zeitalter des materiellen Egoismus, des „Ich“ - Zeitalters.

Wir sind aber nicht glücklich. Einerseits bleiben die Kirchen leer, und dem gegenüber hat das Angebot spiritueller Möglichkeiten riesig zugenommen. Viele sind bekannt: Yoga, Zen, Baghwan, Hare Krishna, TM, u.s.w.

Bemerkenswert ist, dass Wege und Methoden unterschiedlich sind, das Ziel aber immer die Selbstverwirklichung, die Ruhe, die Harmonie in uns selbst ist. Der Mensch hat fortwährend ein Bedürfnis danach in dieser verwirrenden Zeit. Oder gerade in dieser unsicheren und verwirrenden Zeit.

Von allen spirituellen Möglichkeiten möchte ich eine nennen, weil diese uns Freimaurern etwas sagt. Es sind die Gedanken von Krishnamurti. Er ist 90 Jahre alt geworden und hat sein Leben lang in Wort und Schrift seine Zuhörer angehalten, keinem Führer oder Guru nachzulaufen, auch ihm selbst nicht!

41

Man muss das Licht in sich selbst suchen. Auf mich kommt es an! Das ist die Sprache, die wir Freimaurer verstehen.

Könnte es sein, dass durch alle spirituellen Möglichkeiten, über die ganze Erde verbreitet, das „Ich“ - Zeitalter sich ändert in ein „Wir“ - Zeitalter?

Lassen wir's hoffen. Aber, was können wir dazu tun? Was kann ich dafür tun?

Die Freimaurerei gibt uns Richtung. Gehen müssen wir den Weg selbst, individuell und gleichzeitig gemeinschaftlich, mit dem Ziel, an der „Bruderschaft aller Menschen“ zu arbeiten, zu bauen.

Dass ist sicherlich keine leichte Aufgabe, die wir auf uns genommen haben. Wenn aber niemand damit anfängt, kann die Verwirrung nur größer werden, um letztendlich in Chaos zu enden.

Obwohl niemand den Sinn des Lebens kennt, kann es wohl nicht Chaos sein, und keine Mutter Natur hat uns aus ihrem Schoß hervorgebracht, um uns dann als getrennte und isolierte Wesen herumlaufen zu lassen.

Wir sind Natur in Ich-Form!

Het op weg gaan naar een ideaal betekent dat er telkens een stukje van dat ideaal wordt vervuld, totdat tenslotte het ideaal is bereikt. En dan is het geen ideaal meer, maar realiteit.

Zónder geloof, hoop en liefde houdt geen samenleving stand. Déze drie (waarvan de liefde de meeste is), zijn de bindmiddelen waarmee elk bouwwerk kan worden opgericht, en in stand gehouden. En wij bouwen, immer aan de Tempel der Mensheid.

Hóe moeten wij deze woorden verstaan?

Wat Geloof betreft:

Elk individu, elk mens, gelooft ergens in; ook al zegt hij nergens in te geloven; dan is dát zijn geloof. Verreweg de meeste mensen geloven echter aan iets, dat evenwel hun verstandelijke vermogens te boven gaat; maar dat de mens wel rust en vertrouwen schenkt

Wat Hoop betreft:

Zonder hoop (ook in bange tijden), is er geen wil tot leven meer; en die wil tot leven is het doel van het leven. Alles wat leeft, wil voortleven! De hoop is het éniige dat de mens uit de doos van Pandora heeft overgehouden; zijn laatste strohalm.

En wat Liefde betreft:

42

Zonder liefde is geen samenleving mogelijk, want leven is in wezen sámen-leven.
Elke samenleving zonder liefde, ontbindt zichzelf.

Wat zou die liefde kunnen zijn?

Volgens Griekse wijsgeren is de liefde tweeledig, namelijk: eros en caritas. Ook ons 'eerste grote licht' (de Bijbel) kent deze aspecten. De eros wordt in het Hooglied van Salomo uitbundig beschreven; de caritas vinden wij in Korintiërs I, vers 13 omschreven. Caritas is de liefde zoals wij (vrijmetselaren) die bedoelen, dat wil zeggen liefde tot de medemens. Lao Tsé, een Chinese wijsgeer die zo'n vijf eeuwen voor Christus zou hebben geleefd, heeft het heel pragmatisch samengevat: geven uit gulheid van uw hart, zonder bijgedachte.

Horen wij hoe ons 'eerste grote licht' de liefde omschrijft.

Al sprak ik met al de talen van mensen en engelen, dan was ik nog, indien ik geen liefde had, een schetterende trompet of een rinkelend cimbaal;

Al bezat ik profetische gaven, kende ik al de geheime heilswaarheden en had ik alle wetenschap. Ja, al had ik zulk een sterk geloof dat ik bergen kon verzetten, indien ik geen liefde heb, heb ik niets;
Zelfs al gaf ik mijn gehele vermogen weg om armen te spijzigen en leverde ik mijn lichaam over om verbrand te worden, indien ik geen liefde heb, baat het mij niets

„L'amour est patient, l'amour est serviable, il n'est pas envieux; l'amour ne se vante pas, il ne s'enfle pas d'orgueil, il ne fait rien de malhonnête, il ne cherche pas son intérêt, il ne s'irrite pas, il ne médite pas le mal, il ne se réjouit pas de l'injustice, mais il se réjouit de la vérité; il pardonne tout, il croit tout, il espère tout, il supporte tout.“

„L'amour ne succombe jamais. Que ce soient les prophéties, elles seront abolies. Les langues, elles cesseront. La connaissance, elle sera abolie. Car c'est partiellement que nous connaissons.

C'est partiellement que nous prophétisons. Mais quand ce qui est parfait sera venu, ce qui est partiel sera aboli.“

„Lorsque j'étais enfant, je parlais comme un enfant, je pensais comme un enfant, je raisonnais comme un enfant; lorsque je suis devenu homme, j'ai aboli ce qui était de l'enfant. Aujourd'hui nous voyons au moyen

d'un miroir, d'une manière confuse, mais alors nous verrons face à face; aujourd'hui je connais partiellement, mais alors je connaîtrai comme j'ai été connu.“

„Maintenant donc ces trois choses demeurent: la foi, l'espérance, l'amour; mais la plus grande, c'est l'amour.“

43

Aimez donc votre prochain!

L'amour du prochain par excellence est l'amour maternel. „Donne de bon coeur, sans arrière-pensée“ comme le dit Lao Tsé.

C'est la femme en général et la mère en particulier qui incarne le concept d'amour du prochain. Dans le noyau familial, la mère le transmet à la génération suivante. Dans la vie courante, les femmes le transmettent aux personnes qu'elles fréquentent.

Das Ziel ist, dass diese es dann ihrerseits weitergeben an ihre Umgebung: in der Schule, bei der Arbeit, im Verein, usw.

Ein Schneeball fängt auch an mit einem kleinen bisschen Schnee?

Ich gedenke, diese Zeichnung zu beenden.

Ich hoffe die Gedanken, die aus dieser Zeichnung kommen, sind von allen verstanden worden:

Gönne dir selber einen Augenblick von Besinnung;

Versuche, ins Gleichgewicht zu kommen;

Strahle dieses Gleichgewicht, diese Harmonie in deiner Umgebung aus;

Vertraue darauf, dass diese Ausstrahlung von Anderen empfangen und verstanden wird, zum besseren Verständnis und Toleranz füreinander, so dass unser Ideal (die Bruderschaft der Menschen) vielleicht nicht erreicht wird, aber mindestens in Bewegung gesetzt worden ist.

Seht, die Kerzen brennen noch. Nehmt das Licht davon symbolisch mit in eure Herzen und spendet es eurer Umgebung. Gebt offenherzig, ohne Nebengedanken. Es wird euer Leben bereichern.

Ich wünsche dabei viel Erfolg!

Ehrwürdiger Meister, unseren Zeichnung ist beendet.

M Ich danke euch, meine Brüder.

Redner vollenden das Zeichen und nehmen Platz.

Musik



44

M

I. A

Meine Brüder, ich gedenke die Loge zu schließen (und fragt die Brüder im Osten, ob sie das Wort wünschen).

Brethren, before I close the Lodge. (I enquire in the East whether any brother has ought to say or propose).

Mes Frères, j'envisage de fermer la loge.

Broeders, ik ben voornemens de Loge te sluiten (en vraagt de Broeders in het Oosten of er iemand is die het woord wenst).

Brüder Aufseher, befragt die Brüder eurer Kolonnen, ob noch einer von ihnen zum Besten der Freimaurerei im Allgemeinen oder dieser Loge im Besonderen etwas vorzutragen wünscht.

Brothers Wardens, enquire of your respective columns if any brother has ought to propose for the good of Freemasonry in general or this Lodge in particular.

Frères Surveillants, demandez aux Frères de vos Colonnes, si l'un d'entre eux désire encore communiquer quelque chose dans l'intérêt de la franc-maçonnerie en général ou de cette loge en particulier.

Broeder eerste en tweede Opziener, onderzoekt in jullie kolommen of iemand iets heeft voor te dragen tot het nut van de Orde in het algemeen of van deze Achtbare Loge in het bijzonder?

Meine Brüder im Süden, nach dem Willen des ehrwürdigen Meisters frage ich euch, ob einer von euch zum Besten der Freimaurerei im Allgemeinen oder dieser Loge im Besonderen noch etwas vorzutragen wünscht?

Brethren in the South, by command of the Worshipful Master I ask whether any brother has ought to propose for the good of Freemasonry in general or this Lodge in particular.

Mes Frères du midi, comme le veut le Vénérable Maître je vous demande, si l'un d'entre vous désire encore communiquer quelque chose dans l'intérêt de la franc-maçonnerie en général ou de cette respectable loge en particulier?

REGULARIEN

Begrüßung von besuchenden Brüdern, Bekanntmachungen, Sonstiges. Grüße und Entschuldigungen sollen gegebenenfalls an der nachfolgenden Tafel übermittelt werden.



45

II. A

Broeders in de Zuiderkolom, in opdracht van de Achtbare Meester vraag ik jullie, of er iemand iets voor te dragen heeft tot nut van de Orde algemeen of van deze Achtbare Loge in het bijzonder?

Meine Brüder im Norden, ich richte an euch die gleiche Frage?

Brethren in the North, I call on you likewise?

Mes Frères du septentrion, je vous adresse la même question?

Broeders in de Noorderkolom, ik richt aan jullie dezelfde vraag?

Nach Rückmeldung durch die Aufseher erteilt der Meister vom Stuhl das Wort.
Wenn keine Wortmeldungen mehr vorliegen:

Bruder erster Aufseher, die Brüder im Norden schweigen.

Brother Senior Warden, the brethren in the North are silent.

Frère Premier Surveillant, le silence règne sur la colonne du septentrion.

Broeder eerste Opziener, in de Noorderkolom wordt het stilzwijgen bewaard.

Ehrwürdiger Meister, die Brüder im Norden und Süden schweigen.

Worshipful Master, the brethren from the North and South are silent.

Vénérable Maître, le silence règne sur les colonnes du septentrion et du midi.

Achtbare Meester, in de Noorder- en Zuiderkolom wordt het stilzwijgen bewaard.

Unsere Arbeit wäre nur halb getan, wenn wir gefühllos blieben gegen die Not um uns her. Unsere heutige
Sammlung habe ich bestimmt für

Bruder Gabenpfleger, erfülle deine Pflicht.

Brethren, our work would be incomplete if we were to ignore the poverty and misery that surrounds us. I
therefore declare today's charity collection will be in support of

Brother Charity Steward carry out your duty.

I. A

M

46

Notre travail ne serait qu'à moitié fait, si nous restions indifférents à l'indigence qui nous entoure.
J'ai décidé que notre collecte de ce jour serait destinée à... Frère Hospitalier, remplis ton office.

Onze Arbeid zou maar half gedaan zijn, indien wij gevoelloos bleven voor de nood om ons heen. Onze
huidige inzameling is bestemt voor.....

Broeder Aalmoezenier, vervul je plicht.

Musik



47

M

II. A

M

II. A

M

II. A

Bruder zweiter Aufseher, wie alt bist du als Freimaurerlehrling?

Brother Junior Warden, how long have you been an Entered Apprentice?

Frère Second Surveillant, quel est ton âge d'apprenti?

Broeder tweede Opziener, hoe oud ben jij als Leerling Vrijmetselaar?

Drei Jahre, ehrwürdiger Meister.

Three years Worshipful Master.

Trois ans, Vénérable Maître.

Drie jaren, Achtbare Meester.

Warum antwortest du so?

Why do you answer in this peculiar manner?

Pourquoi réponds-tu ainsi?

Waarom antwoordt jij mij aldus?

Weil ich die drei Stufen des Tempels erstiegen habe.

Having ascended the three steps of the Temple.

Parce que j'ai gravi les trois marches du temple.

Omdat ik de eerste drie treden van de Tempeltrap bestegen heb.

Bist du für deine Arbeit bezahlt worden?

Did you receive your wages?

As-tu été rétribué pour ton travail?

Ben jij voor jouw arbeid betaald geworden?

Ich bin zufrieden.

I am satisfied Worshipful Master.

Je suis satisfait.

Ik ben tevreden.

WERKLEHRE VOR SCHLIESSUNG



48

M

Wo hast du deinen Lohn empfangen?

Where did you receive your wages?

Où as-tu reçu ton salaire?

Waar heb jij jouw loon ontvangen?

An der Säule zur Linken.

At the left hand pillar.

A la colonne de gauche.

Bij de Linkerkolom.

Woran arbeiten die Lehrlinge?

What does the Entered Apprentice work upon?

Sur quoi travaillent les apprentis?

Waaraan werken de Leerlingen?

Am Rauhen Stein.

The Rough Ashlar.

Sur la pierre brute.

Aan de Ruwe Steen.

Welches sind ihre Werkzeuge?

What are his Working Tools?

Quels sont leurs outils?

Wat zijn hun Werktuigen?

Der Spitzhammer und der 24-zöllige Maßstab.

The stonemasons hammer and the 24-inch gauge.

La laie et la règle à 24 divisions.

De Hamer en de 24 delige maatstaf.

Wozu dienen sie?

Why with these tools?

A quoi servent-elles?

Waartoe dienen deze?

II. A

M

II. A

M

II. A

M

49

II. A

Der Spitzhammer, um die Ecken der Unvollkommenheit abzuschlagen, der Maßstab, um bei dieser Arbeit die Zeit mit Weisheit einzuteilen.

The 24-inch gauge being to measure our work wisely and the stonemasons hammer to knock off all superfluous corners.

La laie sert à faire sauter les angles d'imperfection, la règle à répartir le temps avec sagesse lors de ce travail.

De hamer, om de hoeken der onvolmaaktheid te verwijderen, de 24 delige maatstaf, om bij deze Arbeit de tijd met wijsheid in te delen.

Was ist der Sinn unserer Arbeit?

What is the purpose of our work?

Quel est le sens de notre travail?

Wat is the zin van onze Arbeit?

Geistige Entfaltung und Entwicklung einer sittlichen Lebenshaltung.

Spiritual understanding and the pursuit of a moral life.

L'épanouissement intellectuel et l'acquisition d'une règle de vie édifiante.

Geestelijke ontwikkeling en het ontwikkelen van een morele levenshouding.

Sind wir diesem Ziel nähergekommen?

Have we found them?

Nous sommes-nous rapprochés de notre but, mon Frère?

Zijn wij dit doel nader gekomen?

Wir haben uns bemüht. Die Brüder kehren ruhig und sicher zu den Pflichten des Alltags zurück.

We have tried Worshipful Master and the brethren return peacefully to their everyday life.

Nous nous y sommes efforcés. Les Frères retournent avec sérénité et assurance aux devoirs de la vie quotidienne.

We hebben ons best gedaan. De Broeders keren rustig en voldaan naar hun dagelijkse plichten terug.

M

II. A

M

II. A

50

M

II. A

Wodurch soll sich der Freimaurer im Leben vor anderen Menschen auszeichnen?

How should a Mason act in life before others?

Comment le franc-maçon doit-il, dans la vie, se distinguer des autres hommes?

Waardoor dient een Vrijmetselaar in het dagelijkse leven zich ten opzichte van andere mensen te onderscheiden?

Durch winkelrechte Lebensführung, von der Sklaverei der Vorurteile befreite Gedanken und echte Freundschaft zu seinen Brüdern.

By upright intentions, free from prejudice and with genuine brotherly love.

Par une règle de vie à l'équerre, par une pensée libérée de l'esclavage des préjugés et par une amitié authentique pour ses Frères.

Door een haakse levenshouding, bevrijd zijn van de slavernij der vooroordelen en door oprechte vriendschap met zijn Broeders.

Es geschehe also!

So Mote It Be.

Qu'il en soit ainsi.

Het geschiede alzo!

M

51

SCHLIESSUNG DER LOGE



M A

II.A M

M

In Ordnung, meine Brüder!

To order brethren!

A l'ordre, mes Frères.

In orde, mijn Broeders!

(Gebet oder geeignetes Gedicht - *Prière ou poésie de circonstance*). Bruder erster Aufseher, um welche Zeit gehen die Brüder

Maurer von der Arbeit?

Brother Senior Warden, what time do Masons complete their labours?

Frère premier Surveillant, à quelle heure les frères maçons quittent-ils le travail?

Broeder eerste Opziener, hoe laat gaan de Broeders van de Arbeid?

Um Mitternacht, ehrwürdiger Meister.

Midnight Worshipful Master.

A minuit, Vénérable Maître.

Om middernacht, Achtbare Meester.

Bruder zweiter Aufseher, welche Zeit ist es jetzt?

Brother Junior Warden, what time is it now?

Frère second Surveillant, quelle heure est-il à présent?

Broeder tweede Opziener, hoe laat is het?



I. A

M

52

II. A

M

Hochmitternacht und die rechte Zeit, unsere Arbeit zu beenden.

High midnight Worshipful Master, and time to complete our labours.

Il est minuit plein, l'heure de clore nos travaux.

Het is volle middernacht en de juiste tijd om onze Arbeid te beëindigen.

Bruder erster Aufseher, da es denn Hochmitternacht ist, mithin die rechte Zeit, unsere Arbeit zu beenden, so walte deines Amtes.

Brother Senior Warden, being midnight and the proper time to cease labour, you will carry out your duty.

Frère premier Surveillant, puisqu'il est minuit plein et donc l'heure de clore nos travaux, remplis ton office.

Broeder eerste Opziener, omdat het volle middernacht is en daarmee de juiste tijd om onze Arbeid te beëindigen, verzoek ik jou om je van je taak te kwijten.

Da ich mich im Westen befinde, um die Loge zu schließen, den Arbeitern ihren Lohn zu geben und sie von der Arbeit zu entlassen, so schließe ich diese gerechte und vollkommene Lehrlingsloge in Ehrfurcht vor dem Großen Baumeister aller Welten durch die uns heilige Zahl.

Brethren, being placed in the W to close the Lodge and call the brethren from labour in the name of the Great Architect of the Universe I close this worthy and warranted Lodge.

Puisque je me tiens à l'occident pour fermer la loge, verser leurs salaires aux ouvriers et les renvoyer du travail, je déclare fermée cette juste et parfaite loge d'apprenti, à la gloire du Grand Architecte de l'Univers et par le nombre qui nous est sacré.

Daar ik mij in het Westen bevind om de Loge te sluiten, de Arbeiders hun loon te betalen en hun van de Arbeid te ontlasten zo sluit ik deze volmaakte en regelmatige Leerlingen Loge in naam van de Opperbouwmeester des Heelals en naar de aloude gebruiken der Vrije Metselaren met het heilig getal.

I. A

53



I. A II. A M



Die Loge ist geschlossen. Wir vollenden das Lehrlingszeichen.

And it is closed accordingly. Let us cut the sign.

La loge est fermée. Nous achevons le signe.

De Loge is gesloten. Wij beëindigen het Leerlingenteken.

legt das Schwert an seinen Platz, geht zum Altar, trennt Winkelmaß und Zirkel und schließt das Buch des Heiligen Gesetzes. Dann tritt er an den Ostrand des Arbeitsteppichs.

ZM tritt an den Westrand des Arbeitsteppichs. Drei Schläge mit dem Zeremonienstab:

- Die Schaffner treten an den Teppich.

- Sie verhüllen den Teppich.

- Sie treten zurück.

ZM geht an seinen Platz.

Die hammerführenden Meister treten an ihre Leuchten.

54

Wh II. A

verdunkelt im Folgenden stufenweise den Tempel.

löscht das Licht:

Um uns bleibe der Glanz der Schönheit!

May the splendour of beauty remain with us.

Que l'éclat de la beauté demeure autour de nous!

Om ons blijft de glans der Schoonheid!

Akkorde

löscht das Licht:

In uns wirke fort das Feuer der Stärke!

May the flames of strength be within us.

Que le feu de la force brûle en nous!

In ons werkt verder het vuur van Kracht!

Akkorde

löscht das Licht:

Über uns leuchte das Licht der Weisheit!

May the light of wisdom shine over us.

Que la lumière de la sagesse brille au-dessus de nous!

Over ons schijnt het licht der Wijsheid!

Akkorde

Die Aufseher gehen an ihre Plätze,
der Meister tritt an den Ostrand des Teppichs.



I. A



M



55

M

Bruder erster Aufseher,
wie sollen Freimaurer einander begegnen?

Brother Senior Warden, how do we as Masons meet?

Frère Premier Surveillant, comment sied-il que les francs-maçons se rencontrent?

Broeder eerste Opziener, hoe dienen Vrijmetselaren elkander te ontmoeten?

hebt sein Zeichen von der Brust ab:

Auf gleicher Ebene, ehrwürdiger Meister, auf der Winkelwaage.

As equals on the square Worshipful Master.

Sur un même plan, Vénérable maître, sur le niveau.

Op gelijk niveau, Achtbare Meester, op het Waterpas.

Bruder zweiter Aufseher, wie sollen Freimaurer handeln?

Brother Junior Warden, how do we as Masons act?

Frère Second Surveillant, comment sied-il que les Francs-Maçons agissent?

Broeder tweede Opziener, hoe dienen Vrijmetselaren te handelen?

hebt sein Zeichen von der Brust ab:

Mit dem Senkblei in der Hand, ehrwürdiger Meister.

With the plumb rule in our hand Worshipful Master.

Le fil à plomb en main, Vénérable maître.

Met het Schietlood in de hand, Achtbare Meester.

hebt sein Zeichen von der Brust ab:

Und auf dem rechten Winkel sollen sie sich trennen. So sind wir zusammengekommen, so wollen wir handeln und so trennen wir uns nun. Mögen wir uns alle so wiederfinden!

And we part on the Square. So did we meet, so did we act, and so let it be until we meet again.

Et c'est sur l'équerre qu'ils doivent se séparer. C'est ainsi que nous nous sommes rencontrés, c'est ainsi que nous voulons agir et c'est ainsi que nous nous séparons. Puisseons-nous nous retrouver tous ainsi!

I. A

M

II. A

M

56

En zij dienen uiteen te gaan in de rechte verhouding. Laat ons dan immer zo samenkomen, handelen en scheiden. Mogen wij ons zo wederzien.

(Geht an seinen Platz.)

(Das Licht ist erloschen, dahin ist sein Schein, doch was es geleuchtet, soll in uns sein.)

M Ehe wir auseinandergehen, wollen wir die Kette brüderlicher Eintracht schließen.

Brethren, before we go our separate ways, let us form the chain that binds us.

Avant de nous séparer, nous voulons former la chaîne de fraternelle harmonie.

Voordat wij uit elkander gaan willen wij de broederketen van eendracht sluiten.

Musik (Kettenlied)

M Übt brüderliche Liebe, die der Grundstein und der Schlussstein, der Kitt und der Ruhm unserer alten Bruderschaft ist. So werden alle den wohlthätigen Einfluss der Maurerei erkennen, wie ihn alle wahren Maurer erkannt haben vom Beginn der Welt und erkennen werden bis ans Ende der Zeiten.

Wir trennen die Kette der Hände, die Kette der Herzen bleibt.

Brethren, brotherly love is the cornerstone, keystone, cement and glory of our ancient brotherhood. Let everybody know the benevolent nature of Masonry that has existed since time immemorial and that will remain with us until time shall be no more.

Let us break the chain of hands whilst the chain that links our hearts remains.

Pratiquez l'amour fraternel qui est la première pierre et la clef de voûte, le lien qui nous unit tous et la gloire de notre vieille confrérie. C'est à cela que tous reconnaîtront l'influence bienfaisante de la maçonnerie, comme tous les vrais maçons l'ont reconnue depuis le commencement du monde et la reconnaîtront jusqu'à la fin des temps.



57

Oefen broederlijke liefde uit die de grondsteen en sluitsteen, het bindmiddel en de roem van onze oude broederschap is. Zo zullen allen de liefdadige invloed van de Vrijmetselarij erkennen zoals alle oprechte Metselaren deze ervaren hebben vanaf het begin van de wereld tot aan het einde der tijden.

Wij verbreken met onze handen de broederketen, de keten van onze harten blijft.

Lösen der Kette mit dreimaligem Händedruck.

M Geht nun zurück in die Welt, meine Brüder, und bewährt euch als Freimaurer.

Wehret dem Unrecht, wo es sich zeigt, kehrt niemals der Not und dem Elend den Rücken, seid wachsam auf euch selbst. Es geschehe also. Ziehet hin in Frieden.

Brethren, return to the world and prove yourselves true Masons. Avoid injustice, never turn your back on need and misery and keep safe vigilance over yourselves.
So Mote It Be.

Retournez à présent dans le monde, mes Frères, et comportez-vous en dignes francs-maçons. Combattez l'injustice où elle sévit, ne tournez jamais le dos à l'indigence ni à la misère, veillez sur vous-mêmes. Qu'il en soit ainsi - Retirez-vous en paix.

Keert terug naar het Westen en doe je daar kennen als Vrijmetselaar. Bestrijdt het onrecht waar deze zich voordoet, loop niet weg van nood en ellende, blij waakzaam op jezelf. Het geschiede also. Gaat in vrede.

ZM geht in den Nordosten und spricht dann:

Meine Brüder, folgt mir in geordnetem Zuge.

Brethren, be upstanding and follow me in ceremonial procession, distinguished brethren from the East leading.

Mes Frères, suivez-moi en cortège ordonné.

Mijnne Broeders, volgt mij in een geordende cortège.

„Geordnet“ heißt unter Vorantritt des GM, des DM, falls anwesend, und der Brr. im Osten, was er durch Gesten andeutet. Mit Ausnahme der Beamten verlassen alle Brüder den Tempel, ohne sich zu verneigen.

Wh öffnet die Tür. Musik



Wh schließt die Tür.

58

RÜCKFÜHRUNG DES LICHTS

M Meine Brüder, bringt das Licht zurück an den Ort seines Ursprungs.

Brethren, return the Light to whence it came.

Mes Frères, retournez la lumière à l'endroit d'où elle nous est venue.

Mijne Broeders, breng het Licht naar zijn oorsprong terug.

Die Beamten gehen mit ihren Kerzen direkt zum Meistertisch, die Aufseher durch Norden bzw. Süden. Der Meister löscht die Kerzen, darauf gehen die Beamten an ihre Plätze zurück.

M Ich danke euch, meine Brüder, und entlasse euch von der Arbeit.

Brethren, I thank you and declare our labour ended.

Je vous remercie, mes Frères, vous pouvez quitter le travail.

Heb dank mijne Broeders en ik onthef jullie van de Arbeid.

Die Beamten gehen einzeln, winkelrecht und in Richtung des Sonnenlaufs zum Ausgang und verlassen den Tempel, ohne sich zu verneigen.

M löscht die Kerzen auf seinem Tisch, geht winkelrecht und in Richtung des Sonnenlaufs zum Ausgang und verlässt den Tempel.

Musik



59

**2.Rituel du 1er degré REAA : ouverture et fermeture des travaux. (opening and Closing Lodge, AASR)
ASSR ritual for Entered Apprentices, Worshipful Lodge Les Vrais Amis, n° 51,
RGLB (B)**

LE VÉNÉRABLE MAÎTRE

Coup de maillet

Frères Officiers, veuillez rejoindre vos places afin de remplir votre Office. Nous allons procéder à l'Ouverture des Travaux.

Prenez place mes Frères,

Le V.M. s'assied.

Courte pause, le silence s'établit.

LE VÉNÉRABLE MAÎTRE

Coup de maillet

Frère **Second Surveillant**, quel est le premier devoir d'un Surveillant en Loge ?

LE SECOND SURVEILLANT

Vénérable Maître, c'est de s'assurer que la Loge est dûment couverte.

LE VÉNÉRABLE MAÎTRE

Veuillez-vous en assurer mon Frère.

LE SECOND SURVEILLANT

Coup de maillet

Frère Couvreur, remplissez votre Office.

LE FRÈRE COUVREUR

Se rend sur le Parvis en tenant son Ép. de la main droite (pointe en bas, en position de défense).

Après son inspection, il referme la porte. Sans se mettre à l'Ord., son Ép. toujours dans la main droite pointe en bas, il déclare :

Frère Second Surveillant, la Loge est dûment couverte.

LE SECOND SURVEILLANT

Vénérable Maître, la Loge est dûment couverte.

LE VÉNÉRABLE MAÎTRE

Coup de maillet

Frère **Premier Surveillant**, quel est le second devoir d'un Surveillant en Loge ?

LE PREMIER SURVEILLANT

Vénérable Maître c'est de s'assurer que tous les assistants sont Apprentis Francs-Maçons, à leur place et à leur Office.

LE VÉNÉRABLE MAÎTRE

En ce cas, Frères Premier et Second Surveillants, veuillez vous en assurer chacun sur votre Colonne et m'en rendre compte.

LE VÉNÉRABLE MAÎTRE

Coup de maillet

Debout mes Frères, face à l'Orient ! Vous vous ferez reconnaître comme Apprentis Francs-Maçons, par le Signe Pénal, au passage des Frères Surveillants.

Le V. M. se lève. Tous les FF. en font de même et se tournent vers l'Or.

Les 1er et 2d Surv., portant leur Maillet appuyé sur la poitrine, se croisent à l'Occ., le 2d Surv. vers l'extérieur. Ils se saluent en s'inclinant et inspectent chacun leur Col.

Au moment de se croiser devant l'Autel des Serments, les Surv. marquent un temps d'arrêt sans se saluer, puis regagnent leur Plateau.

Au passage des 1er et 2d Surv. les FF. exécutent le Signe Pénal puis restent debout le bras droit le long du corps.

Tournés l'un et l'autre, vers l'Or., au passage du 1er et 2d surveillant, l'Exp. se met à l'Ordre en présentant l'Ép. en main droite, pointe en haut, garde au col ; le M. des Cér. se met à l'Ordre, la Canne en main droite, bras tendu, pointe de la Canne contre l'intérieur du pied gauche ou contre le côté du pied droit.

LE SECOND SURVEILLANT

Coup de maillet

Frère Premier Surveillant, tous les assistants qui décorent la Colonne du Septentrion sont Apprentis Francs-Maçons, à leur place et à leur Office.

LE PREMIER SURVEILLANT

Coup de maillet

Vénérable Maître, tous les assistants qui décorent les Colonnes du Septentrion et du Midi sont Apprentis Francs-Maçons, à leur place et à leur Office.

LE VÉNÉRABLE MAÎTRE

Le V.M. et les FF. qui siègent à l'Or. ayant exécuté à leur tour le Signe Pénal :

Il en est de même à l'Orient.

Coup de maillet

À l'Ordre mes FF., face au centre de la Loge !

Tous les FF. se mettent à l'Ord.

Mes Frères, puisque la Loge est dûment couverte et que tous les assistants sont Apprentis Francs-Maçons, entrons dans les voies qui nous sont tracées.

Frère Premier Surveillant, qu'avons-nous demandé lors de notre première entrée dans la Loge ?

LE PREMIER SURVEILLANT

La **Lumière**, Vénérable Maître.

LE VÉNÉRABLE MAÎTRE

Que cette Lumière nous éclaire !

LE VÉNÉRABLE MAÎTRE

Frère Maître des Cérémonies et Frères Surveillants, veuillez-nous assister.

La L. étant resté dans la pénombre depuis l'Ouverture des Trav., le M. des Cér., porteur d'un flambeau allumé à l'Étoile du V.M., à « la Lumière Éternelle » se rend près du Pilier SAGESSE.

La L. s'illumine progressivement à chaque invocation en commençant par l'Or.

LE VÉNÉRABLE MAÎTRE

Coup de maillet

Que la SAGESSE préside à la construction de notre édifice !

Le M. des Cér. allume l'Ét. du Pilier SAGESSE.

Puis le M. des Cér., se rend dextrorsum auprès du Pilier FORCE,

LE PREMIER SURVEILLANT

Coup de maillet

Que la FORCE le soutienne !

Le M. des Cér. allume l'Ét. du Pilier FORCE.

Puis le M. des Cér., se rend dextrorsum auprès du Pilier BEAUTÉ,

LE SECOND SURVEILLANT

Coup de maillet

Que la BEAUTÉ, l'orne !

Le M. des Cér., allume l'Ét. du Pilier BEAUTÉ. La pleine lumière règne dans la L..

Le M. des Cér., regagne sa place.

LE VÉNÉRABLE MAÎTRE

Frère Expert, faites apparaître les Trois Grandes Lumières en ouvrant le **Volume de la Loi Sacrée** au Prologue de Jean, disposez sur celui-ci le **Compas** et l'**Équerre** puis tracez le **Tableau d'Apprenti**.

L'Exp. confie son Ép. au M. des Cér. et ouvre le V.L. S. au Prologue de Jean.

Il dispose l'Équerre sur les branches du Compas.

Puis en se plaçant du côté du Sept., il trace (ou déploie), entre les Trois Piliers, le Tab. de L. sur le Pavé mosaïque

LE VÉNÉRABLE MAÎTRE

Coup de maillet

Prenez place, mes Frères.

-Pause-

LE VÉNÉRABLE MAÎTRE

Coup de maillet

Frère Second Surveillant, quel âge avez-vous ?

LE SECOND SURVEILLANT

Trois ans, Vénérable Maître.

LE VÉNÉRABLE MAÎTRE

Où est votre place dans la Loge ?

LE SECOND SURVEILLANT

Au Midi, Vénérable Maître.

LE VÉNÉRABLE MAÎTRE

Pourquoi êtes-vous placé ainsi ?

LE SECOND SURVEILLANT

Pour observer le soleil au méridien et appeler les Frères du Travail à la récréation et de la récréation au Travail, afin qu'ils en retirent profit et joie.

LE VÉNÉRABLE MAÎTRE

Coup de maillet

Frère Premier Surveillant, où est votre place dans la Loge ?

LE PREMIER SURVEILLANT

À l'Occident, Vénérable Maître.

LE VÉNÉRABLE MAÎTRE

Pourquoi êtes-vous placé ainsi ?

LE PREMIER SURVEILLANT

Comme le soleil se couche à l'Occident pour fermer la carrière du jour, le Premier Surveillant s'y tient pour aider le Vénérable Maître à fermer la Loge, payer les ouvriers et s'assurer qu'ils sont satisfaits.

LE VÉNÉRABLE MAÎTRE

Coup de maillet

Frère Premier Surveillant, où est placé le Vénérable Maître en Loge ?

LE PREMIER SURVEILLANT

À l'Orient, Vénérable Maître.

LE VÉNÉRABLE MAÎTRE

Pourquoi est-il placé ainsi ?

LE PREMIER SURVEILLANT

De même que le soleil se lève à l'Orient pour ouvrir la carrière du jour, de même le Vénérable Maître siège à l'Orient pour ouvrir la Loge et diriger les travaux.

LE VÉNÉRABLE MAÎTRE

Coup de maillet

Frère Second Surveillant, à quelle heure les Apprentis Francs-Maçons ont-ils coutume d'ouvrir leurs travaux ?

LE SECOND SURVEILLANT

À midi, Vénérable Maître.

LE VÉNÉRABLE MAÎTRE

Quelle heure est-il, Frère Second Surveillant ?

LE SECOND SURVEILLANT

Il est midi plein, Vénérable Maître.

LE VÉNÉRABLE MAÎTRE

Coup de maillet

Frère Expert veuillez monter à l'Orient, pour recevoir de moi l'Attouchement et le Mot que vous porterez au Frère Premier Surveillant.

L'Exp. se déplace, Ép. en main droite, garde au col. Il gravit les marches de l'Or.. En arrivant devant le V.M., toujours à l'Ord., il passe l'Ép. en main gauche puis la dirige pointe en bas. Le V. M. fait le Signe Pénal et communique à l'Exp. l'Attouchement et le Mot Sacré prononcé à voix basse.

Le V.M. reste debout à l'Ord. à son Plat.

L'Exp. reprend l'Ép. en main droite puis se remet à l'Ord. Il descend les marches de l'Or., rejoint dextrorsum (sans marquer les angles) le Plat. du 1er Surv.

L'Exp. lui transmet l'Attouchement et le Mot Sacré prononcé à voix basse.

Il regagne ensuite sa place où il reste à l'Ord.

LE PREMIER SURVEILLANT, s'adressant au M. des Cér.

Frère Maître des Cérémonies, veuillez recevoir de moi l'Attouchement et le Mot que vous porterez au Frère Second Surveillant.

Le M. des Cér. se lève, gagne le Pla. du 1er Surv. Il passe sa Canne en main gauche.

Le 1er Surv. fait le Signe Pénal et communique l'Attouchement et le Mot Sacré prononcé à voix basse.

Le 1er Surv. rejoint son Plat. où il reste à l'Ord.

Le M. des Cér. se rend dextrorsum au Plat. du 2d Surv., passe la Canne en main gauche et lui transmet l'Attouchement et le Mot Sacré prononcé à voix basse.

Le M. des Cér. et le 2d Surv. rejoignent ensuite leur place où ils restent à l'Ord.

Remarque : *L'Attouchement est donné en se prenant réciproquement la main droite et en exerçant une pression marquée, avec le pouce recourbé, sur la jointure de l'index qui unit ce doigt à la main.*

Le « Mot Sacré » (B...) est prononcé à voix basse.

LE SECOND SURVEILLANT, debout et à l'Ord. à son Plat.

Vénérable Maître tout est Juste et Parfait.

LE VÉNÉRABLE MAÎTRE, debout et à l'Ord. à son Plat.

Coup de maillet

Frères Officiers prenez place !

LE VÉNÉRABLE MAÎTRE

Coup de maillet

Puisqu'il est l'heure, que nous avons l'Âge et que nous possédons le Mot, tout est conforme au Rite, Frères Premier et Second Surveillants, veuillez informer les Frères qui sont sur les Colonnes, comme j'en informe ceux qui siègent à l'Orient, que je vais ouvrir les Travaux de cette Respectable Loge de Saint Jean, au Premier Degré du Rite Écossais Ancien et Accepté.

LE PREMIER SURVEILLANT

Coup de maillet

Frère Second Surveillant, Frères qui décidez la Colonne du Midi, le Vénérable Maître vous invite à vous joindre à lui pour ouvrir les Travaux de cette Respectable Loge.

LE SECOND SURVEILLANT

Coup de maillet

Frères qui décidez la Colonne du Septentrion, le Vénérable Maître vous invite à vous joindre à lui pour ouvrir les Travaux de cette Respectable Loge.

LE PREMIER SURVEILLANT

L'annonce est faite Vénérable Maître.

LE VÉNÉRABLE MAÎTRE

Coup de maillet

Debout et à l'Ordre mes Frères !

Face au Centre de la loge.

Les FF. se lèvent, face au Tabl. de L. . Le V. M. se découvre et frappe trois coups de Maillet.

LE VÉNÉRABLE MAÎTRE : 3 coups de maillet

LE PREMIER SURVEILLANT : 3 coups de maillet

LE SECOND SURVEILLANT : 3 coups de maillet

LE VÉNÉRABLE MAÎTRE

Frère Expert et Frère Maître des Cérémonies, veuillez-nous assister.

Formez l'équerre avec l'Épée et la Canne au-dessus de l'Autel des Serments.

Le V.M. prend l'Ép. Flamb. dans la main gauche et le Maillet dans la main droite, et les présentent bras levés et écartés.

À la Gloire du Grand Architecte de l'Univers,
Au nom de la Franc-Maçonnerie Universelle
Et sous les auspices de ... (obédience),
En vertu des Pouvoirs qui m'ont été conférés,
Je déclare ouverte, au grade d'Apprenti, premier degré du Rite Écossais Ancien et Accepté,
Cette Respectable Loge de Saint Jean,
Constituée à l'Orient ...
Sous le N° ...
Et le titre distinctif ...

Le V.M. repose l'Ép. Flamb. et le Maillet sur son Plat. et se met à l'Ord.

Les FF. Surv. agissent de même.

LE VÉNÉRABLE MAÎTRE

À moi, mes Frères !

Par le Signe,

La Batterie,

L'Acclamation écossaise et la Devise :

Houzzai, Houzzai, Houzzai,

Liberté – Égalité – Fraternité !

LE VÉNÉRABLE MAÎTRE

Mes Frères ! Nous ne sommes plus dans le monde profane, nous avons laissé nos métaux à la porte de la Loge. Élevons nos cœurs en fraternité et que nos regards se tournent vers la Lumière !

-Pause-

LE VÉNÉRABLE MAÎTRE

Coup de maillet

Prenez place, mes FF.

Frère Secrétaire, veuillez faire l'appel nominal de tous les Frères portés au Tableau de la Loge.

Le Secr. fait l'appel nominal. Les FF.: sur les Col. se lèvent, font le Signe Pénal et répondent « Présent » ou « en L. » à l'appel de leur nom.

Mes Frères, avez-vous des excuses de Frères à présenter ?

Les excuses sont acceptées par le V.M. et enregistrées par le Secr.

LE VÉNÉRABLE MAÎTRE

Frère Hospitalier, vous recevrez les oboles des Frères absents excusés à la fin de la Tenue en même temps que le T.D.L.V.

LE VÉNÉRABLE MAÎTRE

Frère Secrétaire, veuillez donner lecture de la planche tracée de nos derniers Travaux.

LE FRÈRE SECRÉTAIRE en donne lecture.

LE VÉNÉRABLE MAÎTRE

Mes Frères, avez-vous des observations à présenter sur la rédaction de la planche tracée de nos derniers Travaux ?

Un F. qui veut proposer des rectifications lève franchement la main droite, pouce en équerre, pour attirer l'attention du Surv. de sa Col. Celui-ci en avertit le V.M. qui accorde lui-même directement la parole au F.

Lorsque toutes les observations ont été entendues et reconnues fondées, et lorsque le silence règne sur les Col. :

LE PREMIER SURVEILLANT

Coup de maillet

Vénérable Maître, le silence règne sur l'une et l'autre Colonne.

LE VÉNÉRABLE MAÎTRE

Il en est de même à l'Orient. J'invite le Frère Orateur à donner ses conclusions.

LE FRÈRE ORATEUR

Si aucune observation n'a été retenue :

Attendu qu'aucun des Frères ici présents n'a formulé d'observations sur la rédaction de la planche tracée qui vient de nous être lue, qu'il plaise à cette Respectable Loge de l'approuver.

Ou si des rectifications ont été retenues :

Compte tenu des observations formulées sur la rédaction de la planche tracée qui vient de nous être lue, et sous réserve des rectifications notées par le Frère Secrétaire, qu'il plaise à cette Respectable Loge de l'approuver.

LE VÉNÉRABLE MAÎTRE

Que ceux d'entre vous qui approuvent les conclusions du Frère Orateur le manifestent en levant la main à mon coup de Maillet !

Coup de maillet

Vote des Frères

Coup de maillet

Avis contraires ?

LE VÉNÉRABLE MAÎTRE

La planche tracée de nos derniers Travaux est adoptée. Il en sera fait mention dans celle de ce jour.

Le V.M. donne communication de la correspondance.

...

Rituel du 1er degré REAA : fermeture des travaux.

LE VÉNÉRABLE MAÎTRE

Coup de maillet

Mes Frères, l'ordre du jour est épuisé.

Avant de fermer les Travaux, je suis prêt à donner la parole à ceux d'entre vous qui auraient des propositions à présenter dans l'intérêt de l'Ordre Maçonique en général, ou de cette Respectable Loge en particulier.

S'ils le souhaitent, les MM. et CC. qui sont sur les Col., demandent la parole à leur Surv.

Le V.M. accorde la parole en premier lieu et uniquement aux FF. qui sont sur les Col.

Après avoir constaté qu'il n'y a plus de demande de prise de parole sur les Col. :

LE PREMIER SURVEILLANT

Coup de maillet

Vénérable Maître, le silence règne sur l'une et l'autre Colonne.

LE VÉNÉRABLE MAÎTRE

Le V.M. donne alors, et seulement à ce moment-là, la parole à l'Or. aux FF. qui le souhaitent. Après avoir constaté qu'il n'y a plus de demande de parole :

Coup de maillet

Il en est de même à l'Orient.

Mes Frères, je fais faire circuler le Sac aux Propositions en même temps que le Tronc de la Veuve.

Frère Maître des Cérémonies et Frère Hospitalier, remplissez votre office.

LE PREMIER SURVEILLANT

Vénérable Maître, le Sac aux Propositions et le Tronc de la Veuve sont à votre disposition.

LE VÉNÉRABLE MAÎTRE

Quelqu'un d'entre vous, mes Frères, réclame-t-il le Sac aux Propositions ou le Tronc de la Veuve ?

LE PREMIER SURVEILLANT

Le silence règne sur l'une et l'autre Colonne.

LE VÉNÉRABLE MAÎTRE

Il en est de même à l'Orient.

Frère Maître des Cérémonies, Frère Hospitalier, veuillez monter à l'Orient.

Frère Orateur et Frère Expert, veuillez m'assister.

Le Sac aux Propositions est revenu sans attache. *Ou avec une proposition dont le V.M. donne lecture.*

Le décompte du tronc de la Veuve sera effectué à la fin de la tenue par le Frère Orateur, son montant sera enregistré par le Frère Secrétaire et son contenu pris en charge par le Frère Hospitalier.

Frères Orateur, Expert, Hospitalier et Maître des Cérémonies, veuillez regagner vos places.

LE VÉNÉRABLE MAÎTRE

Mes Frères, les Travaux de ce jour sont terminés. Nous avons droit au repos. Il ne nous reste plus, suivant l'usage ancien, que d'enfermer nos secrets dans un lieu sûr et sacré, et de nous unir en Fraternité.

Le V.M. porte la main droite à son cœur.

LE VÉNÉRABLE MAÎTRE

Coup de maillet

Debout mes Frères, Veuillez vous déganter, formons la Chaîne d'Union.

Tous observent un instant de recueillement. Le V.M. peut, s'il le désire, prononcer à cet instant quelques mots.

Mes Frères, bien au-dessus des soucis de la vie matérielle, s'ouvre pour le Franc-maçon, le vaste domaine de la pensée et de l'action.

Avant de nous séparer, élevons-nous ensemble vers notre Idéal.

Qu'il inspire notre conduite dans le monde profane, qu'il guide notre vie, qu'il soit la Lumière sur notre chemin.

Mes Frères, éprouvons, puis ouvrons la Chaîne.

LE VÉNÉRABLE MAÎTRE

Coup de maillet

Prenez place, mes Frères.

-Pause-

LE VÉNÉRABLE MAÎTRE

Frère Second Surveillant, où les Apprentis Francs-Maçons reçoivent-ils leur salaire ?

LE SECOND SURVEILLANT

À la Colonne « B », Vénérable Maître.

Remarque : Le 2d Surv. dit clairement le mot que tous les FF. connaissent, en qualité d'Initiés (Premier livre des Rois – Chapitre 7-21)

LE VÉNÉRABLE MAÎTRE

Coup de maillet

Frère Premier Surveillant, les ouvriers sont-ils contents et satisfaits ?

LE PREMIER SURVEILLANT

Vénérable Maître, ils le témoignent par leur silence sur l'une et l'autre Colonne.

LE VÉNÉRABLE MAÎTRE

Frère Premier Surveillant, à quelle heure les Apprentis Francs-Maçons ont-ils coutume de clore leurs Travaux ?

LE PREMIER SURVEILLANT

À minuit, Vénérable Maître

LE VÉNÉRABLE MAÎTRE

Frère premier Surveillant, quelle heure est-il ?

LE PREMIER SURVEILLANT

Il est Minuit plein, Vénérable Maître.

LE VÉNÉRABLE MAÎTRE

Il est donc l'heure de les renvoyer. Puissent-ils continuer à travailler ainsi dans la liberté, la ferveur et la joie !

-Pause-

Frères Premier et Second Surveillant, veuillez vous joindre à moi pour fermer cette Respectable Loge de Saint Jean.

LE VÉNÉRABLE MAÎTRE

Coup de maillet

Debout et à l'Ordre, mes Frères !

Que la Lumière qui a éclairé nos Travaux continue de briller en nous pour que nous achevions au-dehors l'œuvre commencé dans le Temple, mais qu'elle ne reste pas exposée aux regards des profanes.

Frère Maître des Cérémonies, veuillez-nous assister.

La L. sera plongée progressivement dans la pénombre à chaque Invocation, en commençant par l'Or. à l'exception du Del. Rayon..

LE VÉNÉRABLE MAÎTRE

Coup de maillet

Que la Paix règne sur la Terre !

Le M. des Cér. éteint l'Ét. du pilier « SAGESSE ».

LE PREMIER SURVEILLANT

Coup de maillet

Que l'Amour règne parmi les Hommes !

Le M. des Cér. éteint l'Ét. du pilier « FORCE ». Le 1er Surv. éteint son Plat.

LE SECOND SURVEILLANT

Coup de maillet

Que la Joie soit dans les cœurs !

*Le M. des Cér. éteint l'Ét. du pilier « BEAUTÉ ». Le 2d Surv. éteint son Plat.
Le M. des Cér. regagne sa place et se tient à l'Ord.*

*LE VÉNÉRABLE MAÎTRE frappe 3 coups
LE PREMIER SURVEILLANT frappe 3 coups
LE SECOND SURVEILLANT frappe 3 coups*

LE VÉNÉRABLE MAÎTRE

Frères Expert et Maître des Cérémonies, veuillez-nous assister. Formez l'équerre avec l'Épée et la Canne au-dessus de l'Autel des Serments.

Le V.M. prend l'Ép. Flamb. dans la main gauche et le Maillet dans la main droite, et les présente bras levés et écartés.

À la Gloire du Grand Architecte de l'Univers,
Au nom de la Franc-Maçonnerie Universelle
Et sous les auspices de ... (obédience),
En vertu des Pouvoirs qui m'ont été conférés,
Je déclare fermée au Grade d'Apprenti, Premier Degré du Rite Écossais Ancien et Accepté,
Cette Respectable Loge de Saint-Jean,
Constituée à l'Orient ...
Sous le N° ...
Et le titre distinctif

*Après avoir reposé l'Ép. Flamb. et le Maillet sur son Plat., le V.M. se met à l'Ord.
Les FF. Surv. agissent de même.*

À moi mes Frères,
Par le Signe,
La Batterie,
L'Acclamation écossaise et la Devise :
Houzzai, Houzzai, Houzzai,
Liberté – Égalité – Fraternité !

LE VÉNÉRABLE MAÎTRE

Frère Expert, veuillez fermer le Volume de la Loi Sacrée et effacer le Tableau de Loge.

L'Exp., muni de son Ép. se rend à l'Autel des Serments, enlève les outils symboliques, ferme le V. L. S., et se plaçant coté Mid. efface (ou recouvre) le Tabl. de L. Ensuite il regagne sa place où il se tient à l'Ord.

LE VÉNÉRABLE MAÎTRE

Se couvre, et éteint (ou fait éteindre) le Del. Rayon.

Mes Frères nous ne sommes plus à l'Ordre,
Veuillez retirer vos gants !
Retirons-nous en paix, en jurant de respecter la loi du silence !

Tous les FF. étendent le bras droit horizontalement la main à plat, le pouce en équerre et disent tous ensemble :
Je le jure !

SORTIE EN CÉRÉMONIE

Lorsque les FF. ont juré de respecter la loi du silence, le M. des Cér. prend le chandelier allumé sur le plat. du V.M. et frappe le sol de sa Canne et dit :

Mes Frères veuillez garder le silence pendant la sortie du Vénérable Maître, du Député et du Collège des Officiers.

Le M. des Cér., le chandelier en main gauche, Canne en main droite, précède le V.M. (sans marquer les angles).

L'Exp. suit immédiatement le V. M. tenant la garde de l'Ép. en main droite, lame verticale (dans la saignée du bras) contre l'épaule.

Au passage du V. M. suivi de l'Exp., le 1er Surv. et le 2d Surv. s'intercalent derrière l'Exp.

Les Off. et le Dép. suivent ainsi que les autres FF. qui sont sur les Col.

Si un représentant du Conseiller Fédéral participe à la fermeture des Trav., il sort immédiatement avec le V.M., précédé du M. des Cér. Ils sont suivis de l'Exp.

La sortie se fera en utilisant une musique appropriée.

Rituel d'initiation 1er degré REAA : texte complet.

Le Profane qui aura été soumis auparavant à l'interrogatoire et aux trois tours de scrutin, conformément aux Règlements Généraux, sera convoqué pour être présent une heure au moins avant le début de la Ten. et il sera conduit tout de suite dans une salle d'attente, où il ne pourra rencontrer aucun des arrivants.

Préalablement, le F. Très. aura perçu les droits d'admission.

Le F. Exp. rejoint le Profane dans la salle d'attente et lui adresse, de mémoire, les mots suivants :

L'EXPERT

Monsieur, vous avez demandé à être admis en Franc-Maçonnerie. Votre résolution est-elle définitive ? Etes-vous prêt à vous soumettre aux épreuves que vous devez subir ?

Réponse du Profane : Oui

L'EXPERT

Veuillez me suivre.

Le F. Exp. après avoir bandé les yeux du Postulant, le conduit dans le cabinet de réflexion, où il lui enlève le bandeau.

Ce cabinet de Réflexion est une petite pièce, symboliquement souterraine, où s'effectue la première épreuve de l'Init. Ses murs peints en noir, portent dessinés en couleur argent l'image d'un sablier et d'une faux entrecroisés, celle d'un coq ayant au-dessous les mots « Vigilance et Persévérance » et la formule hermétique

« V.I.T.R.I.O.L. ». Il est meublé d'une table et d'un siège. Sur la table on aura disposé un flambeau allumé comme seul éclairage, un crâne, un miroir, du pain, une cruche d'eau, et trois coupelles contenant respectivement du mercure, du soufre et du sel.

L'EXPERT

Monsieur, c'est ici que vous allez subir votre première épreuve, que les Anciens appelaient : « **l'épreuve de la Terre** ». A cette fin, il est indispensable que vous vous détachiez de toute illusion trompeuse et, pour vous rendre sensible matériellement à ce qui doit s'accomplir en vous spirituellement, je vous prie de me remettre ce que vous portez sur vous de précieux et, en particulier, tous objets en métal qui symbolisent ce qui brille d'un éclat trompeur.

Ceci étant fait :

Maintenant, Monsieur, vous allez être abandonné à vous-même, dans la solitude, le silence et avec cette faible lumière. Les objets et les images qui s'offrent à vos regards ont un sens symbolique et vous inciteront à la méditation.

Vous allez rédiger votre Testament, en donnant vos réponses écrites aux trois questions qui sont posées sur la feuille que voici et en formulant à leur suite vos dernières volontés.

Nous reviendrons le retirer en temps opportun.

Le F. Exp. quitte le Postulant, qui demeure enfermé dans le Cabinet de Réflexion.

La Pl. tracée des Trav. précédents étant lue, la correspondance communiquée à l'At. et les autres questions prévues étant traitées :

LE VÉNÉRABLE MAÎTRE

Mes Frères, nous allons procéder maintenant à l'Initiation, portée à l'ordre du jour, des Profanes ... et ... qui ont fait l'objet de trois tours de scrutin favorables.

Frère Trésorier, avez-vous perçu les « métaux » représentant les « droits d'initiation » ?

LE TRÉSORIER

Oui, Vénérable Maître.

LE VÉNÉRABLE MAÎTRE

Frère Expert, avez-vous enfermé les Postulants dans le « Cabinet de Réflexion », après les avoir dépouillés de tous leurs « métaux » ?

L'EXPERT

Oui, Vénérable Maître.

LE VÉNÉRABLE MAÎTRE

Puisqu'il en est ainsi, Frère Expert, allez vers les Postulants et rapportez-nous leur « Testament philosophique ».

À ce moment, en attendant le retour du F. Exp., le V.M. rappellera sommairement le « curriculum vitae » du Postulant.

Le F. Exp. se rend auprès des Postulants et se fait remettre leur Testament Philosophique après quoi il revient dans la L. et, s'avançant rituellement jusqu'au pied de l'Or., il présente, à la pointe de son épée, les Testaments des postulants au V.M.

LE VÉNÉRABLE MAÎTRE

Donne lecture des Testaments et poursuit :

Mes Frères, vous venez de prendre connaissance du « Testament Philosophique » du Postulant ...

L'un d'entre-vous a-t-il des observations à présenter ?

Idem pour le second postulant.

Si aucun F. ne demande la parole :

LE VÉNÉRABLE MAÎTRE

Frère Expert, veuillez vous rendre à nouveau auprès des Postulants et préparez-les à leur Réception comme suit : Une corde au cou, les yeux bandés ; le bras gauche, le sein gauche et le genou droit découverts, le pied gauche en pantoufle.

Vous les conduirez, ensuite, à la porte de la Loge.

Le F. Exp. quitte la L. rituellement.

– Pause –

L'Exp. revient à la porte de la L. accompagné du Postulant, préparé rituellement.

L'EXPERT

Frappe un grand coup à l'extérieur de la porte de la L.

LE COUVREUR *(d'une voix forte)*

Frère Second Surveillant, on frappe en Profane à la porte de la Loge.

LE SECOND SURVEILLANT (*d'une voix forte*)

Vénérable Maître, on frappe en Profane à la porte de la Loge.

LE VÉNÉRABLE MAÎTRE (*d'une voix forte*)

Qui ose donc venir interrompre nos Travaux ? Frère Couvreur, voyez qui frappe ainsi. Mes Frères armez-vous de vos épées afin de défendre cette enceinte contre toute profanation.

Le Couv. entrouvre la porte sans bruit et d'une voix forte :

LE COUVREUR

Qui va là ?

L'EXPERT

Franchit seul la porte de la L. et se mettant à l'ordre :

Je conduis ici M. ... et ..., humbles postulants plongés dans les ténèbres, qui ont été proposés régulièrement et pour lesquels les scrutins ont donné un résultat favorable.

Ils viennent maintenant, de leur propre et libre volonté, et rituellement préparés, demander à être admis aux mystères et privilèges de la Franc-Maçonnerie.

LE VÉNÉRABLE MAÎTRE (*d'une voix forte*)

Frère Expert, vous portez-vous garant de ces Postulants ? Êtes-vous sûr de leur bonne foi ?

L'EXPERT, *se tenant à l'ordre.*

Pour autant qu'un homme puisse se mettre à la place d'un autre et juger de ses pensées intimes, et que la sagacité de cette Respectable Assemblée n'ait pas été prise en défaut, je me porte garant que ces postulants sont libres et de bonnes mœurs.

A la Gloire du Grand Architecte de l'Univers, ils viennent de subir victorieusement « l'Épreuve de la Terre ».

LE VÉNÉRABLE MAÎTRE

Vous êtes-vous assuré que les Postulants sont rituellement préparés pour leur Initiation ?

L'EXPERT

Oui, Vénérable Maître.

LE VÉNÉRABLE MAÎTRE

Mes Frères, vous venez de constater l'identité des Postulants qui sont à la porte de la Loge, pour lequel les trois scrutins ont été favorables.

Ils ont subi « l'Épreuve de la Terre », et sont rituellement préparés pour leur Initiation.

Quelqu'un d'entre vous s'oppose-t-il à ce qu'ils soient introduits ?

LE PREMIER SURVEILLANT

Vénérable Maître, le silence règne sur l'une et l'autre Colonnes.

LE VÉNÉRABLE MAÎTRE

Puisque personne ne s'y oppose, Frère Expert, faites entrer les Postulants.

Le F. Couv. ouvre la porte avec grand bruit et le F. Exp. aidé du F. M. des Cér., introduit successivement chacun des Postulants. Il leur fait baisser la tête, comme s'ils passaient par une porte très basse. Il les arrête à l'Occ. entre les Col.

Le F. Exp. et le F. Couv. appuient ensuite la pointe de leur épée sur le cœur des Postulants.

Le F. Couv. referme la porte sans bruit.

LE VÉNÉRABLE MAÎTRE

Messieurs, cette épée que vous sentez sur votre poitrine est toujours levée pour punir le parjure. Elle est le symbole du remords qui déchirerait votre cœur si vous deveniez traître la Fraternité dans laquelle vous avez demandé à être admis.

Le bandeau qui couvre vos yeux est le symbole de l'aveuglement dans lequel se trouve l'homme dominé par ses passions et plongé dans l'ignorance et la superstition.

A ce moment, l'épée est ôtée de la poitrine des Postulants.

LE VÉNÉRABLE MAÎTRE

Est-ce de votre propre volonté, en pleine liberté et sans aucune sujétion, que vous vous présentez ici ? M. ... ?
M. ... ?

RÉPONSE DES RÉCIPIENDAIRES

Oui, Monsieur.

LE VÉNÉRABLE MAÎTRE

M. ..., quel est votre dessein en vous présentant dans cette Loge ? M. ... ?

RÉPONSE DES RÉCIPiENDAIRES

...

LE VÉNÉRABLE MAÎTRE

Sachez, Messieurs, que c'est pour mettre un frein salutaire à nos passions, pour nous élever au-dessus des intérêts mesquins qui tourmentent les profanes, que nous nous assemblons dans nos Loges.

Nous travaillons sans relâche à notre amélioration, nous accoutumons notre esprit à ne concevoir que des idées d'honneur et de vertu par l'ascèse initiatique, qui s'effectue à l'aide de l'outillage rationnel que vous trouverez dans la Loge.

C'est en réglant ainsi ses inclinations et ses mœurs que l'on parvient à donner à son âme ce juste équilibre qui constitue la Sagesse, c'est-à-dire l'Art de la Vie.

Si vous êtes admis parmi nous, vous devrez prendre la ferme résolution de travailler sans relâche à votre perfectionnement intellectuel et moral.

Mais ce travail est pénible et demande des sacrifices.

Monsieur ..., persistez-vous, malgré cela, dans votre désir de vous faire recevoir Franc-Maçon ? M. ... ?

RÉPONSE DES RÉCIPiENDAIRES

Oui, Monsieur.

LE VÉNÉRABLE MAÎTRE

Messieurs, en signant votre demande d'Initiation, vous avez pris connaissance des principes fondamentaux de la Franc-Maçonnerie de Rite Écossais Ancien et Accepté, auquel appartient cette Respectable Loge, principes qui sont communs à toutes les Obédiences régulières du monde.

Nous allons vous les rappeler. Frère Orateur, veuillez en donner lecture.

L'ORATEUR

« La Franc-Maçonnerie proclame, comme elle l'a proclamé dès son origine, l'existence d'un Principe Créateur, sous le nom de Grand Architecte de l'Univers. Elle n'impose aucune limite à la recherche de la Vérité et c'est pour garantir à tous cette liberté qu'elle exige de tous la tolérance.

La Franc-Maçonnerie est donc ouverte aux hommes de toute nationalité, de toute race, de toute croyance. Elle interdit dans les Ateliers toute discussion politique et religieuse ; elle accueille tout profane, quelles que soient ses opinions en politique et en religion, dont elle n'a pas à se préoccuper, pourvu qu'il soit libre et de bonnes mœurs. La Franc-Maçonnerie a pour but de lutter contre l'ignorance sous toutes ses formes. C'est une école mutuelle dont le programme se résume ainsi : obéir aux lois de son pays, vivre selon l'honneur, pratiquer la justice, aimer son semblable, travailler sans relâche au bonheur de l'Humanité et poursuivre son émancipation progressive et pacifique ». Déclaration de principes du Convent de Lausanne du R.E.A.A. (Sept. 1875).

LE VÉNÉRABLE MAÎTRE

Messieurs ! Maintenant que nous vous avons rappelé ces principes, persistez-vous dans vos intentions ? Êtes-vous bien déterminé à soumettre votre fermeté aux épreuves ? Vous engagez-vous à garder un silence absolu sur tout ce que vous pourriez entendre et découvrir parmi nous, ainsi que sur tout ce que vous verrez et saurez par la suite ? M. ... ? M. ... ?

RÉPONSE DES RÉCIPIENDAIRES

Oui, Monsieur.

LE VÉNÉRABLE MAÎTRE

Messieurs, je dois exiger de vous un engagement formel, pris sur la Coupe des Libations. Consentez-vous à le contracter ? M. ... ? M. ... ?

RÉPONSE DES RÉCIPIENDAIRES

Oui, Monsieur.

LE VÉNÉRABLE MAÎTRE

Frère Maître des Cérémonies, conduisez les Récipiendaires devant l'Autel des Serments et vous, Frère Expert, apportez la Coupe des Libations.

Le F. M. des Cér. conduit les Récipiendaires au pied de l'Or. ; le F. Exp. leur place une coupe remplie d'eau pure dans la main gauche, et dispose leur main droite sur leur cœur.

LE VÉNÉRABLE MAÎTRE

Messieurs, buvez un peu !

Les Récipiendaires s'exécutent.

Maintenant, M., prononcez après moi ce Serment :

« Je m'engage sur l'honneur au silence le plus absolu sur tous les genres d'épreuves que l'on pourra me faire subir ».

M. ... (*Idem*)

LES RECIPIENDAIRES

Répètent l'engagement.

Pendant ce temps-là, le F. Exp. verse discrètement un peu d'aloès dans leur coupe sans les enlever de la main des Récipiendaires.

LE VÉNÉRABLE MAÎTRE

Messieurs, acte est pris de votre Serment.

Maintenant buvez ! Buvez tout !

Les Récipiendaires s'exécutent.

Le F. Exp. enlève ensuite la coupe des mains des Récipiendaires.

– Pause –

LE VÉNÉRABLE MAÎTRE

Que ce breuvage, devenu amer, soit pour vous, Messieurs, le symbole de l'amertume et du remords que laisserait dans votre cœur le parjure qui aurait souillé vos lèvres, si vous manquiez à une parole aussi solennellement donnée.

Cependant, s'il vous restait quelque répugnance, quelque scrupule, vous êtes encore libre de vous retirer ; mais, je vous en avertis, bientôt vous ne le pourrez plus.

Persistez-vous ? M. ... ? M. ... ?

REPONSE DES RECIPIENDAIRES

Oui, Monsieur.

Rituel d'initiation 1er degré REAA : Premier voyage (épreuve de l'Air).

LE VÉNÉRABLE MAÎTRE

Puisqu'il en est ainsi, Frère Expert, emparez-vous des Récipiendaires et faites-leur faire leur « Premier Voyage » au cours duquel ils subiront « l'Épreuve de l'Air ».

Je les confie à votre prudence. Ramenez-les sains et saufs !

L'Exp., assisté du M. des Cér. prend les Récipiendaires par la main et les reconduisent dextrorsum entre les Col. Ils leur enlèvent la corde qu'ils ont au cou.

Ensuite, ils conduisent les récipiendaires par la main, senestrorsum, pour ce seul voyage. Les bruits ne commenceront qu'à ce moment-là sur le signal du V.M.

Les Récipiendaires, soutenus par l'Exp et le M des Cér., passent d'abord sur la « planche à boules », disposée le long de la Col. du Midi, ensuite sur la « planche à bascule » disposée le long de la Col. du Sept.

Ils sont conduits ensuite au Plat. du 2d Surv.

Pendant ce déplacement les FF. de la L. font un grand bruit avec leurs pieds et leur épée.

LE VÉNÉRABLE MAÎTRE

*Tout bruit cesse brusquement au **coup de maillet** du V. M.*

Le F. Exp. déplace rapidement un éventail devant le visage des Récipiendaires pour créer un courant d'air.

LE SECOND SURVEILLANT

Se lève et se place devant son Plat.

Le F. Exp. prend alors la main droite du premier Récipiendaire et le fait frapper vivement par trois fois sur l'épaule gauche du 2d Surv.

Celui-ci, portant fermement son maillet contre la poitrine du Récipiendaire, s'écrie en forçant la voix :

Qui va là ?

L'EXPERT

Monsieur ..., humble Candidat plongé dans les ténèbres, qui demande à être admis aux Mystères et Privilèges de la Franc-Maçonnerie.

LE SECOND SURVEILLANT

Comment ose-t-il l'espérer ?

L'EXPERT

Parce qu'il est libre et de bonnes mœurs et qu'il a subi « l'Épreuve de l'Air » à la Gloire du Grand Architecte de l'Univers.

LE SECOND SURVEILLANT

Puisqu'il en est ainsi, qu'il passe.

On procède ensuite de même pour le second candidat.

Puis Le F. Exp. et le F. M. des Cér. amènent les Récipiendaires dextrorsum entre les Col.

LE SECOND SURVEILLANT

Vénérable Maître, le Premier voyage des Récipiendaires est terminé.

– Pause –

LE VÉNÉRABLE MAÎTRE

Récipiendaires, le voyage symbolique que vous venez de faire est l’emblème de la vie humaine. Les bruits que vous avez entendus figurent les passions qui l’agitent ; les obstacles que vous avez rencontrés peignent les difficultés que l’homme éprouve et qu’il ne peut vaincre ou surmonter qu’autant qu’il acquiert l’énergie morale et les connaissances qui lui permettent de lutter contre l’adversité, grâce aussi à l’aide qu’il peut recevoir de ses semblables.

Ces difficultés sont d’autant plus grandes pour ceux qui ne possèdent pas la Lumière et qui, à cause de cela, ignorent les lois profondes du Cosmos et agissent souvent à l’encontre de ces lois.

L’ascension que vous avez tentée dans ces conditions devait être, fatalement, suivie d’une chute, qui aurait pu être mortelle, sans le secours des mains fraternelles qui vous ont soutenu au moment le plus critique.

Cette expérience symbolique doit vous inciter à la sagesse dans vos desseins, à la prudence dans vos élans ; elle constitue « l’Épreuve de l’Air » des anciens Mystères, qui vient à la suite de « l’Épreuve de la Terre », subie par vous pendant votre séjour dans le Cabinet de Réflexion.

– Pause –

Rituel d’initiation 1er degré REAA : Deuxième voyage (épreuve de l’Eau).

LE VÉNÉRABLE MAÎTRE

Frère Expert, faites accomplir aux Récipiendaires leur « Deuxième Voyage », au cours duquel ils subiront « l’Épreuve de l’Eau ».

Dans ce voyage, qui se fait dextrorsum, le terrain sera plus uni, les difficultés moins grandes et moins nombreuses.

Les FF. sur les Col. font un léger bruit de cliquetis d’épées.

L’Exp. assisté par le M. des Cér. fait passer les Récipiendaires sur une « planche à boules », disposée le long de la Col. du Midi, et, de retour à l’Occ. l’Exp. plonge la main gauche de chaque Récipiendaire dans un seau d’eau.

Le M. des Cér. leur essuie la main avec un linge. Ensuite les deux Off. amènent les Récipiendaires au Plat. du 1er Surv.

LE VÉNÉRABLE MAÎTRE

*Tout bruit cesse brusquement au **coup de Maillet** du V. M.*

Le 1er Surv. se lève et se place devant son Plat.

Le F. Exp. prend alors la main droite du premier Récipiendaire et lui fait frapper vivement par trois fois sur l'épaule gauche du 1er Surv.

Le 1er Surv. porte son Maillet fermement contre la poitrine du Récipiendaire et s'écrie d'une voix forte :

LE PREMIER SURVEILLANT

Qui va là ?

L'EXPERT

Monsieur ..., humble Candidat plongé dans les ténèbres, qui demande à être admis aux Mystères et Privilèges de la Franc-Maçonnerie.

LE PREMIER SURVEILLANT

Comment ose-t-il l'espérer ?

L'EXPERT

Parce qu'il est libre et de bonnes mœurs et qu'il a subi « l'Épreuve de l'Eau », à la Gloire du Grand Architecte de l'Univers.

LE PREMIER SURVEILLANT

Puisqu'il en est ainsi, qu'il passe.

On procède ensuite de même pour le second candidat.

Le F. Exp. place le Récipiendaire entre les Col.

LE PREMIER SURVEILLANT,

Ayant repris sa place.

Vénérable Maître, le Deuxième voyage des Récipiendaires est terminé.

– Pause –

LE VÉNÉRABLE MAÎTRE

Réceptiendaires, au cours de ce Deuxième voyage vous avez entendu moins de bruit, vous avez trouvé moins d'obstacles. Nous avons voulu vous montrer que ceux-ci s'aplanissent de plus en plus sous les pas de l'homme qui persévère dans les sentiers de la Vertu.

Cependant, il n'est pas encore délivré des combats qu'il est obligé de soutenir pour triompher de ses passions et de celles des autres hommes. Au cours de ce voyage, à l'instar des anciens mystères, vous avez subi « l'Épreuve de l'Eau », troisième élément symbolique.

– Pause –

Troisième voyage (épreuve du Feu).

LE VÉNÉRABLE MAÎTRE

Frère Expert, faites accomplir aux Réceptiendaires leur « Troisième Voyage », au cours duquel ils subiront « l'Épreuve du Feu ».

Dans ce voyage, qui se fait dextrorsum, le terrain est libre et aucun bruit ne se fait entendre.

Les Réceptiendaires, en passant par le Sud, traversent des flammes très vives, produites opportunément par le F. M. des Cér. avec un chalumeau garni de poudre de lycopode. Ensuite, conduit par le F. Exp. ils continuent le tour de la L. dextrorsum et parviennent au pied de l'Or.

Le V. M. quitte son Plat. et se place devant l'Autel des Serments.

Le F. Exp. prend alors la main droite du premier Réceptiendaire et le fait frapper vivement par trois fois sur l'épaule gauche du V.M.

Le V.M., portant fermement son maillet contre la poitrine du Réceptiendaire s'écrie d'une voix forte :

LE VÉNÉRABLE MAÎTRE

Qui va là ?

L'EXPERT

Monsieur ..., humble Candidat plongé dans les ténèbres, qui demande à être admis aux Mystères et Privilèges de la Franc-Maçonnerie.

LE VÉNÉRABLE MAÎTRE

Comment ose-t-il l'espérer ?

L'EXPERT

Parce qu'il est libre et de bonnes mœurs et qu'il a subi « l'Épreuve du Feu », à la Gloire du Grand Architecte de l'Univers.

LE VÉNÉRABLE MAÎTRE

Puisqu'il en est ainsi, qu'il passe.

On procède ensuite de même pour le second candidat.

Le F. Exp. ramène dextrorsum le Récipiendaire entre les Col. Le V.M. reprend sa place.

LE PREMIER SURVEILLANT

Vénérable Maître, le Troisième Voyage des Récipiendaires est terminé.

– Pause –

LE VÉNÉRABLE MAÎTRE

Récipiendaires, dans ce voyage vous n'avez entendu aucun bruit. La signification de ce symbole est que si l'on persévère résolument dans la Vertu, la vie devient calme et paisible.

Les flammes par lesquelles vous êtes passé figurent le quatrième élément symbolique des Anciens : puisse le Feu qui vous a enveloppé se transmuier dans votre cœur en un Amour ardent pour vos semblables, puisse la Charité inspirer désormais vos paroles et vos actions.

N'oubliez jamais ce principe de morale sublime, connu de toutes les Nations : « Ne fais pas à autrui ce que tu ne voudrais pas qui te fût fait à toi-même. ».

Pénétrez-vous aussi du principe positif qui en découle, énoncé par la Franc-Maçonnerie : « Fais aux autres tout le bien que tu voudrais qu'ils te fassent ».

– Pause –

LE VÉNÉRABLE MAÎTRE

Récipiendaires ! L'Ordre Maç. dans lequel vous demandez à être admis pourra peut-être un jour exiger que vous versiez jusqu'à la dernière goutte de votre sang pour sa défense et pour celle de vos Frères. Le cas échéant, consentiriez-vous à faire ce sacrifice ?

LES RÉCIPIENDAIRES

Oui, Monsieur.

LE VÉNÉRABLE MAÎTRE

Puisqu'il en est ainsi, Frère Expert et Frère Maître des Cérémonies, amenez les Récipiendaires à l'Autel des Serments, afin qu'ils prêtent leur Serment.

Les deux Off. procèdent dextrorsum et placent les Récipiendaires devant l'Autel.

– Pause –

La prestation de serment.

LE VÉNÉRABLE MAÎTRE

Récipiendaires, afin d'assurer les Privilèges de la Franc-Maçonnerie uniquement à des hommes qui méritent de les obtenir, il leur est demandé de contracter un engagement de fidélité.

Je puis vous assurer que cet engagement n'a rien d'incompatible avec les autres devoirs d'un homme et d'un bon citoyen.

Consentez-vous à prêter un Serment solennel, fondé sur les Principes que je vous ai exposés, et vous engagez-vous à garder jalousement les Secrets et Mystères de la Franc-Maçonnerie ? M. ... ? M. ... ?

LES RÉCIPIENDAIRES

Oui, Monsieur.

LE VÉNÉRABLE MAÎTRE

Je vous informe que votre Serment sera prêté sur les Trois Grandes Lumières de la Franc-Maçonnerie qui sont : le « VOLUME DE LA LOI SACRÉE, le COMPAS et l'ÉQUERRE », et que dans cette Respectable Loge ce Volume est la Bible.

Voyez-vous un inconvénient à prêter votre Serment sur ce Volume ? M. ... ? M. ... ?

Les enquêteurs, s'étant préalablement renseignés auprès des candidats, le cas échéant, un autre Livre sera éventuellement prévu pour le Serment se sont préalablement renseignés auprès des candidats et un autre livre sera éventuellement prévu pour le serment. Dans ce cas-là, le Livre est présenté par l'Exp. sans être posé sur l'Autel des Trois Grandes Lumières.

LES RÉCIPIENDAIRES

Non, Monsieur.

LE VÉNÉRABLE MAÎTRE

Puisqu'il en est ainsi, Frère Expert, faites disposer les pieds des Récipiendaires en équerre et placez leur main droite sur les TROIS GRANDES LUMIÈRES SYMBOLIQUES de la Franc-Maçonnerie, le VOLUME DE LA LOI SACRÉE, le COMPAS et L'ÉQUERRE qui se trouvent sur l'Autel des Serments.

Frère Expert, mettez un COMPAS dans la main gauche des Récipiendaires, une pointe appuyée sur leur cœur !

Debout et à l'ordre, mes Frères, épée en main, bras tendu, pointe en l'air !

Frère Expert et Frère Maître des Cérémonies, veuillez nous assister. Formez l'équerre avec l'Épée et la Canne au-dessus de l'Autel des Serments.

LE VÉNÉRABLE MAÎTRE

Réциpiendaires, veuillez écouter attentivement la formule du Serment. Vous direz ensuite « je le jure ! ».

« Moi, sous l'invocation du Grand Architecte de l'Univers et en présence de cette Respectable Loge de Francs-Maçons régulièrement réunie et dûment consacrée.

De ma propre et libre volonté, je jure solennellement sur les Trois Grandes Lumières de la Franc-Maçonnerie de ne jamais révéler aucun des Secrets de la Franc-Maçonnerie à qui n'a pas qualité pour les connaître ni de les tracer, écrire, buriner, graver ou sculpter ou reproduire autrement.

Je jure d'observer consciencieusement les principes de l'Ordre Maçonnique, de travailler à la prospérité de ma Respectable Loge, d'en suivre régulièrement les Travaux, d'aimer mes Frères et de les aider par mes conseils et mes actions.

Je jure solennellement tout cela sans évasion, équivoque ou réserve mentale d'aucune sorte, sous peine, si je devais y manquer, d'avoir la langue arrachée et la gorge coupée, et d'être jugé comme un individu dépourvu de toute valeur morale et indigne d'appartenir la Franc-Maçonnerie ».

LE VÉNÉRABLE MAÎTRE

Réциpiendaire ..., veuillez répéter après moi : « Moi, ... je préférerais avoir la gorge coupée plutôt que de manquer à mon Serment ! ».

Le réциpiendaire répète cette formule.

Idem pour le second réциpiendaire.

Préparation du parjure pendant la lecture.

LE VÉNÉRABLE MAÎTRE

Levez la main droite et dites maintenant : « Je le jure ! ».

Chaque Réциpiendaire répète la formule.

LE VÉNÉRABLE MAÎTRE

Frère Expert et Frère Maître des Cérémonies, conduisez les Néophytes entre les Colonnes.

Cet ordre est exécuté dextrorsum.

Néophytes, le Serment que vous venez de prêter ne vous donne-t-il aucune inquiétude ? Consentez-vous à le renouveler lorsque vous aurez reçu la Lumière ?

LES NÉOPHYTES

Oui, Monsieur.

– Pause –

Les lumières sur les Colo. et à l'Or. sont éteintes, laissant la L. très faiblement éclairée par les Ét. et le Del. Rayon.

Tous les FF., debouts, le visage caché par la main gauche, paumes tournées vers l'extérieur, sont invités discrètement par l'Exp. à diriger la pointe de leur épée, tenue de la main droite, vers les Néophytes. Aucun F. n'est à l'ordre.

LE VÉNÉRABLE MAÎTRE

Mes Frères, épée en main droite.

LE VÉNÉRABLE MAÎTRE

Frère Premier Surveillant, maintenant que la patience et la fermeté des Néophytes leur ont fait remporter leur première victoire dans la lutte entre le Profane et le Franc-Maçon, que demandez-vous pour eux ?

LE PREMIER SURVEILLANT

Que le bandeau leur soit enlevé, qu'ils voient et qu'ils méditent !

LE VÉNÉRABLE MAÎTRE

Que cela soit fait à mon troisième coup de maillet !

Le F. Exp. et le F. M. des Cér. ôtent le bandeau des yeux des Néophytes. Pour la scène du parjure, un F., désigné au préalable, est allongé dans la plus grande discrétion à même le sol, le corps recouvert d'un drap noir, un chiffon blanc taché de rouge recouvrant la tête.

De préférence, et si la configuration de la L. le permet, le corps sera allongé entre les Col. côté Sept., la tête vers l'Occ. Ainsi, au moment où le bandeau leur est enlevé, les Néophytes peuvent mettre un certain temps à réaliser qu'un corps se trouve à leurs pieds.

– Pause –

LE VÉNÉRABLE MAÎTRE

Néophytes, ces épées que vous voyez tournées vers vous, vous annoncent que tous les Francs-Maçons voleront à votre secours au moment du danger ; mais elles vous annoncent aussi que, si vous trahissiez votre

Serment, vous n'échapperiez pas à la vengeance de tous les Frères qui, répandus sur la surface du globe, ont juré de punir le parjure. Le jurez-vous, mes Frères ?

TOUS LES FRÈRES, *tous ensemble d'une voix forte*

Nous le jurons !

LE VÉNÉRABLE MAÎTRE

Néophytes ! Vous êtes maintenant informés de tous les dangers auxquels vous vous exposeriez en n'observant pas strictement les engagements que vous avez contractés. Vous allez y réfléchir à nouveau !

Frère Expert, veuillez recouvrir les yeux des Néophytes et les conduire hors du Temple ; nous allons délibérer une dernière fois à leur sujet.

Le F. Exp. recouvre promptement les yeux des Néophytes et les fait sortir pour leur permettre de se rhabiller. L'éclairage de la L. est rétabli. Les FF. rangent leur épée.

LE VÉNÉRABLE MAÎTRE

Mes Frères, pour communiquer la Lumière à ces Néophytes, nous aurons besoin de la concentration de toutes nos forces. Aussi convient-il de se recueillir, en attendant que les Néophytes soient introduits à nouveau.

– *Pause musicale* –

Pendant ce temps, le F. M. des Cér. range tout le matériel ayant servi aux Épreuves. Le F. Exp. revient à la porte du T., avec les Néophytes rhabillés, les yeux bandés.

Rituel d'initiation 1er degré REAA : la Chaîne d'Union.

L'Exp. frappe 3 coups en App. à la porte de la L.

LE VÉNÉRABLE MAÎTRE

Frère Second Surveillant, voyez qui frappe ainsi.

LE SECOND SURVEILLANT

Frère Couvreur, voyez qui frappe ainsi.

Le F. Couv. entrouvre la porte et la referme promptement.

LE COUVREUR *d'une voix forte*

Frère Second Surveillant, ce sont les Néophytes ... et ..., accompagnés du Frère Expert, qui cherchent la Vérité et la Lumière et qui demandent l'entrée de la Loge.

LE SECOND SURVEILLANT

Vénérable Maître, ce sont les Néophytes ... et ..., accompagnés du Frère Expert, qui cherchent la Vérité et la Lumière et qui demandent l'entrée de la Loge.

LE VÉNÉRABLE MAÎTRE *d'une voix forte*

Mes Frères, apprêtez-vous à recevoir les Néophytes dans « la Chaîne d'Union ».

Debout, mes Frères ! Formons la Chaîne.

– Pause –

Tous les FF. exécutent cet ordre.

Le F. Couv. ouvre la porte de la L.

LE VÉNÉRABLE MAÎTRE

Donnez l'entrée de la Loge aux Néophytes et qu'ils soient placés dans la Chaîne d'Union !

Le F. Exp. entre avec les Néophytes, dont les yeux sont bandés, et les introduit dans la Chaîne d'Union.

Les FF. présentateurs se placent derrière les Néophytes et posent leurs mains sur les épaules de ceux-ci.

LE PREMIER SURVEILLANT

Vénérable Maître, les Néophytes sont dans la Chaîne d'Union et ils désirent la Lumière.

LE VÉNÉRABLE MAÎTRE

Puisqu'ils en ont été jugés dignes, elle leur sera donnée à mon troisième coup de maillet. Pourtant, Néophytes, je vous poserai une dernière question.

Vous avez connu beaucoup d'hommes. Vous avez peut-être des ennemis. Si vous en rencontriez dans cette assemblée ou parmi les Francs-Maçons, seriez-vous disposés à leur tendre la main et à oublier le passé ? M. ... ? M. ... ?

LES NÉOPHYTES

Oui, Monsieur.

LE VÉNÉRABLE MAÎTRE

Nous prenons acte de votre déclaration et saurons vous la rappeler au besoin.

Le V.M. frappe trois coups de maillet. Au troisième coup, les FF. présentateurs enlèvent promptement le bandeau des yeux des Néophytes.

– Pause –

LE VÉNÉRABLE MAÎTRE

Vous le voyez, Néophytes, l'aspect de cette Assemblée a bien changé. Plus d'épées menaçantes tournées vers vous ! Vous n'apercevez que des Frères formant une Chaîne d'Union, qui symbolise l'union de tous les Francs-Maçons répandus sur la surface de la terre.

Néophytes ! Regardez et, si vous apercevez quelque ennemi parmi nous, exécutez votre promesse.

– Pause –

LE VÉNÉRABLE MAÎTRE

Ce n'est pas toujours devant soi qu'on rencontre des ennemis. Les plus à craindre se trouvent souvent derrière soi.

Veillez vous retourner !

Scène du miroir. Placé discrètement derrière le néophyte, le F. présentateur maintient le miroir levé à hauteur de son visage de manière à se masquer.

Au signal du V.M., le néophyte est invité à se retourner, pour être face au miroir. Après un court instant, le F. présentateur abaisse le miroir et donne l'accolade au Néophyte.

La Chaîne est alors reconstituée avec les Néophytes.

LE VÉNÉRABLE MAÎTRE

Néophytes ! Nos mains vous unissent à nous et à l'Autel de la Vérité ! Leur étreinte vous annonce que nous ne vous abandonnerons pas, aussi longtemps que la Vérité, la Justice, la Discrétion et l'Amour fraternel vous resteront sacrés.

Mes Frères, éprouvons et ouvrons la Chaîne.

Prenez place mes Frères.

Frère Expert, faites approcher les Néophytes de l'Autel des Serments et faites placer leur Frère présentateur, à leur côté.

Le F. Exp. exécute cet ordre. Il place face à l'Autel les deux FF. : côté Sept. Le Néophyte ; côté Mid., le F. présentateur.

LE VÉNÉRABLE MAÎTRE

Néophytes, maintenant que vos yeux sont dessillés, veuillez considérer les outils symboliques placés sur l'Autel des Serments, devant vous. Ils constituent les Trois Grandes Lumières qui éclairent la conduite des Francs-Maçons.

Le Volume de la Loi Sacrée est le symbole de la Tradition. L'Équerre, emblème de rectitude, nous inspire la droiture dans nos pensées et nos actions ; elle est le symbole de la Loi Morale. Le Compas, instrument de mesure et de comparaison, nous permet d'apprécier la portée et les conséquences de nos actes qui devront être toujours fraternels envers tous nos semblables et, en particulier, envers nos Frères Francs-Maçons.

– Pause –

Maintenant, veuillez disposer vos pieds en équerre et placer votre main droite sur les Trois Grandes Lumières de la Franc-Maçonnerie qui se trouvent sur l'Autel des Serments.

Frère Expert, veuillez mettre un Compas dans la main gauche des Néophytes, une pointe appuyée sur leur cœur !

Le F. Exp. exécute.

Néophytes, adhérez-vous entièrement aux obligations que vous venez de contracter ? Confirmez-vous sincèrement et sans restriction le serment solennel que vous avez prêté, il y a quelques instants, sous le bandeau ? Jurez-vous, de plus, d'obéir fidèlement aux chefs de notre Ordre en ce qu'ils vous commanderont de conforme et non contraire à nos lois ? Dites « Je le confirme et je le jure ». M. ... ? M. ... ?

LE NÉOPHYTE

Oui, je le confirme et je le jure.

Le F. Exp. retire le Compas des mains du néophyte.

LE VÉNÉRABLE MAÎTRE

Mes Frères, qui êtes les présentateurs du Néophyte et, à ce titre, caution vis-à-vis de cette Respectable Loge et de l'Ordre tout entier des obligations que le Néophyte vient de contracter, promettez-vous de veiller à ce qu'il y reste fidèle, de le suivre, tant dans leur vie maç. que dans leur vie profane, de les éclairer de vos conseils et de prévenir leurs éventuelles erreurs ? Mon F. P. ... ? Mon F. P. ... ?

LES PRÉSENTATEURS, tour à tour

Je m'y engage formellement.

LE VÉNÉRABLE MAÎTRE

Mes TT. CC. FF., acte est pris de votre promesse.

Frère Maître des Cérémonies veuillez raccompagner à leur place les FF. présentateurs.

Le M. des Cér. exécute.

L'investiture ou adoubement.

LE VÉNÉRABLE MAÎTRE

Debout et à l'ordre, mes Frères, épée pointée en l'air en main gauche, bras tendu.

Les FF. munis d'une Ép. sont à l'Ord., l'ép. pointée en l'air, en main gauche.

Tous les FF. sont à l'Ord.

Frère Expert, veuillez faire gravir au Néophyte ... les marches de l'Orient.

Le F. Exp. exécute cet ordre et place le Néophyte en face du V.M. le genou droit en terre.

LE VÉNÉRABLE MAÎTRE

Le V.M., tenant de la main gauche l'Ep. Flamb., dont il pose légèrement la lame sur la tête du Néophyte, et tenant le maillet de la main droite, prêt à frapper sur la lame, dit de mémoire :

A la Gloire du Grand Architecte de l'Univers, au nom de la Franc-Maçonnerie Universelle et sous les auspices de la Grande Loge de France.

En vertu des Pouvoirs qui m'ont été conférés par cette Respectable Loge, je vous crée (*coup de maillet sur la lame posée sur la tête du Néophyte*),

constitue (*coup sur la lame posée sur l'épaule gauche*),

et reçois (*coup sur la lame posée sur l'épaule droite*),

Apprenti Franc-Maçon, Premier Degré du Rite Écossais Ancien et Accepté, et membre de cette Respectable Loge de Saint-Jean, constituée à l'Orient de ... sous le n°... et le titre distinctif ...

Le V.M. dépose l'épée et le maillet sur son Plat.

Relevez-vous, mon Frère, car dorénavant vous ne recevrez plus d'autre appellation parmi nous, approchez-vous et recevez de moi le baiser fraternel, au nom de tous les Frères de cette Respectable Loge.

Le V.M. lui donne l'Accolade fraternelle.

Puis on procède de même pour le second Néophyte.

Rituel d'initiation 1er degré REAA : l'Instruction.

LE VÉNÉRABLE MAÎTRE

Prenez place, mes Frères.

Mon Frère, je puis maintenant vous informer qu'il y a dans la Franc-Maçonnerie divers degrés, dont chacun contient des secrets particuliers qui sont communiqués aux récipiendaires selon leurs mérites.

Nous allons donc maintenant vous communiquer les Secrets du Premier Degré que vous venez de recevoir.

Frère Expert et Frère Maître des Cérémonies, conduisez dextrorsum les nouveaux Frères entre les Colonnes.

Cet ordre est exécuté.

Frère Second Surveillant, veuillez procéder à l'instruction de nos Frères ... et ...

LE SECOND SURVEILLANT

Mes Frères, toutes les Équerres, les Niveaux et les Perpendiculaires sont de véritables Signes de reconnaissance pour un Franc-Maçon. Vous êtes donc tenu à vous tenir bien droit, les pieds en équerre, talon contre talon, comme vous le montre le Frère Expert.

Les nouveaux FF. exécutent ces instructions. L'Exp. surveille leur bonne exécution.

Les Secrets du grade sont : la position d'ordre, le Signe pénal, la marche, l'attouchement de reconnaissance, le Mot Sacré, la batterie, l'acclamation.

La position d'Ordre : Debout, les pieds en équerre portez la main droite à la gorge, le pouce en équerre, doigts étendus, la main, l'avant-bras et le bras horizontaux. On appelle cela se mettre à l'ordre.

L'Exp. exécute ce signe et le fait exécuter.

C'est dans cette position que les secrets sont communiqués.

Le Signe pénal : Il se fait en passant horizontalement la main droite d'un côté à l'autre de la gorge (de gauche à droite) jusqu'à l'épaule droite et en laissant tomber ensuite la main droite verticalement le long du corps.

L'Exp. exécute ce signe et le fait exécuter.

Ce signe fait allusion à la pénalité de votre Serment et signifie qu'en tant qu'homme d'honneur et Franc-Maçon : « je préférerais avoir la gorge coupée plutôt que de révéler indûment les Secrets qui m'ont été confiés ».

On revient ensuite à la position d'ordre.

La marche : En étant à l'ordre, faites un petit pas en avant avec votre pied gauche puis ramenez votre pied droit contre le gauche, en formant une équerre : c'est le premier pas régulier en Franc-Maçonnerie. Quand vous pénétrerez dans la Loge, vous exécuterez ce pas trois fois. C'est la Marche de l'Apprenti.

On salue alors par le Signe Pénal le Vénérable Maître, le Premier Surveillant puis le Second Surveillant.

Frère Expert, montrez et faites exécuter la Marche et les Saluts aux Frères Apprentis.

L'Exp. montre et fait exécuter la Marche et les Saluts.

L'attouchement de reconnaissance et le Mot Sacré :

On demande l'Attouchement par la question : « Avez-vous quelque chose à me communiquer ? ».
L'attouchement de reconnaissance se fait en se prenant réciproquement la main droite et en exerçant une pression marquée, avec le pouce recourbé, sur la jointure de l'index qui unit ce doigt à la main.

Frère Expert, veuillez communiquer l'attouchement de reconnaissance.

L'Exp. donne l'attouchement de reconnaissance.

Pour se faire reconnaître comme Apprenti, on donne cet attouchement.

Celui qui reçoit l'attouchement demande : Qu'est ceci ?

Réponse : C'est l'attouchement d'Apprenti Franc-Maçon.

On demande ensuite : Que signifie-t-il ?

Réponse : C'est la demande du Mot Sacré.

Enfin on demande : Quel est ce mot ?

Il faut répondre : Je ne sais ni lire, ni écrire : je ne sais qu'épeler Donnez-moi la première lettre, je vous donnerai la suivante.

Pour vous permettre de le faire dorénavant, je vous dirai que ce mot est « B ... ».

Le Mot Sacré est prononcé en son entier par le 2d Surv. puis épelé.

B ...

LE SECOND SURVEILLANT

Frère Expert, veuillez procéder au tuilage des nouveaux Apprentis.

L'EXPERT

Avez-vous quelque chose à me communiquer ?

L'Exp. fait répéter au nouveau F. l'attouchement et le Mot Sacré, lettre par lettre.

LE SECOND SURVEILLANT

Ce mot provient du nom de la colonne d'airain qui était placée devant le Temple du roi Salomon, à gauche de la porte d'entrée. Sa signification est : « Dans la Force » ou selon les Kabbalistes « La Force est en lui ».

Batterie et acclamation : Symboliquement l'Apprenti Franc-Maçon est âgé de trois ans.

La Batterie se fait par trois battements de mains (tenues horizontalement) régulièrement espacés.

L'Exp. exécute la batterie.

Elle est suivie de l'acclamation écossaise et de la devise :

Houzzai, Houzzai, Houzzai

Liberté, Egalité, Fraternité

Prononcée en étendant horizontalement la main droite, le pouce en équerre comme vous le montre maintenant le Frère Expert.

L'Exp. le fait et fait répéter la batterie, l'acclamation écossaise et la devise.

Sachez aussi qu'il faut frapper trois coups à la porte pour demander l'entrée de la Loge et que les déplacements en Loge se font dans le sens solaire (sens des aiguilles d'une montre), en marquant, après l'Ouverture des Travaux et pendant la Tenue, les angles à l'équerre et en repartant à chaque fois du pied gauche, comme vous le montrera le Maître des Cérémonies.

LE SECOND SURVEILLANT, *debout et à l'Ordre d'App., dit :*

Vénérable Maître, l'instruction des nouveaux Frères est terminée.

LE VÉNÉRABLE MAÎTRE

Frère Expert et Frère Maître des Cérémonies, conduisez les Néophytes auprès des Frères Second et Premier Surveillants, afin qu'ils se fassent reconnaître par eux.

Ces Off. se lèvent et se placent devant leurs Plat.

L'Exp. et le M. des Cér. conduisent dextrorsum les Néophytes au Plat. du 2^d Surv. L'Exp. le fait approcher à l'ordre. Il lui fait frapper trois coups sur l'épaule gauche du 2^d Surv. et ensuite lui fait tendre sa main droite.

Echanges rituels.

Idem au plateau du Pr. Surv.

LE PREMIER SURVEILLANT *debout, à l'Ord. d'App. dit :*

Vénérable Maître, le Signe, l'Attouchement et le Mot Sacré des nouveaux Initiés sont justes et parfaits.

LE VÉNÉRABLE MAÎTRE

Frère Expert, veuillez revêtir les Néophytes du tablier d'Apprenti Franc-Maçon.

L'Exp. ayant préalablement préparé et posé les Tabliers des néophytes auprès du Plat. du 1er Surv., exécute cet ordre en se faisant aider par le M. des Cér.

Mes Frères, portez ce tablier, c'est le symbole du Travail : il a été porté par les Francs-Maçons les plus illustres comme par les plus humbles ; il vous donne le droit de vous asseoir parmi nous et vous ne devez jamais vous présenter en Loge sans en être revêtu.

Vous en tiendrez la bavette relevée.

– Pause –

Frère Expert, présentez maintenant aux Néophytes les outils de travail de l'Apprenti Franc-Maçon : la Règle, le Maillet et le Ciseau.

L'Exp. leur présente successivement ces Outils.

La Règle à 24 divisions symbolise au Premier Degré la journée du Franc-Maçon, dont toutes les heures doivent être utilement employées.

Le Maillet symbolise la volonté de perfectionnement qui doit nous animer.

Le Ciseau, qui vient parfaire l'Œuvre, en rendant la Pierre tout à fait conforme à son emploi, symbolise la méthode maçonnique, grâce à laquelle nous devenons des membres utiles et conscients de la société.

– Pause –

LE VÉNÉRABLE MAÎTRE

Debout et à l'ordre, mes Frères.

Je vous invite à reconnaître désormais comme Frères, membres de cette Respectable Loge, les nouveaux initiés ... et ... qui se trouvent entre les Colonnes, à leur prêter secours et assistance dans toutes les occasions, étant bien persuadé que, de leur côté, ils n'oublieront jamais les obligations maçonniques qu'ils ont contractées.

Frères Premier et Second Surveillants, veuillez inviter les Frères qui sont sur les Colonnes, comme j'invite ceux qui siègent à l'Orient à célébrer par une Batterie d'Allégresse, l'heureuse acquisition que vient de faire la Franc-Maçonnerie en général et cette Respectable Loge en particulier en les personnes de nos Très Cher Frères ... et ...

LE PREMIER SURVEILLANT

Frère Second Surveillant, Frères de la Colonne du Midi, je vous invite à célébrer par une Batterie d'Allégresse l'heureuse acquisition que vient de faire la Franc-Maçonnerie en général, et cette Respectable Loge en particulier, en les personnes de nos Très Chers Frères ... et ...

LE SECOND SURVEILLANT

Frère de la Colonne du Septentrion, je vous invite à célébrer par une Batterie d'Allégresse l'heureuse acquisition que vient de faire la Franc-Maçonnerie en général, et cette Respectable Loge en particulier, en les personnes de nos Très Cher Frères ... et ...

LE VÉNÉRABLE MAÎTRE

A moi, mes Frères !

par le Signe,
la Batterie,
et l'Acclamation Ecossaise :

Houzzai, Houzzai, Houzzai
Liberté – Egalité – Fraternité !

Prenez place, mes Frères.

LE VÉNÉRABLE MAÎTRE

Frère Maître des Cérémonies, conduisez nos nouveaux Frères au pied de l'Orient et vous, Frère Expert faites leur exécuter leur premier Travail d'Apprenti.

Le M. des Cér. fait approcher les nouveaux FF. de la P. Brute.

Le F. Exp. remet successivement aux nouveaux F. le maillet et le ciseau et, leur ayant fait poser le genou droit en terre, leur fait appliquer trois coups légers sur la P. Brute avec ces outils.

L'Exp. reprend son Ép., garde au col, fac à l'Or. et dit :

L'EXPERT

Vénérable Maître, le premier Travail d'Apprenti de nos nouveaux Frères est terminé.

LE VÉNÉRABLE MAÎTRE

Frère Maître des Cérémonies, faites gravir rituellement à nos nouveaux Frères les marches de l'Orient.

Le M. des Cér. fait monter à l'Or. les nouveaux FF. qui se tiendront à l'ordre.

LE VÉNÉRABLE MAÎTRE

Mes Frères, suivant une très ancienne tradition, qui remonte tout au moins aux Maçons opératifs du Moyen Age, je vous remets maintenant une paire de gants blancs, dont vous vous servirez dans nos Tenues solennelles. Ils vous indiquent que les mains d'un Franc-Maçon doivent rester pures de tous actes blâmables, de même que sa conscience sera pure de tous sentiments vils.

Autrefois, on remettait aussi au nouveau Frère une paire de gants blancs de femme, qu'il destinait à celle qui avait le plus droit à son respect et à son estime. En remplacement, il est de tradition dans cette Loge d'offrir une rose.

Il remet une rose aux nouveaux F..

Frère Maître des Cérémonies, conduisez maintenant nos nouveaux Frères en tête du premier rang au Septentrion, place qui leur est attribuée aujourd'hui. A l'avenir, ils se placeront sur les rangs arrière, avec les autres Apprentis.

Le F. M. des Cér. conduit les nouveaux FF. à leur place, en leur indiquant de rester debout et à l'ordre, face à l'Or.

– Pause –

LE VÉNÉRABLE MAÎTRE

Sachez, mes Très Chers Frères ... et ... que la Bienfaisance est l'une des Vertus dont la pratique est la plus chère aux Francs-Maçons. Il ne faut pas la confondre avec l'aumône, qui abaisse celui qui la reçoit sans élever celui qui la donne.

Un conseil avisé, un acte de solidarité, un service rendu, sont parfois plus efficaces que l'argent. Les métaux, dont on vous a demandé la remise avant d'entrer dans ce Temple, symbolisent tout ce qui brille d'un éclat trompeur. C'est la monnaie courante des préjugés vulgaires : elle constitue une richesse illusoire, que le sage doit savoir mépriser. L'homme qui aspire à être libre doit apprendre à se détacher des choses futiles et se souvenir que la cupidité est le pivot de tous les vices.

Mais ces métaux, convenablement maniés par le sage, peuvent aussi servir à faire le bien.

« Une Veuve et ses Enfants », c'est ainsi que l'on désigne la Franc-Maçonnerie et ses membres, réclament constamment notre assistance. Nous avons des œuvres de solidarité pour lesquelles il est fait appel aux bons sentiments de nos Frères.

Ceux-ci doivent consulter leurs moyens, en même temps que leur cœur, afin de ne pas dépasser ce que leurs ressources leur permettent d'offrir.

La charité cesse, en effet, d'être une vertu si elle est faite au préjudice de devoirs plus sacrés et plus pressants : une famille à entretenir, des enfants à élever, de vieux parents à soutenir, des engagements civils à remplir : ce sont là les premiers devoirs que la nature et la conscience nous imposent.

Vous donnerez donc votre offrande à nos œuvres de solidarité selon vos moyens et discrètement, car les actes de Bienfaisance d'un Franc-maçon ne doivent jamais être des actes d'ostentation, ni de vanité, propres à enorgueillir celui qui donne, comme à humilier celui qui reçoit.

Ils doivent être uniquement l'accomplissement d'un Devoir et rester ensevelis dans le secret. Frère Maître des Cérémonies, veuillez restituer les métaux à nos Frères ... et Ils sauront les utiliser avec discernement.

Ceci étant fait.

LE VÉNÉRABLE MAÎTRE

Mes Très Cher Frères ... et ..., à la fin de cette Tenue, lorsque le Frère Hospitalier vous présentera, comme à nous tous, ce que nous appelons le Tronc de la Veuve vous pourrez y verser votre obole comme acte de bienfaisance.

Votre offrande sera le témoignage de l'esprit de sacrifice qui doit animer tous les Francs-Maçons.

– Pause –

Vous êtes appelés désormais à une vie nouvelle et vos idées évolueront forcément, au fur et à mesure que vous réaliserez le perfectionnement de vous-même et que vous avancerez dans la Connaissance.

Il convient donc que vos impressions d'autrefois, destinées à être dépassées, soient oubliées. En détruisant le témoignage de votre passé, nous manifesterons la confiance que nous éprouvons en votre avenir !

Je livre donc aux flammes purificatrices vos Testaments dans lequel vous avez consigné vos dernières pensées de Profane.

Le V.M. brûle les-dit Testament qu'il a placé auparavant à la pointe de l'épée posée sur son Plat.. Le F. Exp. en recueille les cendres dans une enveloppe qu'il remet aux nouveaux FF.

LE VÉNÉRABLE MAÎTRE

Mes Frères, conservez précieusement ces cendres, en souvenir de ce jour où vous vous êtes voué à la recherche de la Vérité et lié aux Enfants de la Veuve. Puissiez-vous en être heureux votre vie durant !

Prenez place, mes Frères !

Frère Expert, vous incinérerez les rapports d'enquête à l'issue de la tenue.

– Pause –

LE VÉNÉRABLE MAÎTRE

À présent, la parole est donnée au Frère Orateur pour manifester les chaleureux sentiments fraternels de cette Respectable Loge toute entière à l'égard de nos nouveaux Frères et leur exposer succinctement le sens et le but de l'Art Royal.

Brève allocution du F. Orat.

LE VÉNÉRABLE MAÎTRE

Mes Frères, nous allons procéder maintenant à la fermeture de la Loge.

Auparavant, Frère Maître des Cérémonies, veuillez conduire nos deux nouveaux Frères à l'Orient.

Le F. M. des Cér. conduit rituellement les nouveaux Frères à l'Orient.

Mon Frère, veuillez approcher afin que je vous communique le « mot de Semestre ».

Le V.M. communique de bouche à oreilles les mots de Semestre aux nouveaux FF.

LE VÉNÉRABLE MAÎTRE

Frère Maître des Cérémonies, reconduisez à leur place nos deux nouveau Frères, en tête du premier rang du Septentrion.

Le V.M. procède ensuite à la fermeture des travaux au 1er degré.

3.Ritual of Initiation of the Belgian Modern Rite

Worshipful Lodge “Les Sept Piliers, n°38, RGLB

INITIATION AU DEGRE D'APPRENTI

Vén.:M.: Mes Frères, l'ordre du Jour de nos travaux appelle l'Initiation solennelle d'un profane.

Frère Secrétaire, veuillez nous donner son nom.

Secr.: Il s'agit de Monsieur

Vén.:M.: Frère Secrétaire, toutes les formalités requises par les Règlements ont-elles été remplies?

Secr.: Oui, *Vén.:M.:*

Vén.:M.: Frère Expert, veuillez prendre vos dispositions.

Dès que le candidat sera prêt, vous nous avertirez de sa présence à la porte de la Loge.

Le F. : Expert exécute.

Entre-temps le candidat a été amené au Parvis, comme indiqué au préambule.

Mes Frères, nous allons procéder à l'Initiation d'un profane. Je vous rappelle qu'une Initiation demande le concours de tous et n'atteint son but que si tous les Frères présents la vivent aussi intensément que s'il s'agissait de leur propre Initiation.

Un silence.

Je désire attirer votre attention sur quelques épisodes de la cérémonie.

Pendant le premier Voyage, vous entrechoquerez les lames de vos glaives; pendant le second Voyage vous les ferez glisser les unes contre les autres comme pour un affûtage. Le troisième Voyage s'effectuera dans un silence absolu qui ne laissera percevoir que le bruit des pas.

Un silence.

Avant de donner la lumière au récipiendaire, je vous dirai: "Mes Frères, faites votre devoir!". Vous dirigerez la pointe de votre glaive, tenu de la main gauche, vers le récipiendaire. Si vous ne disposez pas de glaive, vous pointerez vers le récipiendaire l'index gauche.

Quand je vous dirai: "Bas les glaives!", vous poserez vos glaives sans bruit.

MUSIQUE.

A ce moment le Couvreur entrouvre la porte ou, s'il existe un guichet, l'ouvre. Il le laissera ouvert jusqu'à l'entrée du candidat.

L'ouverture du guichet ou de la porte est un signal pour le Frère Expert, qui peut alors entrer dans la Loge, sans s'annoncer et sans signe. Il apporte le testament philosophique du candidat embroché sur un glaive, et le remet au Frère Secrétaire. Il retourne au parvis.

Dès que le F.:Expert pénètre dans la Loge, le M.:des C.: amène le candidat près de la porte de la Loge. La Loge est dans l'obscurité. Le M.:des C.: fait frapper par le candidat à la porte de la Loge, trois grands coups largement et également espacés. Le F.: Couvreur dit, sur un ton d'alarme:

Couvr.: Frère 2^d Surv.:, on frappe en profane à la porte de la Loge.

2^d Surv.: Frère 1^{ier} Surv.: on frappe en profane à la porte de la Loge.

1^{ier} Surv.: Vén.:M.:, on frappe en profane à la porte de la Loge.

Vén.:M.: Frère 1^{ier} Surv.:, faites voir qui frappe ainsi.

1^{ier} Surv.: Frère 2^d Surv.:, faites voir qui frappe ainsi.

2^d Surv.: Frère Couvr.:, voyez qui frappe ainsi.

Couvr.: Qui frappe ainsi?

M. . d. . C. . C'est un profane qui erre dans les ténèbres et qui aspire à la Lumière. Il a été régulièrement présenté et soumis au scrutin de cette Loge et vient de sa propre volonté, dûment préparé, solliciter son admission aux mystères et privilèges de la Franc-Maçonnerie.

- Couvr. :* Frère 2^d *Surv. :*, c'est un profane qui erre dans les ténèbres et qui aspire à la Lumière. Il a été régulièrement présenté et soumis au scrutin de cette Loge et vient de sa propre volonté, dûment préparé, solliciter son admission aux mystères et privilèges de la Franc-Maçonnerie.
- 2^d *Surv. :* Frère 1^{ier} *Surv. :*, c'est un profane qui erre dans les ténèbres et qui aspire à la Lumière. Il a été régulièrement présenté et soumis au scrutin de cette Loge et vient de sa propre volonté, dûment préparé, solliciter son admission aux mystères et privilèges de la Franc-Maçonnerie.
- 1^{ier} *Surv. :* Vén.:M.:, c'est un profane qui erre dans les ténèbres et qui aspire à la Lumière. Il a été régulièrement présenté et soumis au scrutin de cette Loge et vient de sa propre volonté, dûment préparé, solliciter son admission aux mystères de la Franc-Maçonnerie.
- Vén.:M.: Est-il prêt à se soumettre aux épreuves qui l'attendent et aux usages de notre Ordre?
- 1^{ier} *Surv. :* Est-il prêt à se soumettre aux épreuves qui l'attendent et aux usages de notre Ordre?
- 2^d *Surv. :* Est-il prêt à se soumettre aux épreuves qui l'attendent et aux usages de notre Ordre?
- Couvr. :* Est-il prêt à se soumettre aux épreuves qui l'attendent et aux usages de notre Ordre?
- M.:des C.: Il est prêt.
- Couvr*^o Il est prêt, Frère 2^d *Surv. :*.
- 2^d *Surv*^o Il est prêt, Frère 1^{ier} *Surv. :*.
- 1^{ier} *Surv*^o Il est prêt, Vén.:M.:.
- Vén^oM^o Frère 1^{ier} *Surv. :*, pouvez-vous garantir que ce profane est digne de la Lumière à laquelle il aspire?
- 1^{ier} *Surv*^o Frère 2^d *Surv. :*, ce profane est-il digne de la Lumière à laquelle il aspire?
- 2^d *Surv*^o Frère *Couvr. :*, ce profane est-il digne de la Lumière à laquelle il aspire?
- Couvr*^o Ce profane est-il digne de la Lumière à laquelle il aspire?
- M^odes C^o Monsieur, la condition première pour être digne d'entrer en Franc-Maçonnerie est d'être probe et libre.
Vous sentez-vous foncièrement tel?
- Cand. :* ...
- Couvr. :* Frère 2^d *Surv. :*, c'est un homme probe et libre.
- 2^d *Surv. :* Frère 1^{ier} *Surv. :*, c'est un homme probe et libre.
- 1^{ier} *Surv. :* Vén.:M.:, c'est un homme probe et libre.
Un bref silence.
- Vén.:M.: Qu'on lui donne l'entrée de la Loge, selon l'antique usage!

MUSIQUE

Le Couvreur ouvre bruyamment la porte de la Loge.

Le M.:des C.: fait entrer le candidat conduit par l'Expert.

Ils le font se baisser comme pour passer sous un linteau bas, représenté par la canne du M.:des C.:.

Le candidat est arrêté entre les Surveillants.

Arrêt de la musique.

Vén.:M.: Monsieur, vous avez jusqu'à présent subi à notre satisfaction les épreuves que nous vous avons imposées.

.....
Cependant de nouvelles épreuves vous attendent.
Si vous avez trop présumé de vous-même, nous sommes disposés à vous permettre de vous retirer.


Un silence.

Monsieur, persistez-vous dans votre désir d'être reçu Franc-Maçon?

Cand.:

Vén.:M.: Frère M.:des C.: , emparez-vous du profane.
En répondez-vous?

M.:des C.: J'en répons Vén.:M.:.

Vén.:M.: 
Frère M.:des C.: , faites faire le Premier Voyage.

MUSIQUE bruyante, suggérant le désordre.

L'Expert ou le parrain se place derrière le récipiendaire et le prend par les bras. Il le conduit pour faire le tour de la Loge, sous la conduite du M.:des C.: , Cette marche doit être heurtée, avec des arrêts soudains et en zigzag. Des obstacles peuvent se trouver, pendant ce voyage, sur le chemin du récipiendaire. Les Frères font entendre un cliquetis d'armes en entrechoquant les glaives.

Ce cliquetis sera interrompu par le coup de maillet du 2^dSurv.: , ainsi que la musique.

MUSIQUE et cliquetis reprendront dès que le cortège reprendra sa marche.

Le récipiendaire atteint le candélabre S. E.

2^d Surv.: 

Arrêt
Halte!
Qui va là?

M. : des C. : Un profane qui erre dans les ténèbres et aspire à la Lumière.

2^d Surv. : Est-il qualifié pour la recevoir?

M. : des C. : Il est libre et de bonne mœurs.

2^d Surv. : Qu'il passe, et qu'il subisse l'épreuve de l'AIR.

*Epreuve de l'AIR. Reprise de cliquetis et musique.
Arrivé au niveau des Surveillants, le récipiendaire est placé entre eux, face à l'Orient.
Silence.*

1^{er} Surv. : Vén. : M. :, le premier voyage est accompli.

Silence.

Vén. : M. : Ce premier voyage est l'emblème de la vie humaine.

Le cliquetis d'armes, le bruit, le fracas, la turbulence évoquent le tumulte des passions, le choc des intérêts, les obstacles et les pièges qui guettent l'homme sur le chemin de la vie.

Silence.



Faites faire le deuxième Voyage.

MUSIQUE.

Pendant le deuxième voyage, la musique est plus harmonieuse et l'on n'entend des glaives que leur glissement.

La marche est en ligne droite, l'Expert ou le parrain se borne à guider le récipiendaire. Il n'y a plus d'obstacles.

Arrivés à la hauteur du F. : Orat. :

Vén. : M. :



Orat. : Nul n'entre ici que de sa propre et libre volonté; mais quiconque est admis doit respecter les convictions de chacun, comme chacun respectera les siennes. Ainsi la Maçonnerie devient le Centre d'Union où se nouent d'une amitié fidèle des hommes qui autrement auraient pu rester à jamais éloignés l'un de l'autre.

La marche reprend comme la MUSIQUE et le glissement des lames. Le récipiendaire atteint le candélabre S.O.

1^{er} Surv. :



Halte!
Qui va là?

Arrêt.

M.:des C.: Un profane qui erre dans les ténèbres et qui aspire à la Lumière.

I^{ier} Surv.: Est-il qualifié pour la recevoir?

M.:des C.: Il est libre et de bonnes mœurs.

I^{ier} Surv.: Qu'il passe et soit purifié par l'EAU.

*Le M.:des C.: fait subir l'épreuve de l'eau.(Ne pas essayer)
Marche, Musique et glissement des lames reprennent.*

Arrivé au niveau des Surveillants, le récipiendaire est placé face à l'Orient.



Vén.:M.:, le deuxième voyage est accompli.

Silence.

Vén.:M.: Pendant ce deuxième Voyage, le tumulte et le cliquetis d'armes se sont apaisés. Ceci symbolise le résultat que la persévérance permet d'atteindre. Ainsi l'homme ferme et courageux surmonte les obstacles qui entravent sa route.

Silence.

Faites faire le troisième Voyage.

Pendant ce troisième voyage règne un silence total, seul le bruit des pas se faisant entendre.

*Le F.:Expert ou le parrain guide le récipiendaire en le touchant à peine.
La marche se fait en ligne droite en marquant les angles.*

Arrivés devant le plateau du Vén.:M.:



Vén.:M.:

Arrêt.

Orat.: Halte! Qui va là?

M.:des C.: Un profane qui erre dans les ténèbres et aspire à la Lumière.

Orat.: Est-il qualifié pour la recevoir?

M.:des C.: Il est libre et de bonne mœurs.

Orat.: Qu'il passe et soit purifié par le FEU.

Le récipiendaire subit l'épreuve du Feu.

Le M.:des C.:arrête le récipiendaire à l'Ouest du Tableau, face d l'Orient.

I^{ier} Surv.: *Vén.:M.:*, le troisième Voyage est accompli.
L'Expert reprend sa place.

Le M.:des C.: reprend en charge le récipiendaire.

Vén.:M.: Monsieur, au cours du troisième Voyage ont régné l'ordre et la paix.
Les flammes par lesquelles vous êtes passé ont achevé votre purification.
Puissent-elles entretenir à jamais en votre cœur l'ardeur de la Charité.

Silence.

Courage, savoir, vertu ne sont que de vains mots sans la Charité.

Silence.

.... Frère *M.:des C.:* présentez au récipiendaire le calice d'amertume.

On fait boire au récipiendaire un breuvage très amer.

Videz ce calice jusqu'à la lie.

Exécution.

Ce breuvage, par son amertume, est l'emblème des épreuves inséparables de la vie. La résignation peut en adoucir les effets, mais le courage seul peut vous aider à les vaincre.

Silence.

Monsieur, nous sommes maintenant prêts à satisfaire vos vœux et à récompenser votre persévérance, si vous consentez à prendre l'engagement solennel que la Franc-Maçonnerie impose à ses membres.

Encore faut-il, auparavant, vous faire connaître la nature de notre Ordre:

Monsieur, la Franc-Maçonnerie est une association initiatique qui, par son enseignement symbolique, élève l'homme spirituellement et moralement, et contribue ainsi au perfectionnement de l'humanité par la pratique d'un idéal de paix, d'amour et de fraternité.

Exécution.

Veillez placer maintenant la main droite sur votre gorge, le pouce en équerre.

Le M.:des C.:contrôle.

Ce geste, que vous aurez souvent à faire, signifie que vous préféreriez avoir la gorge tranchée plutôt que de manquer à votre parole.

Puissiez-vous toujours vous rappeler cette signification.

Silence.

..... Frère *Orat.:*, veuillez donner lecture de l'engagement de l'Apprenti-Maçon.

Orat.: En présence du Grand Architecte de l'Univers,

- Je promets et Je Jure, sur le Volume de la Loi Sacrée, l'Équerre et le Compas, solennellement et sincèrement, sans aucune restriction mentale,
- de ne jamais révéler aucun des secrets de la Franc-Maçonnerie,
- de ne jamais les écrire, tracer, graver ou buriner, pas plus que le nom de mes Frères, sans en avoir reçu la permission expresse de cette Respectable Loge.
- Je promets d'aimer mes Frères et de les secourir selon mes facultés. Je promets en outre d'observer scrupuleusement et sans réserve la Constitution, le Règlement Général et les Décrets de la Grande Loge Régulière de Belgique, ainsi que le règlement particulier de cette Respectable Loge.
- Je consens, si jamais il m'arrivait de violer mon engagement, à être réputé infâme et parjure et à voir mon nom exécré de tous les Maçons de l'univers.

Que le Grand Architecte de l'Univers me soit en aide.

Vén.:M.:

Ce serment ne contient rien de contraire à l'honneur.
Depuis des siècles, sur toute la surface de la terre, des millions d'hommes l'ont prêté.
De cette obligation, rien au monde ne peut vous délier, même si vous deviez en souffrir.

Silence.

Si vous doutez de vous-même, si vous éprouvez quelque réticence, n'hésitez pas... quittez cette Loge... vous êtes libre.
Nous respecterons votre décision; nul ne vous en fera reproche.

Réfléchissez une dernière fois

Silence.

Etes-vous décidé à vous conformer intégralement et sans restriction au serment qui vient de vous être lu?

Silence.

Persistez-vous dans votre désir de devenir Franc-Maçon?

Cand. .

....

Vén.:M.:

Frère M.:des C.:, préparez le récipiendaire.

Le récipiendaire est amené devant l'autel. Il est placé: genou droit dans le creux de l'équerre sur le coussin, genou gauche en équerre, le pied à terre, la main droite sur les Trois Grandes Lumières. Un Compas ouvert à 90°, tenu de la main gauche, une pointe sur le cœur, l'autre vers le zénith.

Le Vénérable Maître se place à l'Est de l'autel.

Debout et à l'Ordre, mes FF.:!

Répétez après moi, membre de phrase par membre de phrase, en citant votre nom là où je dirai le mien.

En présence du Grand Architecte de l'Univers,

moi,

je promets et Je jure

sur le Volume de la Loi Sacrée, l'Equerre et le Compas,
solennellement et sincèrement,
sans aucune restriction mentale,

de ne jamais révéler aucun des secrets de la Franc-Maçonnerie,
de ne jamais les écrire, tracer, graver ou buriner,

pas plus que le nom de mes Frères,
sans en avoir reçu la permission expresse de cette Respectable Loge.

Je promets d'aimer mes Frères
et de les secourir selon mes facultés.

Je promets en outre d'observer scrupuleusement et sans réserve la Constitution, le
Règlement Général et les Décrets de la Grande Loge Régulière de Belgique,
ainsi que le règlement particulier de cette Respectable Loge.

Je consens, si jamais il m'arrivait de violer mon engagement,
à être réputé infâme et parjure
et à voir mon nom exécré de tous les Maçons de l'Univers.

Que le Grand Architecte de l'Univers me soit en aide.

Vén.:M.: Acte vous est donné de votre serment. Relevez-vous.

Le Vén.:M.: prend la main droite du récipiendaire et le relève.

Mes Frères, reprenez place.

Le néophyte est conduit à l'Ouest entre les Surveillants.

Le Vén.:M.: rejoint son plateau.

Frère Orat.: , que demandez-vous pour le néophyte?

Orat. . La Lumière, Vén.:M.:.

Vén.:M.: Frère 1^{er} Surv.: , que demandez-vous pour le néophyte?

1^{er} Surv.: La Lumière, Vén.:M.:.

Vén.:M.: Frère 2^d Surv.: , que demandez-vous pour le néophyte?

2^d Surv.: La Lumière, Vén.:M.:.

Vén.:M.: Que la Lumière lui soit donnée à mon troisième coup de maillet.

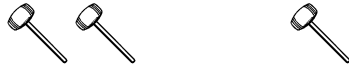
Debout et à l'ordre, mes Frères!

Faites votre devoir.

Les Frères dirigent le glaive tenu de la main gauche vers le néophyte, ou le désignent de l'index gauche.

La pleine lumière est donnée.

Vén.:M.:



Le bandeau du néophyte est enlevé par le M.:des C.:

MUSIQUE. Après un laps de temps convenable:

Vén.:M.:



Bas les glaives, mes Frères.
Reprenez place.

*Le M.:des C.: fait reculer le néophyte.
Il le place suffisamment loin de l'Ouest du Tableau pour qu'il puisse faire les trois pas vers l'Orient.*

Frère M.:des C.: , faites avancer le néophyte vers l'Orient par les trois pas de l'Apprenti.

Le M.:des C.: guide le néophyte.

Veillez placer les pieds en équerre.

Veillez à présent faire un pas du pied droit et ramenez le creux du pied gauche contre le talon du pied droit.

Faites un deuxième pas semblable, puis un troisième, les talons se touchant, les pieds en équerre.

Le M.:des C.: conduit le néophyte à l'Est du Tableau.

Frères Surveillants, veuillez m'assister.

*Les Surveillants quittent leur plateau munis de leur glaive et vont se placer le 1^{er} Surv.: à droite et le 2^d Surv.: à gauche du néophyte.
Le Vén.:M.:les rejoint muni de son glaive et de son maillet.*

Debout et à l'ordre, mes Frères!

Le Vén.:M.:et les Surveillants forment un triangle avec leur glaive autour du cou du néophyte.

A la Gloire du Grand Architecte de l'Univers, sous les auspices de la Grande Loge Régulière de Belgique et en vertu des pouvoirs que je tiens de cette Respectable Loge régulièrement assemblée au grade d'Apprenti,

Toije te crée, consacre et reçois

Apprenti-Maçon au sein de la Respectable Loge de Saint-Jean travaillant sous le signe distinctif « Les Sept Piliers », n°38 à l'Orient de Liège

NB. Quand le V.M. dit "crée", il frappe + + + sur le glaive du 2^d Surv. :. Quand il dit "consacre", il frappe + + + sur le glaive du 1^{ier} Surv. :. Enfin quand il dit "reçois", il frappe + + + sur son propre glaive.

Mon Frère, car c'est ainsi que nous t'appellerons désormais, en tant que Vén.:M.:, j'ai le privilège de te donner le premier, l'accolade fraternelle.

Le Vén.:M.: donne l'accolade à droite, à gauche, à droite. Il peut murmurer dans l'oreille du néophyte:

Sois fidèle.

Frère M.:des C.:, conduisez le néophyte au parvis, et faites en sorte qu'il puisse paraître en Loge.

Mes Frères, reprenez place.

MUSIQUE

*Le M.:des C.:, conduit le néophyte au parvis pour qu'il se rhabille.
Quand il est prêt, le M.:des C.:, frappe en Apprenti à la porte de la Loge*

Couvr.: Vén.:M.:, on frappe en Apprenti à la porte de la Loge.

Vén.:M.: Frère Couvr.:, voyez qui frappe ainsi.

Couvr.:entrouvre la porte.

Couvr.: Qui frappe ainsi?

M.:des C.:, C'est le Frère M.:des C.:, accompagné du Frère nouvellement reçu Apprenti-Maçon.

Couvr.: C'est le Frère M.:des C.:, accompagné du Frère nouvellement reçu Apprenti-Maçon.

Vén.:M.: Frère Couvr.:, donnez l'entrée de la Loge.

Le M.:des C.:, entre dans la Loge en faisant les pas d'Apprenti et les signes au Vén.:M.: et aux 1^{ier} :. et 2^d Surv. :. Le néophyte suit à pas libres et sans faire de signes.

Le M.:des C.:, arrête le néophyte à la distance convenable de l'Ouest du Tableau.

Vén.:M.: Frère M.:des C.:, que le Frère (prénom, nom)
s'avance vers moi en Apprenti-Maçon.

*Le néophyte refait les pas vers l'Orient.
Ceci fait, le M.:des C.:. Il conduit, au N.E., face au Sud.*

Notre symbolisme représente l'Apprenti-Maçon sous la forme de la pierre brute, qui doit être équarrie à l'aide du Ciseau et du Maillet.

Voilà pourquoi je vous remets, comme à l'ouvrier de vous-même, ce tablier qui vous rappelle votre obligation de travailler sans cesse à votre propre perfectionnement et dont la couleur blanche symbolise la pureté des intentions.

A ce grade la bavette doit être portée relevée, comme il convient pour travailler la pierre brute, et comme Apprenti-Maçon vous devez le porter à toutes nos réunions.

Je vous remets ces gants d'homme, que je vous prie de mettre. Ces mains gantées de blanc symbolisent la pureté dans l'action

Recevez ces gants de femme, qui symbolisent l'importance que nous attachons au concours des femmes pour seconder, en dehors de la Loge, nos efforts. Ne remettez ces gants qu'à la femme que vous estimez assez pour les recevoir de la main d'un Franc-Maçon. Ils présentent cette singularité de ne pouvoir être offerts par un Franc-Maçon qu'une fois dans sa vie.

Je vous remets le bijou de la Loge. Vous le porterez lors de nos tenues et lorsque vous visiterez d'autres Loges.

Je vous remets la Constitution, le Règlement Général et les Décrets de la Grande Loge Régulière de Belgique et le règlement particulier de la Respectable Loge. « Les Sept Piliers » n°38 à l'O.: de Liège, qui est votre Loge.

*Le M.:des C.:, assiste le Vén.:M.: Il débarrasse le néophyte des documents
et des gants de femme, qu'il pose sur le plateau du Secrétaire.
Le néophyte reste au N.E., face au Sud.*

Pour se reconnaître entre eux, les Apprentis-Maçons ont des mots, des signes et des atouchements.

*Le Vén.:M.: se place devant le néophyte
ou bien demande à l'Expert de le remplacer.*

Vén.:M.: Pour la mise à l'ordre, l'Apprenti porte la main droite à la gorge de manière que la base du cou se trouve entre le pouce et l'index, le pouce en équerre.

Pour faire le signe, on tire la main horizontalement vers la droite, puis on la laisse tomber perpendiculairement le long du corps, ce qui reproduit Equerre, Niveau et Perpendiculaire.

Ce signe nous rappelle l'engagement que nous avons, pris, il signifie: « Je préférerais avoir la gorge tranchée plutôt que de révéler nos mystères. »

Les Apprentis-Maçons connaissent un autre signe qui se nomme signe de Fidélité. Il se fait en plaçant la main droite sur le cœur, les cinq doigts joints, donc le pouce aligné sur les autres doigts.

L'attouchement se fait en se prenant mutuellement la main droite de manière que les quatre doigts de l'un soient dans la paume de l'autre. On pose l'extrémité du pouce sur la première phalange de l'index de l'autre, et on exerce avec le pouce des pressions: deux précipitées et une dernière bien séparée, comme ceci:

Le Mot Sacré ne peut jamais être prononcé, il ne peut que s'épeler.
Vous en voyez la première lettre sur cette colonne qui est celle du Septentrion. Il s'épelle: J.
A. K. I. N.

Quand on vous le demandera, vous répondrez:

"Je ne sais ni lire ni écrire, je ne sais qu'épeler. Dites-moi la première lettre, je vous donnerai la seconde."

Exécution.

Ce mot signifie: "Qu'il établisse",
c'est-à-dire
"Que le Grand Architecte de l'Univers établisse".

Le mot de passe est : TUBALKAIN
C'est le nom du premier fondateur de métaux.

*Le M.:des C.:, conduit l'Apprenti auprès du 1^{ie} Sur.:
Celui-ci contrôle ce qui vient d'être communiqué.*

2^d Surv.:



Vén.:M.:, les mots, signes et attouchements communiqués par le Frère(prénom, nom) sont conformes.

Le M.:des C.:, et l'Apprenti s'asseyent au N.E.

Vén.:M.:

Pour compléter votre instruction, soyez attentif à ce qui va suivre.

Dès que commence la communication des mots, signes et attouchements au néophyte, l'Apprenti le plus récent sort discrètement. En temps utile le Couvreur l'avertit, aussi discrètement, qu'il peut s'annoncer.

Couvr.:

Vén.:M.:, on frappe en Apprenti à la porte de la Loge.

Vén.:M.:

Frère *Couvr.:*, voyez qui frappe ainsi.

Le Frère Couvr.:, Ouvre la porte, contrôle.

Couvr.:

C'est un Apprenti-Maçon qui demande à participer aux Travaux de cette Loge, *Vén.:M.:.*

Vén.:M.:

Donnez-lui l'entrée de la Loge, Frère *Couvr.:*.

Le Couvreur ouvre la porte. L'Apprenti entre au signe de Fidélité, à pas libres, il se met à l'ordre, fait les pas de l'Apprenti, salue par le signe le Vén.:M.:, le 1^{ier} et le 2^d Surveillants.

Le Vén.:M.: et les Surveillants répondent.

Ceci fait, l'Apprenti reste entre les Surveillants et le Tableau, face à l'Orient, au signe de Fidélité.

- Vén.:M.:* Frère Expert, faites votre devoir.
- F.:Exp.:* Etes-vous Maçon?
- F.:Appr.:* Mes Frères me reconnaissent comme tel.
- F.:Exp.:* D'où venez-vous?
- F.:Appr.:* De la Respectable Loge de Saint-Jean.
- F.:Exp.:* Quel âge avez-vous?
- F.:Appr.:* Trois ans.
- F.:Exp.:* Où avez-vous été reçu Franc Maçon?
- F.:Appr.:* Dans une Loge Juste et parfaite.
- F.:Exp.:* Que faut-il pour qu'une Loge soit Juste et parfaite?
- F.:Appr.:* Trois la dirigent, cinq l'éclairent, sept la rendent juste et parfaite.
- F.:Exp.:* Expliquez cette réponse.
- F.:Appr.:* Les Trois sont le Vénérable Maître et les deux Surveillants.
Ces Officiers Dignitaires, avec l'Orateur et le Secrétaire, sont les cinq Lumières de la Loge, mais il faut que sept Maîtres de la Loge soient réunis pour pouvoir procéder à des Initiations.
- F.:Exp.:* Quelle est la forme de votre Loge?
- F.:Appr.:* Un Carré Long.
- F.:Exp.:* Dans quel sens est sa longueur?
- F.:Appr.:* De l'Orient à l'Occident.
- F.:Exp.:* Sa largeur?
- F.:Appr.:* Du Septentrion au Midi.
- F.:Exp.:* Sa hauteur?
- F.:Appr.:* Du Zénith au Nadir.
- F.:Exp.:* Que signifie cette réponse?
- F.:Appr.:* Que la Franc-Maçonnerie est Universelle.
- F.:Exp.:* Comment avez-vous obtenu l'entrée de votre Loge?
- F.:Appr.:* Par trois grands coups.

- F.:Exp.:* Qui signifient?
- F.:Appr.:* Cherchez et vous trouverez, demandez et l'on vous donnera, frappez et l'on vous ouvrira.
- F.:Exp.:* A quoi puis-je reconnaître que vous êtes Maçon?
- F.:Appr.:* A mes mots, signes et attouchement.
- F.:Exp.:* Comment se fait le signe des Maçons?
- F.:Appr.:* Par équerre, niveau et perpendiculaire.
- F.:Exp.:* Faites le signe.
- F.:Appr.:*
- F.:Exp.:* Mettez-vous à l'ordre.
- F.:Appr.:*
- F.:Exp.:* Donnez-moi le mot de passe.
- F.:Appr.:* *T*
- F.:Exp.:* Donnez-moi le mot sacré.
- F.:Appr.:* Je ne sais ni lire ni écrire, je ne sais qu'épeler.
Dites-moi la première lettre, je vous dirai la seconde.
- F.:Exp.:* *J*
- F.:Appr.:* *A*
- F.:Exp.:* *K*
- F.:Appr.:* *I*
- F.:Exp.:* *N*
- Quelles sont les Trois Grandes Lumières de la Franc-Maçonnerie?
- F.:Appr.:* Le Volume de la Loi Sacrée, l'Équerre et le Compas.
- F.:Exp.:* Sur quoi repose la Loge?
- F.:Appr.:* Sur Trois Piliers: SAGESSE, FORCE et BEAUTE, représentés symboliquement par le Vénérable Maître et les deux Surveillants.
- F.:Exp.:* Que dites-vous quand les Travaux ne sont pas couverts?
- F.:Appr.:* Il pleut.
- F.:Exp.:* Exécutez la Batterie du Grade:

La Batterie d'Acclamations:.....
La Batterie sourde:.....
Qu'y a-t-il entre nous?

F.:Appr.: Un secret.

F.:Exp.: Vénérable Maître, Je réponds de cet Apprenti.

L'Exp.: rejoint sa place, de même que l'Apprenti

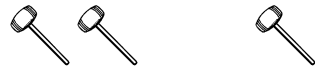
Vén.:M.: Maintenant, mon Frère, vous êtes des nôtres.

Frère Secrétaire, veuillez brûler le testament philosophique que notre Frère avait tracé alors qu'il séjournait encore dans la nuit profane, et dont personne n'a pris connaissance.

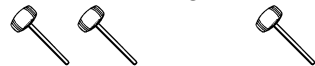
Le Frère Secrétaire s'exécute.
MUSIQUE.

Vén.:M.:se lève ainsi que les Surveillants.

Mes Frères, veuillez désormais reconnaître comme Apprenti-Maçon et membre de la Respectable Loge « Les Sept Piliers » n°38 à l'O.: de Liège notre Frère(prénom, nom)



1^{er}Sur.: Mes Frères, veuillez désormais reconnaître comme Apprenti-Maçon et membre de la Respectable Loge « Les Sept Piliers » n°38 à l'O.: de Liège le Frère (prénom, nom)



2^dSur.: Mes Frères, veuillez désormais reconnaître comme Apprenti-Maçon et membre de la Respectable Loge « Les Sept Piliers », n°38 à l'O.: de Liège, le Frère(prénom, nom)



Vén.:M.: Debout et à l'Ordre, mes Frères!

Consacrons ce moment avec enthousiasme et célébrons l'entrée de notre nouveau Frère par la triple batterie et l'acclamation.


A moi, mes Frères, par le signe:..
à moi par la Batterie et l'acclamation:
« Vivat, Vivat, semper Vivat! »

Prenez place, mes Frères.

Le M.:des C.:, conduit le nouvel Apprenti devant le Tableau, à l'Ouest; il s'agenouille, prend le ciseau de la main gauche et le maillet de la main droite et frappe sur la pierre brute: ++ +. Il engage l'Apprenti à l'imiter:

Exécution.

M.:des C.: Vén.:M.:, le nouvel Apprenti a commencé son travail.

Vén.:M.: 

Mes Frères, formons la Chaîne d'Union.

Exécution.

Le nouvel Apprenti est inséré comme un maillon dans la chaîne.

(Pendant la Chaîne d'Union)

Vén.:M.: Frère M.:des C.:, veuillez conduire notre nouveau F.: à sa stalle.

F.:Orat.:, vous avez la parole pour prononcer le discours d'usage.

F.:Orat.:,

Vén.:M.: Merci, F.:Orat.:, pour cette belle planche d'instruction du grade.

4.M.M. Taylor's Ritual of Craft Masonry First Degree – Entered Apprentice

https://www.stichtingargus.nl/vrijmetselarij/s/taylors_r1.html

Scottish Rite

Ceremony of Opening

W.M.: Opening hymn Brethren. *After the singing of the hymn, all remain standing.*

W.M.: Brethren, I produce the Warrant of the Lodge.

*W.M., *, which is answered similarly by S.W. and J.W.:* Brethren, assist me to open the Lodge.

W.M. to J.W., who does not give Sp or Sn: Bro. ... *name*, what is the first care of every Freemason?

J.W.: To see that the Lodge is properly T.

W.M.: Direct that duty to be done.

J.W. to I.G., who does not give Sp or Sn: Bro. ... *name*, see that the Lodge is properly T.

I.G. goes to the door, ensures that it's locked, and gives ks of First Degree T answers with similar ks. I.G. returns to his place.

I.G., without giving Sp or Sn: Bro. ... *name*, the Lodge is properly T.

J.W. gives ks of First Degree and without giving Sp or Sn says to W.M.: Bro. ... *name*, the Lodge is properly T.

W.M. to S.W., who does not give Sp or Sn: Bro. ... *name*, the next care?
S.W.: To see that none but Freemasons are present.
W.M.: To order, Brethren, as Freemasons. *All come to order with Sp and Sn. of First Degree.*
W.M.: Bro. J.W., how many principal officers are there in the Lodge?
J.W.: Three; the W.M., the S. and J. Wardens.
W.M.: Bro. S.W., how many assistant officers are there?
S.W.: Three, besides the T. or namely, the S. and J. Deacons and the I.G.
W.M. to J.W.: The situation of the T?
J.W.: Outside the door of the Lodge.
W.M.: His duty?
J.W.: Being armed with a d.s., to keep off all cowans and intruders to Freemasonry and to see that the Candidates are properly prepared.
W.M. to S.W.: The situation of the I.G.?
S.W.: Within the entrance of the Lodge.
W.M.: His duty?
S.W.: To admit Freemasons on proof, to receive Candidates in due form, and to obey the commands of the J.W.
W.M. to J.W.: The situation of the J.D.?
J.W.: At the right of the S.W.
W.M.: His duty?
J.W.: To carry all messages and communications of the W.M. from the S. to the J.W. and to see the same punctually obeyed.
W.M. to S.W.: The situation of the S.D.?
S.W.: At or near the right of the W.M.
W.M.: His duty?
S.W.: To bear all messages and commands from the W.M. to the S.W. and to await the return of the J.D.
W.M.: Bro. J.W., your situation in the Lodge?
J.W.: In the S, W.M.
W.M.: Why are you placed there?
J.W.: To mark the Sun at the meridian, to call the Brethren from labour to refreshment and from refreshment to labour, that profit and pleasure may be the result.
W.M.: Bro. S.W., your situation in the Lodge?
S.W.: In the W, W.M.
W.M.: Why are you placed there?
S.W.: To mark the setting Sun and to close the Lodge by command of the W.M., having seen that every Brother has had his due.
W.M.: Bro. I.P.M. *W.M. and I.P.M. turn inwards to face each other*, the M.'s place in the Lodge?
I.P.M.: In the E, W.M.
W.M.: Why is he placed there?
I.P.M.: As the Sun rises in the E to open and enliven the day, so the W.M. is placed in the E to open the Lodge and to employ and instruct the Brethren in Freemasonry.
W.M.: Brethren, the Lodge being duly formed, before I declare it open, *the following words may be spoken by the Chaplain* let us invoke the assistance of T.G.A.O.T. in all our undertakings; may our labours thus begun in order, be conducted in peace, and closed in harmony.
ALL (the following response may be chanted): So mote it be.
W.M.: Brethren, in the name of T.G.A.O.T.U., I declare the Lodge duly open *all cut Sn*, for the purpose of Freemasonry in the First Degree.
W.M. gives ks of First Degree, followed by S.W. who raises his Column, J.W. gives ks of First Degree and leaves his Column lowered.
I.G. goes to the door, gives ks of First Degree and being answered similarly by T, returns to his place during which time the S.D., assisted by the J.D., attends to the TB and both return to their places. I.P.M. opens VSL and arranges S and Cs. He then arranges or displays the Working Tools of the First Degree, and returns to his place WM then sits, after which the Brethren resume their seats.

Ceremony of Initiation

The Lodge being open in the First Degree, the T, having prepared the Candidate, gives a report in the First Degree.

I.G. advances on to edge of S.P. and gives Sp and Sn of First Degree: Bro. J.W., there is a report. *I.G. holds Sn.*

J.W. rises and gives Sp and Sn of First Degree: W.M., there is a report.

W.M.: Bro. J.W., enquire who wants admission. *J.W. cuts Sn and sits.*

J.W.: Bro. I.G., see who seeks admission.

I.G. cuts Sn, goes to the door and opens it.

I.G. speaks to T. across the threshold: Whom have you there?

T.: Mr. ... *Cand.'s full name*, a poor Candidate in a state of darkness, who has been well and worthily recommended, regularly proposed and approved in open Lodge, now comes of his own free will and accord, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Ancient Freemasonry.

I.G.: How does he hope to obtain those privileges?

T.: By the help of God, being free and of good report.

I.G.: Wait while I report to the W.M. *locks door, advances on to edge of S.P. and gives Sp and Sn of First Degree.*

I.G.: W.M., Mr. ... *Cand.'s full name*, a poor Candidate in a state of darkness, who has been well and worthily recommended, regularly proposed and approved in open Lodge, now comes of his own free will and accord, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Ancient Freemasonry.

W.M.: How does he hope to obtain those privileges?

I.G.: By the help of God, being free and of good report.

W.M.: The tongue of good report has already been heard in his favour. Do you, Bro. I.G., vouch that he is properly prepared?

I.G.: I do, W.M.

W.M.: Then admit him in due form. *I.G. cuts Sn. W.M. sounds his Gavel, one k, which is answered by S.W. and J.W.* Bro. Deacons.

I.G. goes to the door bearing Poniard and waits S.D., squaring the Lodge, is joined by J.D. in passing A.D.C. follows S.D. to W. and places his Wand in J.D.'s stand. He puts k.s. in position and takes post at J.D.'s chair. Deacons go to the door I.G. opens door and applies P to Cand.'s naked left breast.

I.G. to Cand.: Do you feel anything?

I.G. having received a reply in the affirmative, J.D. takes control of Cand. by holding his right hand firmly in the correct grasp and conducts him on to edge of S.P. while I.G., having locked the door, raises Poniard above his own head to show that Cand. has been admitted 'in due form.' S.D. positions himself at left of Cand and I.G. returns to his seat.

W.M.: Mr. ... *Cand.'s full name*, as no person can be made a Freemason unless he is free and of mature age, I demand, are you free, and of the full age of twenty-one years?

Cand.: I am. *Prompted by J D, if necessary.*

W.M.: Having thus assured us, you will kneel, *(pause while Cand does so) (or, you will be covered) (Deacons assist Cand.)* while the blessing of Heaven is invoked in aid of our proceedings.

W.M. sounds his Gavel, one k which is answered by S.W. and J.W. All rise and come to order with Sn of R. The Deacons, standing slightly behind Cand, raise and arch their Wands above his head.

Prayer

W.M. or CHAPLAIN: Vouchsafe Thine aid, Almighty Father, Supreme Governor of the Universe, to our present convention and grant that this Candidate for Freemasonry may so dedicate and devote his life to Thy service as to become a true and faithful Brother among us. Endue him with a competency of Thy Divine Wisdom, so that, assisted by the secrets of our Masonic art, he may the better be enabled to unfold the beauties of true Godliness, to the honour and glory of Thy Holy Name.

ALL: (the following response may be chanted): So mote it be.

W.M.: Mr. ... *Cand* 's full name, in all cases of difficulty and danger, in whom do you put your trust?

Cand.: In God *prompted by J.D. if necessary.*

W.M.: Right glad am I to find your faith so well founded; relying on such sure support, you may rise (or, you may be uncovered) and safely follow your leader with a firm but humble confidence, for where the name of God *all drop Sn of R.* is invoked, we trust no danger will ensue.

The Deacons lower their Wands and assist Cand. J.D. takes Cand. by right hand. A.D.C. removes kneeling stool, recovers Wand and waits behind J.D. W.M. sits and Brethren resume their seats.

W.M. sounds his Gavel, one k., which is answered by S.W. and J.W.: Brethren in the N, E, S and W, take notice, that Mr. ... *Cand.*'s full name, is now about to pass in view before you to show that he is a Candidate properly prepared to be made a Freemason.

J.D. with Cand. on his left commences to square the Lodge. A.D.C. with S.D. on his left follows J.D. and Cand. to NE corner. S.D. resumes his seat. A.D.C. continues on to his in SE as J.D. conducts Cand. past W.M. to right of J.W. J.D. instructs Cand. to move to left. When suitably positioned J.D. with Cand.'s right hand strikes J.W. three times on right shoulder.

J.W. to J.D.: Whom have you there?

J.D. gives Sp and Sn of First Degree: Mr. ... *Cand.*'s full name, a poor Candidate in a state of darkness, who has been well and worthily recommended, regularly proposed and approved in open Lodge, now comes of his own free will and accord, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Ancient Freemasonry.

J.W.: How does he hope to obtain those privileges?

J.D.: By the help of God, being free and of good report. *Cuts Sn.*

J.W. rises and faces Cand., J.D. places Cand.'s right hand in that of J.W., who, with a firm handclasp, says to Cand.: Enter, free and of good report. J.W. returns *Cand.*'s right hand to J.D., and sits.

J.D., squaring the Lodge, conducts Cand. to right of S.W. and instructs Cand. to move to the left. When suitably positioned J.D. with Cand.'s right hand strikes S.W. three times on right shoulder.

S.W. to J.D.: Whom have you there?

J.D. gives Sp and Sn of First Degree: Mr. ... *Cand.*'s full name, a poor Candidate in a state of darkness, who has been well and worthily recommended, regularly proposed and approved in open Lodge, now comes of his own free will and accord, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Ancient Freemasonry.

S.W.: How does he hope to obtain those privileges?

J.D.: By the help of God, being free and of good report. *Cuts Sn.*

S.W. rises and faces Cand.; J.D. places Cand.'s right hand in that of S.W., who with a firm handclasp, says to Cand.: Enter, free and of good report. S.W. returns *Cand.*'s right hand to J.D. and remains standing.

J.D. conducts Cand. by an anti-clockwise movement to left of S.W. and places Cand.'s right hand in S.W.'s left hand. J.D. ensures that Cand. faces E and then takes position at left of Cand.

S.W. raises Cand.'s right hand and gives Sp and Sn of First Degree: W.M., I present to you Mr. ... *Cand.*'s full name, a Candidate properly prepared to be made a Freemason.

W.M.: Bro. S.W., your presentation shall be attended to, for which purpose I shall address to the Candidate a few questions which I trust he will answer with candour.

S.W. cuts Sn, returns Cand.'s right hand to J.D., and sits.

J.D., with Cand. on his left, advances on to edge of S.P.

W.M.: Mr. ... *Cand.*'s full name, do you seriously declare on your honour, that, unbiassed by the improper solicitation of friends against your own inclination and uninfluenced by mercenary or other unworthy motives, you freely and voluntarily offer yourself a Candidate for the mysteries and privileges of Ancient Freemasonry?

Cand.: I do *prompted by J.D., if necessary.*

W.M.: Do you likewise pledge yourself that you are prompted to solicit those privileges by a favourable opinion preconceived of the Institution, a general desire for knowledge, and a sincere wish to render yourself more extensively serviceable to your fellow-creatures?

Cand.: I do *prompted by J.D. if necessary.*

W.M.: Do you further seriously declare on your honour, that avoiding fear on the one hand and rashness on

the other, you will steadily persevere through the ceremony of your Initiation and, if admitted, will ever afterwards act and abide by the ancient usages and established customs of the Order?

Cand.: I do *prompted by J.D., if necessary.*

W.M.: Bro. S.W. *who rises and gives Sp and Sn of First Degree*, direct the J.D. to instruct the Candidate to advance to the E in due form. *S.W. cuts Sn and sits.*

S.W.: Bro. J.D. *who gives Sp and Sn of First Degree and turns his head to the right*, it is the W.M.'s command that you instruct the Candidate to advance to the E in due form.

J.D. cuts Sn.

J.D. conducts Cand. towards the E to within about a yard of the NE corner of the Lodge. J.D. turns Cand. to the right, faces him, and, grasping his arms at the elbows, with both hands draws him mid-way across the Lodge to a point in line with centre of W.M.'s pedestal.

J.D. to Cand.: Place your feet together heel to heel, toe to toe; turn out your left foot so as to form a Square; take a single step with the left foot drawing the right after it; one a little longer; another longer still.

Cand., carefully prompted by J.D. places his feet appropriately and takes the three steps, on arriving at pedestal, J.D. ensures that Cand. faces W.M., then takes position on Cand.'s right, while S.D. moves across to left of Cand.

W.M.: Mr. ... *Cand.'s full name*, it is my duty to inform you that Masonry is free and requires a perfect freedom of inclination in every Candidate for its mysteries; it is founded on the purest principles of piety and virtue; it possesses many great and invaluable privileges and in order to secure those privileges to worthy men, and, we trust, to worthy men alone, vows of fidelity are required; but let me assure you that in those vows there is nothing incompatible with your civil, moral, or religious duties. Are you therefore willing to take a Great and Solemn Obligation founded on the principles I have stated, to keep inviolate the secrets and mysteries of the Order?

Cand.: I am *prompted by J.D., if necessary.*

W.M.: Then you will kneel on your left knee (*or, Then you will be covered*) (*Deacons assist Cand.*), place your right foot so as to form a Square, *W.M. rises* give me your right hand which I place on this book, the V. of the S.L., while your left hand will be employed in supporting a pair of Compasses, one point presented to your naked left breast. *I.P.M. passes an opened pair of Compasses to W.M. who places them in left hand of Cand. with one point presented to his naked left breast.*

W.M. sounds his Gavel, one k, which is answered by S.W. and J.W. The Brethren rise and without taking Sp, all come to order with Sn of F. The Deacons, standing slightly behind Cand., raise and arch their Wands above his head.

Obligation

W.M. to Cand.: Stating your names at length, repeat after me: I, *Cand. states his full name*, in the presence of T.G.A.O.T.U. and of this worthy, worshipful and warranted Lodge of Ancient Free and Accepted Masons, regularly assembled and properly dedicated, of my own free will and accord, do hereby and hereon *W.M. presses the fingers of his left hand on Cand.'s right hand, then presses the palm of his left hand on V.S.L.*, solemnly and sincerely swear, that I will always heke, conceal, and never reveal, any part or parts, point or points, of the secrets or mysteries of or belonging to, Free and Accepted Masons in Masonry, which may heretofore have been known by, shall now, or may at any future time be communicated to me, unless it be to a true and lawful Brother, or Brethren, and not even unto him or them until after due trial, strict examination, or sure information from some well known Brother that he or they are worthy of that confidence, or in the body of a just, perfect, and regular Lodge of Ancient Free and Accepted Masons.

I likewise solemnly promise that I will not write those secrets, indite, carve, mark, engrave, or otherwise them delineate, or cause or suffer it to be done by others if in my power to prevent it, on anything, movable or immovable under the canopy of Heaven, whereby or whereon, any letter, character, or figure, or the least trace of any letter, character, or figure, may become legible or intelligible to myself or to anyone in the world, lest our secret art and hidden mysteries may improperly become known through my unworthiness.

These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, in the certain knowledge that the violation of any of them will brand me as a wilfully perjured individual, void of moral worth, and totally unfit to be received into this worshipful Lodge or any other

warranted Lodge, or society of men who prize honour and virtue above the external advantages of rank and fortune. So help me God, and keep me steadfast in this, the Great and Solemn Obligation of an E.A.F.

W.M. here removes the Cs. from Cand.'s left hand and returns them to I.P.M.

W.M.: As what you have repeated may be considered only a serious promise, as a pledge of fidelity and to render it a G. and S.O., you will seal it with your lips on this book, *W.M. again touches Cand.'s right hand* which is the V. of the S.L. *Cand. does so, Deacons then lower their Wands and all drop Sn of F.*

W.M.: Having been kept for a considerable time in a state of darkness, what in your present condition is the predominant wish of your heart?

Cand., prompted by J.D.: Light.

W.M.: Bro. J.D., let that blessing be restored to the Candidate.

J.D. unties the knot of the hoodwink, W.M. raises his Gavel on high and points it right, left, right, and, coinciding with removal of the hoodwink by J.D., sounds his Gavel, one k, at which precise moment the Brethren c their hs J.D. then gently presses the head of Cand. slightly forward to direct his gaze to the T.G.Ls.

W.M.: Now that you have been restored to the blessings of material light, I will direct your attention to what we consider the three Great though emblematical Lights in Freemasonry;

they are the Volume of the Sacred Law, the Square, and the Compasses.; the Sacred Writings are to govern our faith, the Square to regulate our actions, and the Compasses. to keep us in due bounds with all mankind, particularly our Brethren in Freemasonry. *W.M. takes Cand.'s right hand in his own. Rise, (or, Be uncovered,)* duly obligated, Brother among Masons. Deacons assist Cand.

W.M. sits and Brethren resume their seals J.D. conducts Cand. by a clockwise movement to right of W.M. and both stand facing S about three feet from him S.D., follows the J.D. round and returns to his seat.

W.M.: You are now enabled to discover the three Lesser Lights in Freemasonry which are situated in the E, the S, and the W *W.M. indicates with his hand the respective directions*, and are meant to represent the Sun, the Moon, and the Master of the Lodge *W.M. again indicates appropriately*; the Sun to rule the day, the Moon to govern the night, and the Master to rule and direct his Lodge. *W.M. again indicates appropriately.*

W.M.: Bro. ... *surname only, this being the first time Cand. is addressed as 'Brother', at this point, I.G. rises and advances slowly towards the E holding the sheed of the Poniard in his right hand with its handle, to be offered to WM, resting on his left forearm*, by your meek and candid behaviour this evening you have symbolically escaped two great dangers, those of stabbing and strangulation, for on your entrance into the Lodge this Poniard *I.G. arrives at pedestal and W.M. withdraws Poniard from its sheed and points it at Cand.* was presented to your naked left breast, to imply that had you rashly attempted to rush forward you would have been an accessory to your death by stabbing as the Brother who held it would have remained firm and done his duty. *W.M. replaces Poniard in sheed and I.G. carrying the Poniard as before, squares the Lodge and returns to his seat, meanwhile, J.D. lifts cable tow from shoulders of Cand and hands it to W.M., who, by way of example, places his left hand in the running noose.*

There was likewise this cable tow. with a running noose about your neck to symbolise that any attempt at retreat would have proved equally fatal *W.M. tightens and then releases cable tow and hands it to I.P.M.* But, traditionally, there was a third danger which would have awaited you until your latest hour, namely a physical penalty at one time associated with the Obligation of a Freemason. It was that of having the throat cut across, the tongue torn out by the root and buried in the sand of the sea at low water mark, or at least a cable length from the shore where the tide regularly ebbs and flows, twice in twenty-four hours had you improperly disclosed the secrets of Freemasonry. The inclusion of such a penalty is unnecessary for the Obligation you have taken this evening is binding upon you for so long as you shall live.

W.M.: Now that you have taken the Great and Solemn Obligation of an E.A.F., I am permitted to inform you that there are several Degrees in Freemasonry with peculiar secrets restricted to each; these however are not communicated indiscriminately but are conferred upon candidates according to merit and ability. I shall therefore proceed to entrust you with the secrets of this Degree, or those marks by which we are known to each other and distinguished from the rest of the world, but must premise, for your general information, that all Squares, Levels, and Perpendiculars are true and proper signs by which to know a Freemason; you will therefore stand perfectly erect, your feet in the form of a Square, your body, thus, being considered an emblem of your mind, and your feet, of the rectitude of your actions.

W.M.: You will now take a single step towards me with your left foot placing the heel of the right into its hollow.

J.D. and Cand. take Sp and W.M. points to Cand.'s feet. That, my Brother, is the first regular step in Freemasonry and it is in that position the secrets of the Degree are communicated; they consist of a Sign, Token, and Word. *W.M. rises, faces Cand and takes Sp.* Please copy me.

The Sign is given by placing the right hand, thumb extended to form a Square, to the left of the throat, drawing it sharply across and dropping it to the side. *W.M. gives Sn of First Degree and cuts Sn, J.D. and Cand. copy him.* This, you will perceive, alludes to the symbolic penalty of the Degree, which implied that, as a man of honour *W.M. again gives Sn of first Degree, J.D. and Cand. copy him,* an E.A.F., would rather have had his throat cut across *W.M. cuts Sn, J.D. and Cand. copy him* than improperly disclose the secrets of Freemasonry.

W.M.: The Grip, or Token, is given by a distinct pressure with the thumb on the first knuckle-joint of a brother's right hand *J.D. places Cand.'s right hand in that of W.M. who gives the G and ensures that Cand.'s thumb is in correct position.*

This Grip, when mutually given and received, serves to distinguish a brother by night as well as by day. It also demands a Word; a Word highly prized amongst Freemasons as a safeguard to their privileges; too much caution therefore cannot be observed in communicating it; it should never be given at length, as you are about to receive it, but always by letters or syllables except at certain times. To enable you to do this, I will tell you the Word; it is Boaz.

Cand., prompted by J.D., repeats the W.:

W.M. spells the W:

Cand., prompted by J.D., repeats the spelling:

W.M.: As in the course of the ceremony you will be called upon for this Word, our Brother, the J.D., will dictate the answers you are to give.

What is this? *W.M. emphasises the G.*

Cand., J.D. dictates: The Grip, or Token, of an E.A.F.

W.M.: What does this Grip demand?

Cand., J.D. dictates: A Word.

W.M.: Give me that Word.

Cand., J.D. dictates: At my Initiation I was taught to be cautious but I will letter or halve it with you.

W.M.: Halve it and you begin. *J.D. dictates first half and Cand repeats it, W.M. responds with second half*

W.M.: This Word is derived from the left hand pillar that stood at the porch entrance of King Solomon's Temple, so named after Boaz, great-grandfather of David, a Prince and Ruler in Israel. The import of the Word is: In Strength.

Cand., prompted by J.D., repeats: In Strength.

W.M.: Pass Boaz. returns Cand.'s right hand to J.D. and sits.

J.D., squaring the Lodge, conducts Cand. to of J.W.

J.D. gives Sp and Sn of First Degree: Bro. J.W., I present to you Bro. ... *surname only*, on his Initiation.

J.W. to J.D.: I will thank Bro. ... *surname only* to advance to me as an E.A.F, showing the Sn. *J.D. cuts Sn and instructing Cand. by demonstration, both give Sp and Sn of First Degree, both cut Sn.*

J.W. to Cand.: Have you anything to communicate?

Cand. (J.D. dictates): I have.

J.W. rises and faces Cand, J.D. places Cand.'s right hand in that of J.W., Cand. gives G., J.D. guiding Cand.'s thumb to correct position.

J.W.: What is this?

Cand. (J.D. dictates): The Grip, or Token, of an E.A.F.

J.W.: What does this Grip demand?

Cand. (J.D. dictates): A Word.

J.W.: Give me that Word.

Cand. (J.D. dictates): At my Initiation I was taught to be cautious but I will letter or halve with you.

J.W.: Letter it and you begin. *J.D. dictates first letter and subsequent alternate letters, Cand. repeating appropriately, J.W. responding in turn with second letter and subsequent alternate letters.*

J.W.: Pass Boaz returns Cand.'s right hand to J.D. and sits.

J.D., squaring the Lodge, conducts Cand. to r. of S.W.

J.D. gives Sp and Sn. of First Degree: Bro. S.W., I present to you Bro. ... *surname only*, on his Initiation.

S.W. to J.D.: I will thank Bro. ... *surname only* to advance to me as an E.A.F. J.D. cuts Sn and instructing

Cand by demonstration, both take Sp.

S.W. to Cand.: What is that? *Points to Cand.'s feet.*

Cand. (J.D. dictates): The first regular step in Freemasonry.

S.W.: Do you bring anything with you?

Cand. (J.D. dictates): I do. *J.D. instructing Cand. by demonstration, both give Sn of First Degree, both cut Sn.*

S.W.: What is that?

Cand. (J.D. dictates): The Sn. of an E.A.F.

S.W.: To what does it allude?

Cand. (J.D. dictates): To the symbolic penalty of the Degree, which implied that, as a man of honour *J.D. instructing Cand. by demonstration, both again give Sn of First Degree*, an E.A.F. would rather have had his throat cut across *J.D. instructing Cand. by demonstration, both cut Sn.* than improperly disclose the secrets of Freemasonry.

S.W.: Have you anything to communicate?

Cand. (J.D. dictates): I have.

S.W. rises and faces Cand, J.D. places Cand.'s right hand in that of S.W., Cand. gives G, J.D. guiding Cand.'s thumb to correct position.

S.W.: What is this?

Cand. (J.D. dictates): The Grip, or Token, of an E.A.F.

S.W.: What does this Grip demand?

Cand. (J.D. dictates): A Word.

S.W.: Give me that Word.

Cand. (J.D. dictates): At my Initiation I was taught to be cautious but I will letter or halve it with you.

S.W.: Halve it and you begin. *J.D. dictates first half and Cand repeats it, S.W. responds with second half.*

S.W.: Whence is this W. derived?

Cand. (J.D. dictates): From the left hand pillar that stood at the porch entrance of King Solomon's Temple, so named after Boaz, a Great-Grandfather of David, a Prince and Ruler of Israel.

S.W.: The import of the Word?

Cand. (J.D. dictates): In Strength

S.W.: Pass Boaz *returns Cand.'s right hand to J.D. and remains standing.*

J.D. conducts Cand. by an anti-clockwise movement to left of S.W. and places Cand.'s right hand in S.W.'s left hand, J.D. ensures that Cand. faces E and then takes position at left of Cand.

S.W. raises Cand.'s right hand and gives Sp and Sn of First Degree: W.M., I present to you Bro. ... *surname only*, on his Initiation, for some mark of your favour.

D.C. comes forward bearing E.A.'s badge on a cushion and presents it to W.M.

W.M.: Bro. S.W., I delegate you to invest our Brother with this *W.M. rises, picks up badge and exhibits it to the Brethren*, the distinguishing badge of an E.A.F. *S.W. cuts Sn.*

W.M. replaces badge on cushion and sits, D.C. carries cushion to S.W., who, having released Cand.'s hand, picks up badge. J.D. turns Cand to face S.W. and assists S.W. to the badge in place, flap of badge being left in an upright position Meanwhile, D.C., squaring the Lodge, returns to his seat.

S.W., holding right hand lower corner of Cand.'s badge with his left hand: Bro. ... *surname only*, by command of the W.M. I invest you with the distinguishing badge of an E.A.F.; it is more ancient than the Golden Fleece or Roman Eagle, more honourable than the Star, Garter, or any other Order in existence, it being the badge of innocence and the bond of friendship, and I strongly exhort you ever to wear and consider it as such an I further exhort you never to disgrace *S.W. raises his right hand as a signal to the Brethren* that badge, *S.W. strikes Cand.'s badge at which precise moment the Brethren strike their own* for it can never disgrace you. Please pay attention to the W.M. *S.W. sits.*

J.D., again taking charge of Cand, conducts him on to the edge of S.P. and both face E.

W.M.: I will add to the observations of our Brother, the S.W., that you are never to put on that badge should you be about to enter a Lodge wherein there is a Brother with whom you are at variance or against whom you entertain feelings of animosity; in such a case it is expected that you will invite him to withdraw in order to settle your differences amicably and, if this is happily effected, you may clothe, enter the Lodge, and work with that love and harmony which should at all times characterise Freemasons; but if, unfortunately, your differences are of such a nature as not to be so easily adjusted, it were better that one or both of you retire,

than that the harmony of the Lodge should be disturbed by your presence.

W.M.: Bro. J.D. *who gives Sp and Sn of First Degree*, place our Brother in the NE part of the Lodge. *J.D. cuts Sn.*

J.D. conducts Cand to NE corner of S P. and both face S.

J.D. to Cand.: Left foot across the Lodge, right foot down the Lodge, heel to heel so as to form a Square. *J.D. instructing Cand by demonstration, both place feet appropriately.* Please pay attention to the W.M.

Charge

W.M.: It is customary at the erection of all stately and superb edifices to lay the first, or foundation stone, at the NE corner of the intended building; you, being newly admitted into Freemasonry, are placed in the NE part of the Lodge, figuratively to represent that stone, and on the foundation laid this evening may you raise a superstructure, perfect in its parts and honourable to the builder. You now stand, to all appearance, a just and upright E.A.F. and I give it to you in terms of strong recommendation ever to continue and act as such; indeed I shall immediately proceed to put your principles in some measure to the test by calling upon you to exercise that virtue which may justly be denominated the distinguishing characteristic of a Freemason's heart, I mean Charity. I need not here dilate on its excellences, doubtless it has often been felt and practised by you; suffice it to say, it hath the approbation of Heaven and Earth and like its sister, Mercy, blesses him who gives as well as him who receives. In a society so widely extended as that of Freemasonry, whose branches are spread over the four quarters of the globe, it cannot be denied that we have many members of rank and opulence; neither can it be concealed that, among the thousands who are ranged under its banner, there are some who, from circumstances of unforeseen calamity and misfortune, are reduced to the lowest ebb of poverty and distress. On their behalf it is our usual custom to awaken the feelings of every newly-made Brother, by making such an appeal to his charity as his circumstances in life may fairly warrant; whatever therefore you feel disposed to give, you will deposit with our Brother, the J.D.; it will be thankfully received and faithfully applied.

The Charity box is here passed to the J.D. who then crosses the Lodge to a point opposite W.M.'s pedestal, turns and faces Cand. Meanwhile, S.D. takes position at left of Cand.

J.D., showing Charity box to Cand.: Have you anything to give in the cause of Charity?

Cand.: No. *Prompted by S D, if necessary.*

J.D.: Were you divested of all metals and metal substances previous to entering the Lodge?

Cand.: I was. *Prompted by S D, if necessary.*

J.D.: Otherwise would you give freely?

Cand.: I would. *Prompted by S D, if necessary.*

J.D., faces W.M. and gives Sp and Sn of First Degree: W.M., our Brother affirms that he was divested of all metals and metal substances previous to entering the Lodge, otherwise he would have given freely. *Cuts Sn and returns to right of Cand.*

S.D. returns to his seat. Charity box is returned as unobtrusively as possible.

W.M.: I congratulate you on the honourable sentiments by which you are actuated, likewise on the inability which in the present instance precludes you from gratifying them; believe me my Brother, this trial was not made with a view to sport with your feelings; far be from us any such intention; it was made for three especial reasons; first, as I have already premised, to put your principles to the test; secondly, to evince to the Brethren that you had neither metals nor metal substances about you, for, if you had, the ceremony of your Initiation thus far must have been repeated; and thirdly, as a warning to your heart, that should you at any time meet a friend or Brother in distressed circumstances who might solicit your assistance, you will remember the peculiar moments you were received into Freemasonry, poor and penniless, and cheerfully embrace the opportunity of practising towards him, that virtue you now profess to admire.

W.M.: Please step this way. *J.D. conducts Cand. To front of W.M.'s pedestal, W.M. rises.*

W.M.: I now present to your notice the working tools of an E.A.F.; they are the 24inch Gauge, the Common Gavel, and the Chisel. *I.P.M. hands the appropriate working tool to W.M. who shows each one in turn to Cand. and places it on top of the pedestal.* The 24-inch Gauge *W.M. points to it* is to measure the work, the Common Gavel *again points* to knock off all superfluities, and the Chisel *again points* to further prepare the

stone for the hands of the more experienced workmen. However, as we are not operative, but free and accepted, or speculative Masons, we apply these tools to morals. In this sense the 24-inch Gauge *W.M. raises it* reminds us of the 24-hours of the day, part to be spent in prayer to Almighty God, part in labour and refreshment, and part in serving a friend or Brother in time of need, that not being detrimental to ourselves or connections *replaces 24-inch G on pedestal.*

The Common Gavel *W.M. displays it* denotes the force of conscience which should keep down all vain and unbecoming thoughts that might obtrude during the aforementioned periods, so that our words and actions may ascend *raises Common Gavel on high* unpolluted to the Throne of Grace *lowers it and replaces it on pedestal.* The Chisel *W.M. displays it* points out the advantages of education by which means we are rendered fit members for well-organised society. *W.M. returns working tools to I.P.M.*

W.M.: As in the course of the evening you will be called upon for certain fees for your Initiation, it is but right that you should know by what authority we act. *I.P.M. here withdraws Warrant from its case, hands it to W.M. and helps him to display it.* This is our Charter or Warrant of Constitution from the Grand Lodge of England, which is available for your inspection at any subsequent Lodge meeting *I.P.M. replaces Warrant in its case.* This is the Book of Constitutions *I.P.M. hands it to W.M. who shows it to Cand.,* and these our By-Laws *I.P.M. hands it to W.M. who shows it to Cand.,* both of which I recommend to your serious perusal, as by the one *hands B. of C. to Cand.* you may learn the duties you owe to the Craft in general, and by the other *hands to Cand.,* to this Lodge in particular. Here also are certain booklets, highly commended by Grand Lodge, for your information.

W.M.: You are now at liberty to retire in order to restore to yourself your personal comforts and on your return to the Lodge I shall direct your attention to a Charge, founded on the excellences of the Institution and the qualifications of its members. And Bro. ... *surname only* I congratulate you on completing this, your first regular step in Freemasonry.

W.M. sits.

J.D., squaring the Lodge, conducts Cand. To NW corner of SP. and, by a clockwise movement, both face E.

J.D.: to *Cand.:* Salute the W.M. as an E.A.F. *J.D. prompting by demonstration, both give Sp and Sn of First Degree and cut Sn. J.D. conducts Cand. to the door which has been opened by I.G. and Cand. leaves the Lodge to re-attire. J.D., squaring the Lodge at Secretary's table returns to his seat, I.G. locks door and returns to his seat.*

Explanation of the First Degree Tracing Board

The usages and customs among Freemasons have ever borne a near affinity to those of the Ancient Egyptians. Their philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of policy and philosophy under hieroglyphical figures and expressed their notions of government by signs and symbols which were communicated to their Priests or Magi alone, who were bound by oath never to reveal them. Pythagoras seems to have established his system on a similar plan and many others of a more recent date have copied his example. Masonry, however, is not only the most ancient, but the most honourable Institution that ever existed; every character or emblem here depicted serves to inculcate the principles of piety and virtue. let me first direct your attention to the form of the lodge which is an oblong or parallelopipedon; in length from E to W, in breadth between N and S, in depth from the surface of the earth to the centre, and even as high as the Heavens. A Freemason's lodge is described as being of such vast dimensions to shew the universality of the science; likewise, that a Freemason's charity should know no bounds save those of prudence.

Our lodges stand on holy ground because the first lodge was consecrated on account of three grand offerings thereon made, which met with Divine approbation.

Our lodges are situated due E and W because all places of Divine worship, as well as Freemasons' regular, well formed, duly constituted lodges are, or ought to be, so situated; for which we assign three Masonic reasons. First, the Sun, the Glory of the lord, rises in the E and sets in the W; secondly, learning originated in the E and thence spread its benign influence to the W; there is likewise a third, last and grand reason, which however, is too long to be given here.

Our lodges are supported by three great pillars, which are called Wisdom, Strength, and Beauty; Wisdom to contrive, Strength to support, and Beauty to adorn; Wisdom to conduct us in all our undertakings, Strength to

support us under all our difficulties, and Beauty to adorn the inward man. These three great pillars are emblematical of those three Divine attributes and further represent Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff; Solomon King of Israel for his wisdom in building, completing, and dedicating the Temple at Jerusalem to God's service; Hiram King of Tyre for his strength in supporting him with men and materials, and Hiram Abiff for his curious and masterly workmanship in beautifying and adorning the same. But as we have no noble orders of Architecture known by the names of Wisdom, Strength and Beauty, we refer them to the three most celebrated which are the Ionic, Doric, and Corinthian.

The covering of a Freemason's Lodge is a celestial canopy of divers colours, even the Heavens. The way by which we, as Freemasons, hope to arrive there is by the assistance of a ladder, in Scripture called Jacob's ladder. It has many staves or rounds which point out as many moral virtues. The three principal ones are Faith, Hope, and Charity; Faith in T.G.A.O.T.U., Hope in Salvation, and to be in Charity with all men. This ladder, which reaches to the Heavens, rests on the V. of the S.L., because by the doctrines contained in that Holy Book we are taught to believe in the wise dispensation of Divine Providence, which belief, strengthens our Faith and enables us to ascend the first step. This Faith naturally creates in us a Hope of becoming partakers of the blessed promises therein recorded, which Hope enables us to ascend the second step. But the third and last, being Charity, comprehends the whole, and the Freemason who is in possession of this virtue in its most ample sense, may justly be deemed to have attained the summit of his profession, figuratively speaking, an ethereal mansion, veiled from mortal eyes by the starry firmament, emblematically depicted in our Lodges by seven stars which have an allusion to as many regularly made Freemasons, without which number no Lodge is perfect, nor can any candidate be legally Initiated into the Order.

The interior of a Freemasons' Lodge is composed of Ornaments, Furniture, and Jewels. The Ornaments are the Mosaic Pavement, the Blazing Star, and the Indented or Tesselated Border; the Mosaic Pavement is the beautiful flooring of the Lodge, the Blazing Star, the Glory in the centre, and the Indented or Tesselated Border, the skirtwork round the same.

The Furniture consists of the V. of the S.L., the Cs. and S.; the Sacred Writings are to rule and govern our faith and on them we obligate our candidates for Freemasonry; so are the Cs. and S., when united, to regulate our lives and actions. The Sacred Writings are derived from God to man in genera I, the Cs. belong to the Grand Master in particular, and the S. to the whole Craft.

Of the Jewels, three are movable and three immovable. The movable Jewels are the S., the L., and the P.R.; the S. is used by operative Masons to try and to adjust rectangular corners of buildings and to assist in bringing rude matter into due form; the L., to lay levels and prove horizontals; and the P.R., to try and to adjust uprights while fixing them on their proper bases; they have likewise a moral tendency. They are called movable Jewels because they are worn by the Master and his Wardens and are transferable to their successors on nights of Installation. The Master is distinguished by the S., the S.W. by the L., and the J.W. by the P.R. The immovable Jewels are the Tracing Board, the Rough and Perfect Ashlars. The Tracing Board is for the Master to lay lines and draw designs on, the Rough Ashlar for E.A. to carve, mark, and indent on, and the Perfect Ashlar for the more experienced workman to try and to adjust his Jewels on. They are called immovable Jewels because they lie open and immovable in the Lodge for the Brethren to moralise on.

In all regular, well formed, and duly constituted Lodges there is a point within a circle round which the Brethren cannot err. This circle is bounded between N and S by two grand parallel lines, the one representing Moses, the other K.S.; on the upper part of this circle rests the V. of the S.L. unfolded, supporting Jacob's ladder, and were we as conversant with the doctrines contained in that Holy Book and adherent thereto as those two grand parallels were, it would bring us to Him who will not deceive us, neither will He suffer deception. In passing round this circle we must of necessity touch on both those parallel lines, likewise the V. of the S.L., and while a Freemason keeps himself thus circumscribed it is impossible for him to err.

The word Lewis denotes strength and is here depicted by certain pieces of metal, which, when dovetailed into a stone, form a cramp and enables the operative Mason to raise great weights to certain heights with little encumbrance, while fixing them on their proper bases. Lewis likewise denotes the son of a Freemason, whose duty to his parents is to bear the heat and burden of the day, from which they, by reason of their age, should be exempt, and to assist them in time of need and thereby render the close of their days happy and comfortable; his privilege for so doing is that of being made a Freemason before any other person, however dignified.

Pendant to the corners of the Lodge are four tassels, meant to remind us of the four cardinal virtues, namely, Temperance, Fortitude, Prudence, and Justice, the whole of which, tradition informs us, were constantly practised by a majority of our ancient Brethren.

In conclusion, let me remind you that the distinguishing characteristics of a good Freemason are Virtue, Honour, and Mercy, and should they be banished from all other societies, may they ever be found in a Freemason's breast.

End of the Ceremony of Initiation

When Cand. is ready to re-enter the Lodge, T. makes a report, one k.

I.G. advances on to edge of S.P. and gives Sp and Sn of First Degree: Bro. J.W., there is a report.

J.W., having obtained silent consent from W.M., gives one k.; I.G. cuts Sn., goes to the door and opens it.

I.G., speaks to T across the threshold: Whom have you there?

T.: Bro. ... surname only on his return.

I.G.: Wait while I report to the W.M. locks door, advances on to edge of S.P. and gives Sp and Sn of First Degree.

I.G.: W.M., Bro. ... surname only on his return.

W.M.: Admit him Bro. I.G. I.G. cuts Sn. W.M. sounds his Gavel, one k., which is answered by S.W. and

J.W. Bro. J.D. I.G. goes to the door and waits J.D. crosses to the door which is opened by I.G., Cand. enters and is conducted by J.D. on to edge of S.P.; both face E, I.G. locks door and returns to his seat.

J.D. to Cand.: Salute the W.M. as an E.A.F. J.D. prompting by demonstration, both give Sp and Sn of First Degree and cut Sn.

W.M.: Bro. J.D. who gives Sp and Sn of the First Degree, place our Brother in the centre of the Lodge. J.D. cuts Sn.

J.D., squaring the Lodge at Secretary's table, conducts Cand. to appropriate place and both stand facing W.M.

Charge after Initiation

W.M.: Bro. ... surname only, now that you have passed through the ceremony of your Initiation, I congratulate you on being admitted a member of our Ancient and Honourable Institution; ancient no doubt it is, having subsisted from time immemorial, and honourable it must be acknowledged to be as, by a natural tendency, it conduces to make all those so who are obedient to its precepts. Indeed, no Institution can boast a more solid foundation than that on which Freemasonry rests, the practice of every moral and social virtue, and to so high an eminence has its credit been advanced that, in every age, monarchs themselves have been promoters of the Art, have not thought it derogatory to their dignity to exchange the Sceptre for the Trowel, have participated in our mysteries and joined in our assemblies.

As a Freemason, I would first recommend to your most serious contemplation the Volume of the Sacred Law *W.M. points to it*, charging you to consider it as the unerring standard of truth and justice and to regulate your actions by the Divine precepts it contains; therein you will be taught the important duties you owe to God, to your neighbour, and to yourself.

W.M. sounds his Gavel, one k, which is answered by S.W. and J.W.; all rise and come to order with Sn. of R. To God, by never mentioning His name but with that awe and reverence which are due from the creature to the Creator, by imploring His aid on all your lawful undertakings and by looking up to Him in every emergency for comfort and support. *All drop Sn. of R, and resume their seats.* To your neighbour, by acting with him on the square, by rendering him every kind office which justice or mercy may require, by relieving his necessities, soothing his afflictions, and by doing unto him as in similar cases you would wish he should do to you. And to yourself, by such a prudent and well regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to exercise those talents wherewith God has blessed you, to His Glory and the welfare of your fellow creatures.

As a citizen of the world, I would enjoin you to be exemplary in the discharge of your civil duties by never proposing or at all countenancing any act which might have a tendency to subvert the peace and good order of society; by paying a due obedience to the laws of any State which may for a time become the place of your residence or afford you its protection; but, above all, by never losing sight of the allegiance due to the Sovereign of your native land, ever remembering that nature has implanted in your breast, a sacred and

indissoluble attachment towards that country whence you derived your birth and infant nurture. As an individual, I would further recommend the practice of every domestic as well as public virtue; let Prudence direct you, Temperance chasten you, Fortitude support you, and Justice be the guide of all your actions. Be especially careful to maintain in their fullest splendour those truly Masonic ornaments which have already been amply illustrated, namely, Benevolence and Charity.

Still as a Freemason, there are other excellences of character to which your attention may be particularly and forcibly directed; among the foremost of these are Secrecy, Fidelity, and Obedience. Secrecy consists of an inviolable adherence to the Obligation you have entered upon, never improperly to disclose any of those Masonic secrets, which have now been, or may at any future time be entrusted to your keeping, and cautiously to avoid all occasion which might inadvertently lead you so to do. Your Fidelity must be exemplified by a close conformity to the Constitutions of the Fraternity, by adhering to the Ancient Landmarks of the Order, by never attempting to extort or otherwise unduly obtain, the secrets of a superior Degree, and by refraining from recommending anyone to a participation in our secrets unless you have strong grounds to believe, that by a similar fidelity, he will ultimately reflect honour on our choice. Your Obedience must be proved by strict observance of our laws and regulations, by prompt attention to all signs and summonses, by modest and correct demeanour in the Lodge, by abstaining from every topic of religious or political discussion, by a ready acquiescence in all votes and resolutions duly passed by a majority of the Brethren, and by a perfect submission to the Worshipful Master and his Wardens while acting in the discharge of their respective offices. And, as a last general recommendation, I would exhort you to dedicate yourself to such pursuits as may enable you to continue respected in life, useful to mankind, and an ornament to the society of which you have this day become a member; that you will more especially study such of the liberal arts and sciences as may lie within the compass of your attainment, and that, without neglecting the ordinary duties of your station, you will feel yourself called upon to make a daily advancement in Masonic knowledge.

Bro. ... *surname only*, from the very commendable attention you have given to this Charge, I am led to hope that you will duly appreciate the value of Freemasonry and indelibly imprint on your heart, the sacred dictates of Truth, of Honour, and of Virtue. *Without taking Sp, all repeat Sn of F. three times to coincide with the mention of 'Truth's "Honour" and "Virtue."*

J.D., squaring the Lodge at the Secretary's table, conducts Cand. to a seat in NE at the immediate right of S.D. J.D., squaring the Lodge, returns to his seat.

Closing

W.M. sounds his Gavel, one k., which is answered by S.W. and J.W.: Brethren, assist in closing the Lodge. *All rise.*

W.M.: Bro. J.W. *who gives Sp and Sn of First Degree*, what is the constant care of every Freemason?

J.W.: To prove the Lodge close T.

W.M.: Direct that duty to be done. J.W. cuts Sn.

J.W.: Bro. I.G. *who advances on to edge of S.P. and gives Sp. and Sn of First Degree* prove the Lodge close T. *I.G. cuts Sn., goes to the door and gives ks of First Degree. T. answers with similar ks. I.G. advances on to edge of S P and gives Sp. and Sn of First Degree.*

I.G.: Bro. J.W., the Lodge is close T. *cuts Sn and returns to his place.*

J.W. gives ks., Sp and Sn of First Degree: W.M., the Lodge is close T. *cuts Sn.*

W.M.: Bro. S.W. *who gives Sp and Sn of First Degree*, the next care?

S.W.: To see that the Brethren appear to order as Freemasons *cuts Sn.*

W.M.: To order, Brethren, as Freemasons. *All come to order with Sp and Sn of First Degree.*

W.M.: Bro. S.W., your constant situation in the Lodge?

S.W.: In the W, W.M.

W.M.: Why are you placed there?

S.W.: As the Sun sets in the W to close the day, so is the S.W. placed in the W to close the Lodge, by command of the W.M., having seen that every Brother has had his due.

W.M.: Brethren, before the Lodge is closed, *the following words may be spoken by the Chaplain* let us with all reverence and humility express our gratitude to T.G.A.O.T.U. for favours already received; may He continue to preserve the Order by cementing and adorning it with every moral and social

virtue.

ALL: (the following response may be chanted): So mote it be.

W.M.: Bro. S.W., the labours of the evening being ended, you have my command to close the Lodge. *Holds Sn. and with his l.h. gives ks. of First Degree.*

S.W.: Brethren, in the name of T.G.A.O.T.U. and by command of the W.M., I close the Lodge. *All cut Sn., S.W. gives ks. of First Degree and lowers his Column.*

J.W.: And it is closed accordingly until emergencies excepted, of which due notice will be given. *Gives ks. of First Degree and leaves his Column lowered.*

I.G. goes to the door, gives ks of First Degree and being answered similarly by T, returns to his place. During which time the S.D., assisted by the J.D., attends to the TB and both return to their places. I.P.M. closes V.S.L., arranges S. and Cs., replaces the Working Tools and returns to his place.

I.P.M.: Brethren, you are now about to quit this safe retreat of peace and friendship and mix again with the busy world; amidst all its cares and employments, forget not those sacred duties which have been so frequently inculcated and so strongly recommended in this Lodge. Be ye therefore discreet, prudent, and temperate; remember that at this pedestal you have solemnly and voluntarily vowed to relieve and befriend with unhesitating cordiality, every Brother who might need your assistance; that you have promised to remind him in the most gentle manner of his failings and to aid and vindicate his character whenever wrongfully traduced; to suggest the most candid, the most palliating, and the most favourable circumstances, even when his conduct is justly liable to reprehension and blame.

Thus shall the world see how dearly Freemasons love each other. But, my Brethren, you are expected to extend these noble and generous sentiments still further; let me impress upon your minds, and may it be instilled into your hearts, that every human creature has a just claim on your kind offices. I therefore trust that you will be good to all; more particularly do I recommend to your care the household of the faithful, that by diligence and fidelity in the duties of your respective vocations, by liberal beneficence and diffusive charity, by constancy and sincerity in your friendships, and by a uniformly kind, just, amiable and virtuous deportment, you may prove to the world the happy and beneficial effects of our Ancient and Honourable Institution. Let it not be said that you laboured in vain nor wasted your strength for naught, for your work is before the Lord and your recompense is with God.

Finally, Brethren, be of one mind, live in peace, and may the God of Love and Mercy delight to dwell amongst you, and bless you for evermore.

Brethren, nothing now remains but, according to ancient custom, to lock our secrets in a safe repository, uniting in the act, Fidelity, Fidelity, Fidelity. *Without taking Sp, all repeat Sn of F three times to coincide with the repetition of the ward "Fidelity."*

W.M.: Closing hymn, Brethren.

5. Experts of the Constitutions of the Regular Grand Lodge of Belgium

Constitution de la GLRB, La GRANDE LOGE RÉGULIÈRE DE BELGIQUE

La Constitution adopte les principes et les règles traditionnelles suivants:

1. La Franc-Maçonnerie affirme l'existence de Dieu, être Suprême qu'elle désigne sous le nom de Grand Architecte de l'Univers. Elle requiert de tous ses adeptes qu'ils admettent cette affirmation. Cette exigence est absolue et ne peut faire l'objet d'aucun compromis ni d'aucune restriction. La Franc-Maçonnerie ne définit pas l'être Suprême et laisse à chacun la liberté absolue de le concevoir.

2. La Franc-Maçonnerie est une association initiatique qui, par son enseignement symbolique, élève l'homme spirituellement et moralement et contribue ainsi au perfectionnement de l'humanité par la pratique d'un idéal de paix, d'amour et de fraternité.

3. Tout travail maçonnique se fait à la Gloire du Grand Architecte de l'Univers et en présence des trois Grandes Lumières de la Franc-Maçonnerie : le Volume de la Loi Sacrée sous l'équerre et le compas, sur lesquels sont prêtés tous les serments et obligations.

4. L'initiation ne peut être conférée qu'à des hommes, âgés de vingt et un ans au moins, reconnus comme étant probes, libres et de bonnes moeurs, de réputation parfaite, gens d'honneur, loyaux et discrets.

...

6. Affirmant la liberté de conscience, la Franc-Maçonnerie requiert de tous ses adeptes le respect des opinions d'autrui. C'est pourquoi aucune discussion sur des questions politiques ou religieuses n'est permise en Loge.

7. Les Francs-Maçons forment des groupements dépositaires de la filiation initiatique qui portent le nom de Loges. Ces Loges, sous réserve des pouvoirs de la Grande Loge dont elles relèvent, sont autonomes et sont liées seulement par les principes ici énoncés.

...

10. La GRANDE LOGE RÉGULIÈRE DE BELGIQUE respecte les anciens Landmarks, usages et coutumes de la Franc-maçonnerie. La présence Constitution est intangible. Tout règlement ou acte qui lui serait contraire sera nul de plein droit.

English version of this Constitution

The Constitution adopts the following traditional principles and rules:

1. Freemasonry affirms the existence of God, the Supreme Being whom it designates under the name of the Grand Architect of the Universe. She requires all her followers to accept this statement. This requirement is absolute and cannot be subject to any compromise or restriction. Freemasonry does not define the Supreme Being and leaves everyone the absolute freedom to conceive it.

2. Freemasonry is an initiatory association which, through its symbolic teaching, raises man spiritually and morally and thus contributes to the improvement of humanity through the practice of an ideal of peace, love and brotherhood.

3. All Masonic work is done to the Glory of the Great Architect of the Universe and in the presence of the three Great Lights of Freemasonry: the Volume of the Sacred Law under the square and the compass, on which are lent all the oaths and obligations.

4. Initiation can only be conferred on men, at least twenty-one years old, recognized as being honest, free and of good morals, of perfect reputation, people of honour, loyal and discreet.

...

6. Affirming freedom of conscience, Freemasonry requires all its followers to respect the opinions of others. This is why no discussion of political or religious matters is permitted in the Lodge.

7. The Freemasons form groups that are depositaries of the initiatory filiation which bear the name of Lodges. These Lodges, subject to the powers of the Grand Lodge to which they belong, are autonomous and are bound only by the principles set forth herein.

...

10. The REGULAR GRAND LODGE OF BELGIUM respects the ancient Landmarks, usages and customs of Freemasonry. The Constitution presence is intangible. Any regulation or act that would be contrary to it will be null and void.

6. Questionnaire for Entered Apprentices and for Master Masons (French version)

Entered Apprentices & Master Masons		
	OUI	NON
1. Regrettez-vous d'être entré en Franc-maçonnerie ?	<input type="checkbox"/>	<input type="checkbox"/>
2. Avec l'expérience maçonnique que vous avez, referiez-vous la même démarche d'entrer en Franc-maçonnerie ?	<input type="checkbox"/>	<input type="checkbox"/>
3. Êtes-vous entièrement satisfait de votre expérience en Franc-maçonnerie ?	<input type="checkbox"/>	<input type="checkbox"/>
4. Avez-vous beaucoup d'amis parmi les Francs-maçons ?	<input type="checkbox"/>	<input type="checkbox"/>
5. Avez-vous plus d'amis en dehors de la maçonnerie ?	<input type="checkbox"/>	<input type="checkbox"/>
6. Avez-vous toujours un souvenir positif de votre Initiation ?	<input type="checkbox"/>	<input type="checkbox"/>
7. Avez-vous changé d'Obéissance durant votre parcours maçonnique ?	<input type="checkbox"/>	<input type="checkbox"/>
8. Avez-vous changé de loge durant votre temps passé en Franc-maçonnerie ?	<input type="checkbox"/>	<input type="checkbox"/>
9. Pensez-vous que la Franc-maçonnerie a changé complètement votre vie ?	<input type="checkbox"/>	<input type="checkbox"/>
10. Pensez-vous que la Franc-maçonnerie vous a apporté de la connaissance ?	<input type="checkbox"/>	<input type="checkbox"/>
11. La Franc-maçonnerie vous a-t-elle apporté de la valeur sur le plan spirituel ?	<input type="checkbox"/>	<input type="checkbox"/>
12. On dit que la Franc-maçonnerie est une institution humaine. Pensez-vous que les Francs-maçons sont meilleurs que les profanes au niveau de la moralité ?	<input type="checkbox"/>	<input type="checkbox"/>
13. Pensez-vous que la Franc-maçonnerie permet de développer vos liens sociaux ?	<input type="checkbox"/>	<input type="checkbox"/>

	OUI	NON

14. La Franc-maçonnerie vous a-t-elle offert des avantages sur le plan professionnel ?	<input type="checkbox"/>	<input type="checkbox"/>
15. Etes-vous toujours motivé de rester en Franc-maçonnerie ?	<input type="checkbox"/>	<input type="checkbox"/>
16. Avez-vous des doutes sur la Fraternité en Franc-maçonnerie ?	<input type="checkbox"/>	<input type="checkbox"/>
17. Vous est-il déjà arrivé de vouloir quitter la Franc-maçonnerie ?	<input type="checkbox"/>	<input type="checkbox"/>
18. Votre expérience en Franc-maçonnerie est-elle entièrement positive ?	<input type="checkbox"/>	<input type="checkbox"/>
19. Pensez-vous que l'expérience maçonnique vous a permis de percevoir différemment les choses de la vie ?	<input type="checkbox"/>	<input type="checkbox"/>
20. La Franc-maçonnerie peut-elle devenir un refuge social pour vieux maçons ?	<input type="checkbox"/>	<input type="checkbox"/>
21. Pensez-vous que la transmission des connaissances se fait bien dans votre loge ?	<input type="checkbox"/>	<input type="checkbox"/>
22. Croyez-vous qu'il existe un vrai amour fraternel dans toutes les loges ?	<input type="checkbox"/>	<input type="checkbox"/>
23. Croyez-vous qu'il existe un vrai amour fraternel dans votre loge ?	<input type="checkbox"/>	<input type="checkbox"/>

	OUI	NON
24. Avez-vous déjà rencontré des Frères recherchant le pouvoir dans une loge ?	<input type="checkbox"/>	<input type="checkbox"/>
25. Pensez-vous que la tolérance existe chez tous les Frères de votre loge ?	<input type="checkbox"/>	<input type="checkbox"/>
26. La Franc-maçonnerie est-elle élitiste ?	<input type="checkbox"/>	<input type="checkbox"/>
27. Y a-t-il une chronologie pour la transmission des connaissances dans votre loge ?	<input type="checkbox"/>	<input type="checkbox"/>
28. La dimension pédagogique existe-t-elle toujours lors de la transmission des connaissances ?	<input type="checkbox"/>	<input type="checkbox"/>
29. Avez-vous déjà rencontré des tensions ou des conflits importants dans votre loge ?	<input type="checkbox"/>	<input type="checkbox"/>
30. Pensez-vous que la Franc-maçonnerie devrait être plus visible dans le monde profane ?	<input type="checkbox"/>	<input type="checkbox"/>
31. Votre loge entretient-elle des relations d'amitié avec des loges de la même Obédience ?	<input type="checkbox"/>	<input type="checkbox"/>
32. Votre loge entretient-elle des relations d'amitié avec des loges irrégulières ?	<input type="checkbox"/>	<input type="checkbox"/>
33. Entretenez-vous des relations d'amitié avec des Frères irréguliers, donc membres d'une Obédience non reconnue par la Grande Loge Unie d'Angleterre ?	<input type="checkbox"/>	<input type="checkbox"/>
34. Pouvez-vous apprendre beaucoup de choses en Franc-maçonnerie ?	<input type="checkbox"/>	<input type="checkbox"/>
35. Des Frères vous ont-ils déjà déçu par leur manque de fraternité ?	<input type="checkbox"/>	<input type="checkbox"/>

