

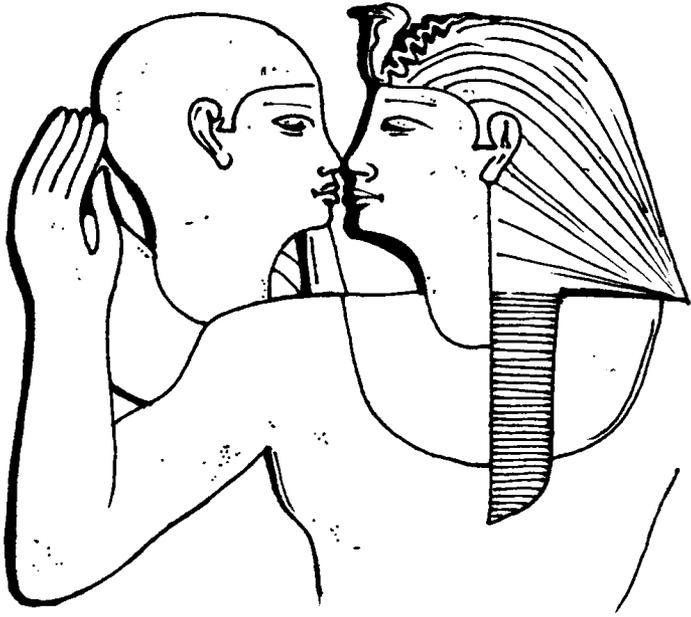
***THE
ANCIENT AND PRIMITIVE RITE
OF
MEMPHIS-MISRAÏM***





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“IF”

If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you
But making allowance for their doubt too,
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated, do not give way to hating,
And yet don't look too good, nor talk too wise:

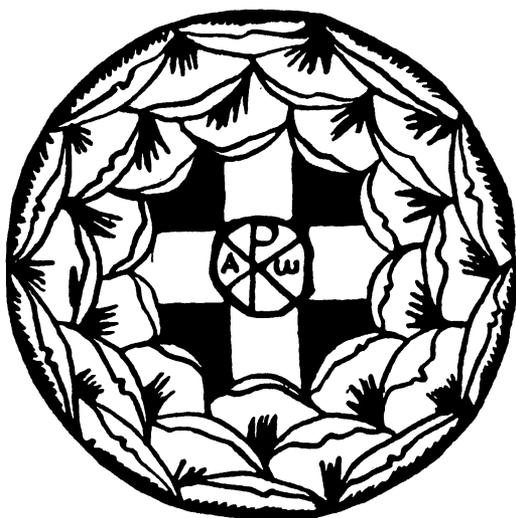
If you dream--and not make your dreams your master,
If you can think --and not make your thoughts your aim;
If you can meet with Triumph and Disaster
and treat those two imposters just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build'em up with worn-out tools:

If you can make one heap of all your winnings
And risk it all on one turn of pitch and toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,
Or walk with kings--nor lose the common touch,
If neither foes nor loving friends can hurt you;
If all men count with you, but none too much,
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that is in it,

And--which is more--you'll be a Man, my son!

--Rudyard Kipling--



**TO THE GLORY OF THE GRAND ARCHITECT OF THE
UNIVERSE
OR
THE SUBLIME ARCHITECT OF ALL WORLDS**

**INTERNATIONAL ORDER
OF
THE ANCIENT AND PRIMITIVE RITE
OF MEMPHIS - MISRAÏM**

PROCLAMATION OR PREAMBLE

“Man, thou hast two ears to hear the same sound, two eyes to perceive the same object, two hands to execute the same deed.” In the same way, Masonic Science, the science above all others, is both *Esoteric* and *Exoteric*.

The *Esoteric* constitutes the Thought; the *Exoteric*, the structure. *The Exoteric can be learned, taught and given.* The *Esoteric* can not be taught, nor learned, nor given: “*it comes from on high.*”

ESOTERIC

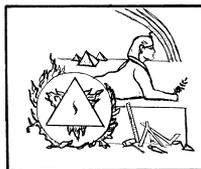
All light, science or doctrine emanates from the International Sovereign Sanctuary, where reposes the Venerable Ark of our Tradition. No Mason, what ever be his masonic degree, grade or dignity, can enter therein, unless called within.

EXOTERIC

The International Sovereign Sanctuary of THE ANCIENT AND PRIMITIVE RITE OF MEMPHIS-MISRAÏM, International Coordination, considering that the first duty an organized body is to maintain unity in the legislation that governs each of its parts, has decided so as to maintained this unity in its Temples, to publish these Great International Constitutions.

To those that will have the task to see that they are executed, it says: be just. To those that will have to comply, It says: Peace on the earth to men of goodwill.

To all, It repeats: incline your head to that Sovereign and Mysterious Power that the human reason is unable to define or to deny and that Freemasonry proclaims under the name of: “**GRAND ARCHITECT OF THE UNIVERSE OR SUBLIME ARCHITECT OF ALL WORLDS**”.



FREEMASONRY AND ITS GENERAL PRINCIPLES

1. The Freemasonry of the Ancient and Primitive Rite of Memphis - Misraïm, a humanitarian, philosophical, initiatic and spiritual institution, has for its essential basis the belief in a Supreme Power expressed and invoked under the name of

THE GRAND ARCHITECT OF THE UNIVERSE
or
THE SUBLIME ARCHITECT OF ALL WORLDS

2. It imposes no limits on the free search for TRUTH, and guarantees this liberty to all who follow the path.
3. It requires the tolerance of all members.
4. Freemasonry reminds all its members to respect the laws of the Country in which they live and considers the obligation to work within the Craft imperative.
5. Masonry is a association of independent men and women, free and of good morals, listening to the voice of their own conscience, which compels them to put into practice an ideal of peace, love and fraternity.
6. Masonry has for its aim the moral and spiritual perfection of humanity and for its means the propagation of a true philanthropy, by the use of symbolic and esoteric forms, which can be revealed and explained only by the Initiation.
7. Its object is the application of the Royal Art - fashioning the initiated by subtracting all domination and making them free and sovereign masters of themselves, thinking independently, unfettered by the tyranny of reigning prejudices, having shaken the yoke of their passions and becoming fully conscious of their responsibilities.
8. Masonry, foreign to all sectarian influence, imposes on all its members the respect of the opinions of others, in order to constitute a permanent center of fraternal union where reigns a perfect harmony of thought.
9. The International Order of the Ancient and Primitive Rite of Memphis - Misraïm admits women in absolute equality with men (identical Rituals and identical grades); and charters men's and women's lodges, but also charters mixed gender lodges.

(excerpts from the Grand Constitutions)

FREEMASONRY: A SCHOOL OF INITIATION

HISTORY AND ORIGINS

It is interesting and useful to know the institutional affiliations of which Freemasonry is the outcome or continuation.

All historians and commentators agree that modern Freemasonry has its immediate origins in the master Mason builders of the great European Gothic Cathedrals of the Middle Ages. These builders were themselves closely tied to the Knights Templar and to the Templar building associations, heirs to the Central European monastic associations and the Byzantine Colleges which, in their turn, had their origins in the Roman Collegia. Via this chain, Freemasonry can be said to date back to the sixth century B. C.

This uninterrupted chain leads us back to the important *Initiatic Schools of Egypt* in which certain adherents had attained the highest degree of initiation. Moses, Pythagoras and Plato are believed to be among these high initiates.

Each Collegia had a communal home where the artisans met on certain days, united in a feeling of pious solidarity, to share meals. Undoubtedly the religious aspect was presided over by a master of the "college". Members of the college transmitted, and jealously guarded, the secrets of building construction, and their high reputation as builders made them sought after by the nobility.

After the fall of Rome, there were numerous upheavals in the social order and what was left of the Collegia integrated with the Monastic orders, which were then multiplying in the Christian world. The thick walls of these institutions offered a secure refuge to maintain the torch for the arts and sciences and allowed the builders to escape from constraint and move about freely. So they constructed the churches and convents of the era (6th and 7th Centuries A.D.). Little by little, the growing peace of material security and the immigration of artisans enabled the brotherhoods of Master builders to regroup.

The Masonic bond with the Order of the Temple, both initiatory and as holders of the principal traditions, is undeniable. Upon the dissolution of the Knights Templar at the hands of the Inquisition, several of its members took refuge in European countries where the Order still existed or in the Lodges of the Masonic builders. Those who had found refuge in Scotland consequently founded Scottish Freemasonry.

To the ancient builders, all of life's acts were intermingled with religious meaning. The work had a sacred character because it symbolized the creation of beings and things by the Divine. So the builders worked on the sites, in Lodges, where only the people of the profession were admitted and the secrets of construction were transmitted from Master to student. The products of their endeavors, the imposing cathedrals, were and are still the true *Esoteric Books of Wisdom* where the Masters of that age wrote down the inherited knowledge of the *mysteries of Antiquity*, hidden in the *symbols of the buildings themselves and the sculpture adorning them*.

The ancient builders, however, were not just architects or stonecutters. During the construction of these monuments, the members met to work upon metaphysical research and philosophical teachings. The end of the great *operative* period of construction marked the beginning of that which we now call *speculative* where the philosophical aspect of the initiatory work has continued to the present time.

FREEMASONRY: AN INITIATORY SOCIETY

Modern Freemasonry aims to build the interior Temple that is the core self of every individual. To do this, symbols are put at the disposition of the adherent, to allow each, by their own study, to create the necessary relationship for their own spiritual growth.

Freemasonry is an authentic initiatory society because it transmits a true initiation and conveys through its *rituals* and *symbols*, the teaching of the ancient mystery schools of which it is the trustee and heir.

Initiation confers a particular spiritual influence, actualized by the rites, whose effectiveness greatly surpasses the interpretation that is given and which finds its vastness in the legitimacy of its affiliation.

All authentic Initiatic steps aim at awakening the adherent. The best possible instruction cannot give Knowledge because the awakening cannot be provoked except by a systematic introspection which must be supported by the knowledge of deep seated psychic mechanisms.

The object of initiation is to guide the individual towards this Knowledge by an interior *illumination*, projection and understanding of the human *I* at whose center is the transcendent *Light*. The initiatic method is an essentially intuitive path and that is why Freemasonry uses symbols to provoke this enlightenment as these symbols speak the language of the unconscious.

Initiation by itself does not bestow the *Light* but it puts the subtle bodies in harmony and opens the interior organs of perception, leading one to the path of knowledge and a *reintegration* with a higher state. It provides one access to the Divine within. It is the search for the **Lost Word**.

This step implies three conditions:

- 1) The quality of the inherent possibilities of the individual's own nature which is the **Prima Materia** on which the work must be carried out.
- 2) The imparting of the spiritual influx that allows one to be part of a *traditional* organization that encourages the development of one's potential.
- 3) The *inner work* which leads one to pass through the *initiatic hierarchy* in order to guide oneself towards deliverance or the highest identity.

The initiation *transmitted* throughout Freemasonry is a kind of spiritual alchemy, having as its goal a real transformation of the individual, a personal blossoming, and a personal realization.

THE MASONIC LODGE

When Freemasons meet, their labor is carried out in a particular framework, accompanied by precise ritual in which each word and each gesture possesses a teaching that leads one to perceive and understand. The Masonic Lodge is the harmonious reflection of the Cosmos, governed by

the great Laws of the Universe, and presented at a level more easily accessible to the human being; it appears as a reflection of our own psychic faculties and the Mason ought to try and establish this harmony within. Indispensable keys are available to each person to help open the doors to the interior.

MASONRY: A SCHOOL AND A TECHNIQUE

The word school implies a system of learning and that is what the Freemason partakes of from the time of one's request for admission into the Order until one's full personal blossoming.

Freemasonry is a school of *freedom* where the thoughts and conscience of each member may be freely expressed. The Freemason seeks to avoid instability and psychomental disorders that characterize the ordinary person because the ultimate goal of the Order is personal reintegration into the State of Original Perfection. By the teachings, each person must discover this by themselves; even though it is an integral part of the development in the Masonic search for Truth. No one can take the place of the individual in discovering the Truth.

This method is perhaps what most distinguishes Freemasonry from other initiatory societies because it does not impose any ready-made ethics, teach any particular belief or contain any global truth. It refuses the comfort of the truth of others. Neither does it impose any restrictions on the search for Truth, rather it *enhances* one's possibilities by creating a place outside of the daily routine where *rituals* and *symbols* encourage inner reflection. In this way, Masons have the freedom to present works touching on the highest philosophical, moral and metaphysical issues and to discuss them in an atmosphere of openness and nobility and great tolerance, the very basis of all spiritual development. To know how to find the meaning of the Sacred is a certain *key* to advancement toward complete fulfillment.

MODERN MASONRY

Modern Masonry is divided into two main approaches: liberal and traditional. The first has a philosophical or humanistic approach, whereas

the second is spiritualistic. In a general way one can say that liberal, humanistic Freemasonry is concerned almost exclusively with the great sociological questions and work toward the progress of humanity. Spiritualistic or traditional Freemasonry is directed toward the glory of the Great Architect of the Universe. The spiritualistic masonries trace their origins to England and are characterized by the practice of rituals work exclusively.

The other, liberal, tradition - to which Memphis -Misraïm belongs and which is French in its origins - directs its work to study and symbolic research, strongly influenced by esotericism and the Sacred Sciences (astrology, kabbala, mythology etc...), as well as psychology and philosophy.

These diverse tendencies may seem to be in opposition to one another but in reality have a common vocation, that of being a beacon for humanity, to bring to human beings a profound understanding of the web of their destinies and to unite them beyond all that usually divides the profane world. The aim is to form free beings and little by little, to modify their egotistical and impulsive behaviors in order that these conscious personalities might open up to the world around them.

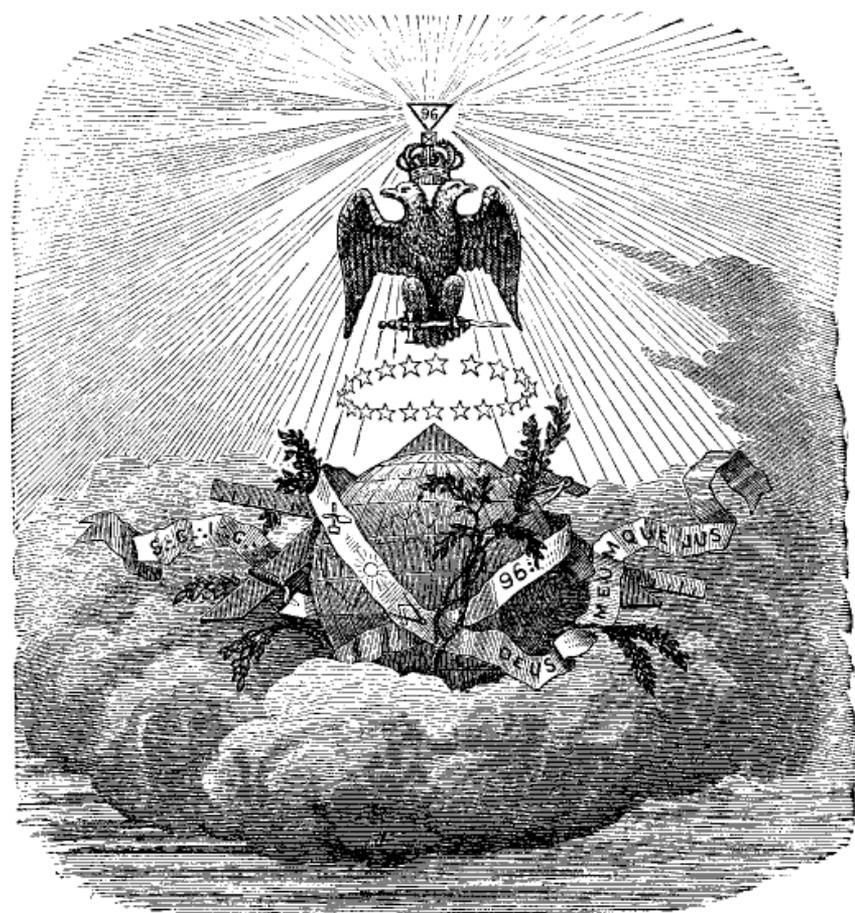
Freemasonry is *not* a religion and each Freemason is free to practice the religion of their own choice in an atmosphere of complete tolerance for this choice.

The Ancient and Primitive Rite of Memphis -Misraïm is a Masonic Rite that, if not secret, is discreet in the world. A recent decision to appear more visible for a certain time allows us to make known the first step to those who might be interested in joining or affiliating with our Order.

CONCLUSION

To the general public, Freemasonry may appear complex and confusing. It is not a “secret society”, however, but a society with secrets. Above all, Freemasons share the knowledge and serenity of those who want to be and are masters of themselves and their destiny.





THE NAME OF THE RITE:

Rite: it is the set of rules and ceremonies practiced in our Tradition. The Rite is an initiatic way in itself.

Ancient: Originally in our Rite, we find the Rite of Misraïm (Venice, Italy - 1788) and the Rite of Memphis (Montauban, France - 1815). It was our Grand Master Giuseppe GARIBALDI, founder of the modern Italian state, who prepared and achieved the fusion of the two Rites in 1881.

Primitive: the current Rite of Memphis -Misraïm descends directly from the Primitive Rite of Paris in 1721, and from the Primitive Rite of Philadelphes in Narbonne in 1779.

Memphis: Is a city of ancient Egypt situated at the point of the delta of the Nile. It is there that the Rite was created by Initiates in contact with this ancient civilization.

Misraïm: this Hebrew word is the plural of “Egyptian”. It appears in documents associated with the Sociniens, a group in Venice. Their constitutional patent was given by Cagliostro.

Sovereign Sanctuary: specific to the Rite of Memphis -Misraïm. This term stands for the government of the Rite.



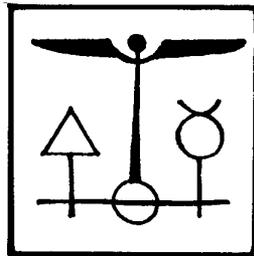
HISTORY OF THE RITE OF MEMPHIS -MISRAÏM

Historically, this Masonic Obedience, that celebrated its bi-centennial in 1988, originated when the two rites of Memphis and Misraïm were merged in 1881 by Garibaldi, who became its first Grand Master. The Rite of Misraïm had been founded in Venice in 1788. Its filiation came through Cagliostro who had entrusted it with the lower (first) Degrees of The Grand Lodge of England and the higher Degrees of German Templar Masonry. The Rite of Memphis was constituted in Montauban in 1815 by Freemasons who had taken part in the Mission to Egypt with Napoleon Bonaparte in 1799. To these two rites were added initiatic Degrees which came from esoteric obediences of the 18th Century: The Primitive Rite, The Rite of Philadelphes, etc...

During the 19th Century, the Carbonaris recruited members in Misraïm and Memphis. They had numerous Lodges in France, and some of their dignitaries were very influential persons, such as the Duke Decazeo and the Count Muraire, who were both Grand Commander of the Scottish Rite.

In France, the Obedience is the meeting place of Masons who share an attraction for esoterics, hermeticism, symbolism, etc. There are about 90 Lodges in France, not counting the higher Degree workshops. In these Workshops are a few hundred members among whom we find Masons from all Obediences who are most qualified in the field of esoterics. Some are even at the helm of other, more secret organizations.

The Rite of Memphis -Misraïm perpetuates the tradition of attachment to the principles of tolerance and freedom of thought which made it the refuge and recruitment ground of the Carbonaris during the Reign of the White Terror in the 19th Century.



THE RITE OF MISRAIM

The first mention of the Rite was in Venice in 1788. A group of Socinians (an anti-trinitary Protestant sect) asked a patent of constitution from Cagliostro who was then in Trieste (he came to Venice and stayed for six weeks). They did not want to participate in his Magical-Kabbalistic rituals, so they chose to work at the Templar Rite. So Cagliostro conferred their only Masonic Light. He had the first three Degrees of English Freemasonry and the higher Degrees from Germany, which was greatly influenced by the Templar tradition. The name of Misraïm is the plural form of Egyptian, which is the only reminder of this Egyptian Rite which gave their obediencial personality. It spread rapidly to Milan, Genoa, Naples, and appeared in France with Michel Bedarride who had received the Grand Mastery (ultimate powers) in 1810, in Naples, from B.: DeLasalle. From 1810 to 1813, the three Bedarride brothers successfully developed the Rite in France, almost under the protection of The Scottish Rite. Indeed, it had illustrious Masons at its helm: the Count of Muraire, Sovereign Grand Commander of The Ancient and Accepted Scottish Rite; the Duke Decazeo, the Duke of Saxe -Weimar, the Duke of Leicester, the Lieutenant General Baron Teste, etc...

During the White Terror, Misraïm quickly became the Masonic Obedience which transmitted the required Third Degree to the Carbonari, and this group then had 22 Lodges in Paris, 6 in Lyon, 6 in Metz, 5 in Toulouse, 3 in Bordeaux, 3 in Geneva, 3 in Lausanne, and 1 in Courtray. The police of the restauration obtained its dissolution because it was fiercely anticlerical and anti-royalist. After being clandestine for 18 years, it was restored in 1838 and dissolved once more in 1841. Again brought out of the underground in 1848, Misraïm evolved towards its merger with the Rite of Memphis in 1881, which was the realization of Garibaldi.

THE RITE OF MEMPHIS

Most of the members who accompanied Bonaparte on the Mission in Egypt were Masons belonging to the old initiatic Rites: Philaletes, African Brothers, the Primitive Rite, and all were Masons of the Grand Orient of France. Having discovered in Cairo a Gnostic-Hermetic survival, and in Lebanon the Druse-Masonry that Gerard de Nerval had also met, and which dated back to the operative Masonry which had accompanied their protectors, the Templars, the Brothers of the Mission in Egypt decided to renounce the Masonic affiliation which had come from the Grand Lodge of England and to start again with a new Rite that would owe nothing to England, who was then the number one enemy. And thus was born the Rite of Memphis in 1815, in Montauban, under the direction of Samuel Harris and Marconis de Negre.

As the Rite of Misraïm regrouped the Jacobites who were nostalgic of the Republic and the Carbonari, the Rite of Memphis very quickly regrouped the semi-retired of the ex-great army and the Bonapartists faithful to the Eagle. The two Rites, moreover, had the same Grand Master in 1816, a prelude to the future merger. But the Grand Orient was then monarchist in its majority, its seal was comprised of the Fleur-de-Lis, and it succeeded in obtaining the dissolution of Memphis. But that did not last, however, and in 1826 this Rite took up its work again inside the same Grand Orient. Dissolved in 1841, just like Misraïm, Memphis also became clandestine and returned from the underground only in 1848, with the advent of the Republic. Dissolved again in 1850, reactivated in 1853, Memphis joined the Grand Orient in 1862 because it was obliged to do so by a decision of the Prince-President. With numerous Lodges abroad, it had illustrious people within its ranks, such as Louis Blanc, and Garibaldi, who soon became the unifier of Memphis and Misraïm.

THE RITE OF MEMPHIS-MISRAÏM

The Rites of Memphis and Misraïm, until 1881, followed parallel roads and even in concert in the same particular climate. Indeed, the Rites begin to regroup Masons of the Grand Orient of France and of the Ancient and Accepted Scottish Rite who were interested by the studies of the esoterics of Masonic symbolism: Gnosis, Kabbalah, even Hermetics and Occultism. Now, these two Rites had inherited and were the depositors of the old initiatic Obediences of the 18th Century: The Rite of Philalethes, The Rite of Philadelphia, The Hermetic Rite, The Primitive Rite, etc., and all this represented, in Misraïm: 90 Degrees; and in Memphis: 95 Degrees. How to administer and use this ill-assorted ensemble? When Garibaldi was appointed the first International Grand Master, “*ad vitam*” (the Brothers abroad had not suffered the political persecutions like in France), a kind of classification was made, which was not hierarchical in the beginning but which quickly became such. In fact, the 95 Degrees of the Rite of Memphis-Misraïm should be considered an ambulatory where rests old Masonic Degrees that are not practiced anymore, or very little, and not as a scale of values. Furthermore, the agreements of 1863 with the Grand Orient of France, and of 1896 with the Grand Lodge of the Scottish Rite, which was to become the the Grand Lodge of France, speak only of the classical 33 Degrees (Rite of Perfection, followed by the Ancient and Accepted Scottish Rite).

The Memphis -Misraïm higher Degree Workshops must work: the 4th Degree (Secret Master), the 9th Degree (Master Elect of Nine), the 13th Degree (Royal Arch), the 14th Degree (Grand Elect of the Sacred Vault), the 18th degree (Knight Rose-Croix), the 28th Degree (Knight of the Sun), the 30th Degree (Knight Kadosh), the 32nd Degree (Prince of the Royal Secret), and the 33rd Degree (Sovereign Grand Inspector General). The 66th Degree (Patriarch Grand Consecrator) is conferred only to certain Brothers who could be called upon to act as Consecrator, and a certain particular preparation is required. Some have compared it to an Episcopal Consecration.

The 87th, 88th, 89th, and 90th Degrees comprise what is referred to in textbooks as the *Arcana Arcanorum*. Those who are admitted to the 95th Degree become the protectors and conservators of the Rite as their name, Patriarch Grand Conservator, indicates. It is among them that the International Grand Master chooses the members who serve on the International Sovereign Sanctuary, supreme governing body of the Rite.

Additionally, the 66th, 90th, and 95 Degrees may be conferred on Masons in recompense for their valor, their knowledge, and their fidelity; the 95th Degree confers upon them the right to sit on the “Council of Sages” in their quality as Grand Conservator of the Rite.

Other Degrees, such as the Royal Arch, are not mandatory and are left to the choice of the Brothers. Knighthood (Chivalry) is transmitted to certain Brothers with the 20th Degree (Knights Templar or Knight of the Temple), descended directly from the Ancient Strict Templar Observance and the Knights Beneficent of the Holy City of Jean-Baptiste Willermoz.

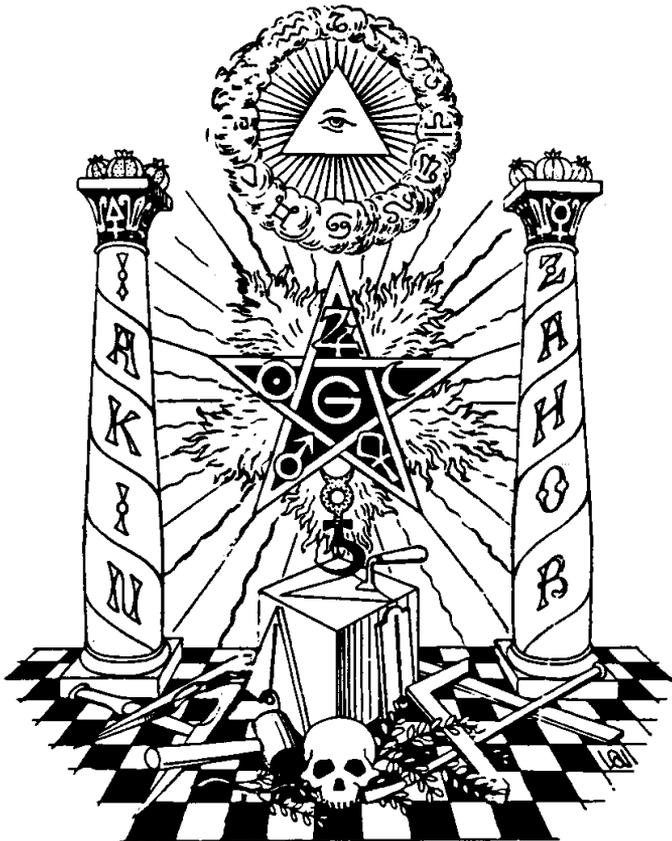
The Lodges of Memphis -Misraïm work the Egyptian Rite. On their altars, they add to the traditional interlacing of the Compass and Square, the Rule, symbol of the Grand Architect of the Universe and of Divine Law.

Since March 1990, the President of the National Council elect insures the administration of all the Blue Lodges of the Rite in France and in the Associate Countries.

On the 10th of May, 1991, the French Obedience was admitted into C.L.I.P.S.A.S. (Center of Liaison and Information of the Masonic Powers, Signatories of the Call of Strasbourg), thus registering its action on the sides of European and liberal Freemasonry.

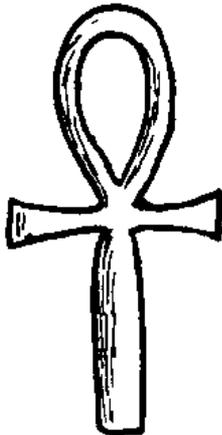
The Rite of Memphis -Misraïm perpetuates its traditions of fidelity to democratic principles and to the initiatic Sciences.

The Rite remembers its dead with honor - the Grand Master Constant CHEVILLON was assassinated by the Vichy militia in 1944, and Brother DE-LAIVE, the Grand Master of Belgium, was beheaded by the Nazis the previous year.



RECENT DEVELOPMENTS

The Rite of Memphis-Misraïm actually gathers a few thousand members, mainly in Europe. It had, in the early part of the 20th Century, several thousand members in South America, but the political situation in the countries of that continent has been detrimental to all Masonry for many years and only recently has begun to spring up again. The Rite has Lodges in France, Belgium, Switzerland, England, Italy, Canada, the United States, Brazil, Argentina, Chile, Bolivia, Haiti, Australia, certain countries of Africa, Madagascar, etc. Since the first General Grand Master, Garibaldi, the direction of the Rite has been assumed by various Grand Masters, among them: Dr. Gerard Encausse (PAPUS), Charles Detre (alias Teder), Jean Bri-caud, Constant Chevillion, Charles-Henri Dupont, Robert Ambelain, Gerard Kloppel and George Claude Vieilledent, the latter since August, 1998. In 1964, the Lodges in South America decided that the International Grand Master should be from a French-speaking nation, and that the Rite's general headquarters should be in Paris. However, as of the International Sovereign Sanctuary meeting of August 14-18, 1998, held in New York, it was agreed that the title of Grand Master "*ad vitam*" (for life) was archaic, and that this should be eliminated. The President of the International Sovereign Sanctuary would assume the title of International Grand Master for a set term of office, after which a new International Grand Master would be elected from among the Grand Masters of the various National Sovereign Sanctuaries throughout the world where the Rite of Memphis-Misraïm has Lodges. The individual thus elected would hold the office for one term only, and would not be permitted to succeed himself.





THE DIFFERENT FRENCH OBEDIENCES :

- The GRAND ORIENT OF FRANCE is a federation of Rites. It was founded in 1773. Numerically this Obedience is the most important.

- The GRAND LODGE OF FRANCE was founded in 1894. All its Lodges work the same Rite.

- The GRAND LODGE FEMININE OF FRANCE worked, in the beginning, with the Grand Lodge of France. It acquired its independence in 1901.

- The INTERNATIONAL FEDERATION "DROIT HUMAIN" whose origin goes back to 1882, is an Obedience which gathers men and women. This International Order is represented throughout the world.

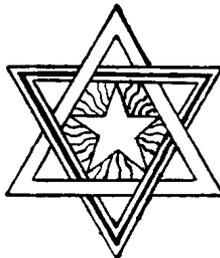
Other more recent Obediences enrich universal Freemasonry by their diversities, among these are, namely:

The GRAND LODGE TRADITIONAL And SYMBOLIC OPERA

The UNIVERSAL MIXED GRAND LODGE

The MIXED GRAND LODGE OF FRANCE

The ANCIENT AND PRIMITIVE RITE OF MEMPHIS-MISRAÏM maintains privileged relations with these Obediences. They have been particularly developed in the course of the last few years.



A BRIEF OVERVIEW :

The Rite of Memphis -Misraïm is the oldest French Obedience after the Grand Orient of France. Its origin goes back more than 200 years.

This Rite is, at the present time in relations with most of the French and foreign Obediences. Its strength, its vigor and its repute is founded more on its specific features than on the number of its members.

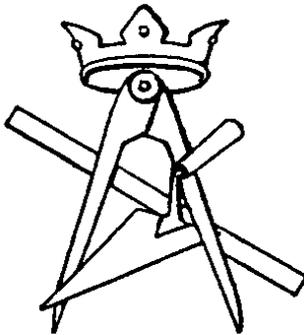
An international Masonry, the Ancient and Primitive Rite of Memphis -Misraïm is present in the United States, Canada, South America, the Antilles, Africa, the Indian Ocean, Australia, Europe, and elsewhere.

In France, the Rite gathers Masons who share an affinity for Symbolism, Esotericism and Hermeticism.

An Obedience defining itself as "Symbolic, Traditional and Initiatic," Memphis -Misraïm constitutes in fact two branches: one exclusively masculine, the other feminine.

In France, the Rite amounts to about a thousand members, among them some esotericists of a very high level of which some are at the head of more closed Organizations.

The Rite of Memphis -Misraïm perpetuates besides, the tradition of attachment to the principles of tolerance and liberty of thought which made it, in the 19th Century, under the White Terror, the refuge and nursery of the Carbonari.



SOME STATEMENTS FOR YOUR BETTER UNDERSTANDING:

The Masonic Order is a carrier of promises. The Masonic Lodge is a hope. In its fullness it prepares man, by way of Initiation, to assume his evolution.

Freemasons are builders. From the necessity of the apprenticeship, to the necessity of the trial. Freemasonry testifies that one could live his life in a healthy and fruitful activity and this by an altruism freed of its hindrances.

The Lodge invites each to go towards himself. The free man is the product of the work that he accomplishes. The Freemason therefore defeats his passions and dies to himself in order to be born again to his state of Initiation.

The application to enter into the Masonic Order is a sign of a search and of a commitment. This desire of going beyond oneself entails another vision for the profane of his duties - in the first place, to a concept of the Divine, then to Humanity, and finally, towards himself.

This birth into a new existence, is the delivery in question of the being. This is the key to Initiation.

One doesn't enter into Freemasonry as one enters into religion, one will have understood it!

The Masonic engagement constitutes nothing other than the search for personal harmony, put into concrete form first through the Lodge to which one becomes affiliated.

This awareness is acquired progressively, already by the exercise of rituals, but also by a totality of work. The symbolic studies in particular, allows to define the place that occupies Man among the other kingdoms that is the mineral, the vegetable, the animal, in order to result in striving for justification with the regard to the Universe, that is to say who goes "toward the United."

Otherwise, as it is established that Freemasonry has brought many to Humanity, it is important to remember here that, victim of intolerance, it has paid a heavy price for its contribution.

The Lodge is, symbolically, a closed and sacred place. It is in this place, in this Workshop, that the bonds and privileged relationships of Liberty, Equality, and Fraternity will be instituted between the Brothers .

Masonic discipline is founded on a Tradition, it sets to work a human and sacred experience, it constitutes a liberating Authority.

The degrees of instruction conferred by the Order of Memphis-Misraim are divided into three series which constitute:

- from the First to the Third Degree, SYMBOLIC Masonry,
- from the Fourth to the Thirty-Third Degree, PHILOSOPHICAL Masonry,
- from the Thirty-Fourth to the Ninetieth Degree, HERMETIC or ESOTERIC Masonry. (The grades above the Ninetieth are Administrative in nature, and are reserved for the members of the various Sovereign Sanctuaries).

SYMBOLIC Masonry gives an explanation of symbolism and disposes the beginnings of philosophical research.

PHILOSOPHICAL Masonry teaches the philosophy of history, as well as the ancient myths. Its object is to put the student on the track of original research of the causes and effects.

HERMETIC and ESOTERIC Masonry is occupied with high philosophy, studies the religious myths of the different ages of Humanity and admits the most advanced philosophical and esoteric work.



Conscious of the limits of this century of science and technology yet powerful in its foundation inherited from the Temples of Memphis, the Rite invites each to pass from the rational Knowing of today, in the strict sense of the term, to inner Knowledge.

It invites its members to become part of a process, and a living integration of the Symbolic, which is neither intellectual or morally judgmental. This system is a renewed vision of the world at the dawn of the XXIst century.

If modern Freemasonry feels sometimes a hesitation to enroll in the historic flow of the world, it is because after having lived as a journeyman from 1723 until today, it has collided with the limits of its immense desire to progress.

Freemasonry continues its desire to arrive at universal fraternity through education, as well as through life, liberty, and the pursuit of happiness.

However, despite its best efforts, we still see poverty, injustice, selfishness, and tyranny active in today's world.

The "fight for profane Life" appears to have taken modern Masonry out of the "fight for Spiritual Love." The possession of material goods does not - and cannot - satisfy the Soul and Mind.

The Temple of Man and Humanity must be raised. The Rite of Memphis-Misraïm invites all beings of good will, who are not satisfied with words alone, and for whom enlightened acts constitute the only real contribution to the good of Humanity, to this immense worksite, and partake.

The Ancient and Primitive Rite Memphis-Misraïm addresses itself to sincere seekers, desirous of perfecting themselves by working on symbolism and esotericism, notably anxious to search for the elements to answer the serious problems of our times.



THE INTERNATIONAL GRAND-MASTERS:

1838 Jean Etienne MARCONIS	France
1869 Marquis de BEAUREGARD	Egypt
1874 Salvadore A. ZOLA	Egypt
1881 Joseph GARIBALDI*	Italy
1900 Ferdinand DELLI ODI	Italy
1902 John YARKER	Great Britain
1913 Theodore REUSS	Germany
1936 Guérino TROILO	Argentina
1946 Georges LAGREZE	France
1966 Robert AMBELAIN	France
1985 Gérard KLOPPEL	France

In 1990, the title of the International Presiding Officer was changed. And the President of the International Sovereign Sanctuary now serves for a term of three years.

President of the International Sovereign Sanctuary:

1998 Georges Claude VIEILLEDENT France

The Sovereign Grand Masters of the USA:

1998 Ronald Cappello

Since 1998, the Sovereign Grand Master of the USA has the title of President of the National Council. He is elected by the National Council for a period of three years.

No religious test shall ever be required of any petitioner for the benefits of Masonry other than a steadfast belief in the existence and perfection of a Supreme Being and no Lodge in this Rite shall receive any candidate without the acknowledgment of such belief. Lodges work with the traditional Square, Compass, and Sacred Book, to which they add the Ruler which symbolizes the Great Architect of the Universe and the Divine Law.



*First International Grand Master

MEMPHIS -MISRAÏM, A RITE FOR THE FUTURE

The Freemasonry of tomorrow will be even more united in order to contribute to man's success in becoming enriched by his differences.

Today, Freemasonry gathers in the world about seven million men and women. According to their sensitivity and their aspirations, they are based on humanist and social or spiritual and esoteric foundations; these people are divided into different Obediences and practice various different Rites.

But, whatever their specificities, they meet in the first three levels, or Degrees, which constitutes a non-dogmatic center of individual perfection and the basis of Universal Masonry.

In the symbolic plan, which constitutes a method of perfection, the Mason must trim the "Rough Ashlar," which means, symbolically, to remove little by little the being of his imperfections thus permitting himself to progress toward Knowledge. The Initiation orientates him on the path, it will be the developer.

All Masonry is thus in essence, initiatic, and the Light given to the profane is the same whatever the Obedience where it is diffused. It is only in the development of this Light that the different sensitivities will define themselves.

The principal specificities of the Order Memphis -Misraïm reside in the following principles:

- to vivify the Tradition transmitted by Ancient Egypt;
- to develop the spiritual value of the initiatic quest;
- to inspire an opening whereby intelligence of the heart and esoteric knowledge harmonize in our time;
- to practice a Rite that permits man to find the way to his own interior realization.



TO SEEK ADMISSION

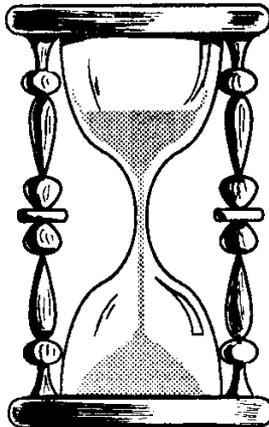
In order to be received as a Freemason within the Rite of Memphis - Misraïm, it is necessary to meet the following conditions:

- you must be at least 21 years old,
- have not been convicted of a felony or any other heinous crime,
- have been interviewed by several of the Brothers, or Sisters, and answered the questions they pose to you,
- have undergone a test in Lodge before you can be initiated into the Rite.

The record of candidacy for any seeker for admission will include:

- a handwritten letter of your motivation (intent),
- a curriculum vitae,
- the truthful answering of the questions asked on your application,
- two (2) copies of your birth certificate or passport,
- two (2) passport photographs.

The Masonic commitment naturally implies, on the material plane, the development, preservation and upkeep of administrative structures. It therefore necessitates the discharge of a yearly contribution : "*the capitation*".



WHO CRIES?

Who cries? You, the Son of the Widow,
What do you seek on your strange quest?
What do you hope for with this lengthy travail?
What is the object of your curious investigation?

Don't you know, unconscious and thoughtless,
Who you killed in the muddy road?
Are you not, therefore, the derisory,
blind and limping patricide,
Oedipus the King?

Tired already of unfruitful loves,
Of the vanities of this World or the other,
Faithful at last to your true destiny,

You go, wandering, among the ruins of the Temple,
And slowly toward the Azure routes,
Searching, looking for your murdered soul.





**TO RECEIVE AN APPLICATION,
WRITE TO:**

**OFFICE OF THE GRAND SECRETARY
G.L.A.A.P.R.M.M., Inc.
P.O. BOX 395**

ELMSFORD, NEW YORK 10523-0395 Email: MemphisMisraimUS@aol.com

**INCLUDE IN YOUR REQUEST
FOR AN APPLICATION:**

1. FULL NAME.
2. ADDRESS.
3. HOME TELEPHONE NUMBER.
4. BUSINESS OR CELL PHONE NUMBER.
5. A SHORT STATEMENT (ONE PARAGRAPH LONG) OF YOUR REASON FOR SEEKING ADMISSION INTO THE ANCIENT AND PRIMITIVE RITE OF MEMPHIS-MISRAÏM.
6. LIST ANY MASONIC ORGANIZATION YOU PRESENTLY BELONG TO; OR HAVE BELONGED TO IN THE PAST.
7. LIST ANY ESOTERIC, SPIRITUAL OR OCCULT ORGANIZATIONS YOU PRESENTLY BELONG TO; OR HAVE BELONGED TO IN THE PAST.
8. PLEASE SIGN AND DATE YOUR REQUEST.



