



## THE UNITED TRADITIONALIST GRAND SANCTUARIES OF THE ANCIENT AND PRIMITIVE RITE MEMPHIS–MISRAIM



### Philosophical Statement

The United Traditionalist Grand Sanctuaries of the Ancient and Primitive Rite Memphis-Misraim (henceforth, referred to, for the sake of brevity, as the U.T.G.S.) is a traditionalist, lay, Freemasonic fraternity working the degrees of the Ancient and Primitive Rite Memphis-Misraim, investigating the spiritual quests of humanity throughout the history of civilization, studying comparative religion, mythology, and political philosophy, and endorsing the spiritual heritage of Plato's metaphysics and of the mystical theologians of the Greek East, known also as the Hesychasts or Neptic Fathers, with regard to the deification of humanity. The U.T.G.S. is international, and it has connections in every civilized country in the world. Every man or woman who becomes a member of the U.T.G.S. has an indefeasible right to Symbolic Masonry.

### Historical Note

As the English cleric, schoolmaster, topographer, and writer Reverend Dr. George Oliver—who was elected Deputy Provincial Grand Master of Masons for Lincolnshire in 1832, and who was appointed an honorary member of the Grand Lodge of Massachusetts, with the rank of Deputy Grand Master, in 1840—argues in his *Apology for the Freemasons*, the traditional medieval Masonic organizations were explicitly serving both the Church and the State, and many Masonic degrees are Christian, and only Christian Masons espousing the Christian Trinitarian doctrine can be admitted to them. Moreover, on several occasions, in England, the Grand Masters of Masonry were selected from the highest dignitaries of the Church, such as the following (see: Oliver, Rev. George, *The Antiquities of Free-Masonry*, new edition, London: Richard Spencer, 1843, pp. xiv, xv):

AD 597, Austin the Monk.

AD 680, Bennet, Abbot of Wirral.

AD 856, St. Swithin.

AD 957, St. Dunstan, Archbishop of Canterbury.

AD 1066, Gondulph, Bishop of Rochester.

AD 1155, The Grand Master of the Templars.

AD 1216, Peter de Rupibus, Bishop of Winchester.

AD 1272, Walter Giffard, Archbishop of York.  
AD 1307, Walter Stapleton, Bishop of Exeter.  
AD 1357, William of Wykeham, Bishop of Winchester.  
AD 1375, Simon Langham, Abbot of Westminster.  
AD 1413, Henry Chicheley, Archbishop of Canterbury.  
AD 1443, William Waynfleet, Bishop of Winchester.  
AD 1471, Richard Beauchamp, Bishop of Salisbury.  
AD 1515, Cardinal Wolsey.  
AD 1552, John Poynt, Bishop of Winchester.

However, gradually, Freemasons, especially the most cultivated among them, started realizing the difference between basic religion, on the one hand, and spirituality and illumination, on the other. Like any other fantasy, basic religion is caused by a peculiar intellectual confusion, whose cure is the purpose of the mystics' path; the mystics seek the illumination of the heart, the seat of the mind, through mystical prayer and contemplation, that is, through an unceasing unity between man and God, as distinguished from intellectual prayer, which is based on created images and sentiments, and from religious formalism.

In the eighteenth, the nineteenth, and the twentieth centuries, as several administrative Church authorities were distancing themselves from Freemasonry, for their own selfish reasons, as the Vatican, in particular, was demonizing and subverting Freemasonry, and as the Jesuit Order was fighting against the esoteric humanism of Freemasonry and, in general, against the spiritual freedom and illumination of humanity, Freemasonry became vulnerable and susceptible to the spiritual influence of several non-Christian communities and 'fringe' and/or superstitious esoteric organizations which started infiltrating Freemasonry in order to take advantage of Freemasonic networks and solidarity, thus creating several 'Masonries' within traditional Masonry. Moreover, in the eighteenth, the nineteenth, and the twentieth centuries, on several occasions, national intelligence agencies, various political movements, and even members of organized crime attempted to utilize Freemasonry, each one of them for the sake of one's own strategic goals. Therefore, the elucidation of the history and the identity of Freemasonry is a complicated and arduous task.

The Ancient and Primitive Rite Memphis-Misraim (or simply the Memphis-Misraim Rite) is a Masonic rite that was formed in 1880s as an amalgamation of three older Rites, namely: the Ancient and Accepted Scottish Rite, the Rite of Memphis, and the Rite of Misraim.

The lineage of the Ancient and Accepted Scottish Rite (AASR) can be traced to an older Freemasonic Order called the Rite of Perfection, which had twenty-five degrees and was strongly Templar in tone. The most important forerunner of the AASR was the Chapter of Clermont, which was founded in 1754 outside Paris by the Chevalier de Bonneville, and it worked "Scottish" degrees beyond the three Craft degrees. The Chapter of Clermont, which honored the Duke of Clermont, then Grand Master of the English Provincial Grand Lodge of France, and was strongly associated with the Jacobites, lasted for about four years. The Chapter's demise gave rise to two mutually competing Masonic groups: the former was known as the Knights of the East, representing mainly the bourgeoisie and the middle class as well as the Whig ideology, whereas the latter was known as the Emperors of the East and West, representing

mainly the nobility and the old conservative ideology. In 1761, the Emperors of the East and West managed to defeat the Knights of the East.

The full name of the Emperors of the East and West, who emerged in the 1750s on the basis of mystical Templar legends and in continuity with the Chapter of Claremont, was “Emperors of the East and West, Sovereign Prince Masons, Substitutes General of the Royal Art, Grand Surveillants and Officers of the Grand Sovereign Lodge of St. John of Jerusalem.” The Emperors of the East and West were also known as the Heredom of Perfection or Kilwinning. After the formation of the Emperors of the East and West, the Rite of Perfection was established, comprising twenty-five degrees, twenty-two of which were what the French called the “high degrees,” and they were added to the three Craft degrees. The highest of these degrees was that of Sublime Prince of the Royal Secret, a precursor of the AASR’s 32nd Degree. Moreover, in 1761, a document pertaining to the Rite of Perfection, which is known as the *Secret Constitutions* of 1761, designated the Rite’s supreme officers as Inspectors General.

In 1761, just three years after its foundation, the Council of the Emperors of the East and West granted a patent to a merchant called Stephen Morin to propagate the Rite of Perfection and installed him as a Grand Inspector of the Rite of Perfection. The original of this document has not been found, and Freemasons know about it only from the copy preserved in the *Golden Book* of the Comte de Grasse-Tilly, founder of the Supreme Council of the Ancient and Accepted Scottish Rite for France. In 1761, Morin arrived in San Domingo, where he started propagating the Rite of Perfection, and, by virtue of his patent, he appointed many Inspectors for both the West Indies and the United States of America.

Morin was by no means the proper person to act as the Grand Inspector and chief propagator of the Rite of Perfection in America. His philosophical and Masonic education was poor, and he made wrong decisions with regard to the choice of his lieutenants. In particular, he appointed several Jewish merchants of dubious morality and rather bad reputation as his lieutenants, and, thus, unworthy persons played an instrumental role in the history of the Rite of Perfection in America for approximately the next forty years.

Morin appointed Henry Andrew Francken as Deputy Inspector General, who played an important role in the formation and development of the Rite of Perfection in the American colonies. In 1766, Francken went to New York, where he appointed Moses Michael Hays, a Jewish banker and merchant, as a Deputy Inspector General, he issued a patent for a Lodge of Perfection at Albany, and he conferred the degrees on a number of Masons there. In 1781, Hays installed eight Deputy Inspectors General, four of whom were later important in the establishment of the first Supreme Council of the Ancient and Accepted Scottish Rite in South Carolina, namely: Isaac da Costa, Deputy Inspector General for South Carolina, Abraham Forst, Deputy Inspector General for Virginia, Joseph M. Myers, Deputy Inspector General for Maryland, and Barend M. Spitzer, Deputy Inspector General for Georgia. In February 1783, Da Costa went to Charleston, South Carolina, where he established the “Sublime Grand Lodge of Perfection.” After Da Costa’s death in November 1783, Hays appointed Myers as Da Costa’s successor. In 1801, at Charleston, Myers, Forst, and Spitzer fabricated additional high degree bodies, beyond the Rite of Perfection. Thus, in 1801, the ruling bodies of the Rite of Perfection in South Carolina, which were originally established by

Da Costa in 1783, became the Supreme Council of the Ancient and Accepted Scottish Rite (AASR) for the Southern Jurisdiction, which has authority to confer thirty-three degrees, most of which existed in parts of previous degree systems. The formation of the “Mother” Supreme Council of the AASR took place at Charleston, in May 1801.

During this obscure, formative period of the American Lodges of the Rite of Perfection and of the AASR, there emerged a peculiar Masonic myth, according to which Frederick the Great, King of Prussia, was the Supreme Head of the Rite of Perfection. Additionally, according to the same myth, Frederick the Great, on his deathbed, ratified the Grand Constitutions of 1786, which underpin the structure and the operation of the Ancient and Accepted Scottish Rite (AASR), and he personally instituted the 33rd Degree of the AASR, delegating his powers as a Sovereign of Masonry to local Supreme Councils, each one of which would govern the AASR in its jurisdiction. The original Grand Constitutions of Scottish Masonry had been written in French, but, in 1834, a Latin version of them alleged to have been signed by Frederick the Great was accepted as genuine by the Supreme Council of the AASR for France; however, this document is a forgery. The previous myth, according to which Frederick the Great was the Supreme Head of the Rite of Perfection, the author of the Grand Constitutions of 1786, and the creator of the 33rd Degree of the AASR, was, most probably, fabricated by unworthy Jewish and other founding Grand Inspectors of the Rite of Perfection in America in order to increase the commercial value of the Rite’s degrees and as a marketing tool for the promotion of the 33rd Degree of the AASR.

The truth is that Frederick the Great was never actively involved in the Rite of Perfection, and that he neither ratified the Grand Constitutions of 1786, which have been, falsely, attributed to him, nor instituted the 33rd Degree of the AASR. Nevertheless, the Grand Constitutions of 1786 constitute the fundamental law of the AASR in every Supreme Council that has been regularly derived from the Charleston Supreme Council (i.e., the “Mother” Supreme Council of the world), and Albert Pike, who was the Sovereign Grand Commander of the Southern Jurisdiction of the AASR for the U.S.A. from 1859 until his death in 1891, believed that the Grand Constitutions of 1786 were authentic and had been ratified by Frederick the Great. On December 19, 1861, the Grand Lodge of the “Three Globes” at Berlin published a Protocol, in which it officially stated the following (see Findel, J. G., *The History of Freemasonry: From Its Origin Down to the Present Day*, 2nd revised edition, London: George Kenning, 1869, pp. 698–9):

Frederick the Great is said to have revised, reorganized, and increased from 25 to 33 degrees the system of High Degrees in a Supreme Council held at Berlin . . . With regard to this subject, Bro. Le Blanc de Marconnay sent a letter dated May 25, 1833 from New York to the Directory of the Grand National Mother Lodge of the Three Globes . . . Are these historical traditions founded on truth? . . . The answer that the Directory returned, on August 17, 1833, says: “The Grand National Mother Lodge of the Three Globes was founded on September, 13, 1740, under the authority of Frederick the Great, who was its first Grand Master. He never had anything to do with the organization and legislation of the Grand Lodge. Anything that concerns his having, in 1786, originated a high Masonic Senate, etc.,

has no historical basis” . . . [Georg Franz Burkhard] Kloss attends to this subject in a long examination in his *History of Freemasonry in France* and stamps the Constitutions and Statutes of the Ancient and Accepted Rite as “the grand lie of the Order.” As harsh as this judgment may appear at a first glance, the Directory of the Grand Lodge of the Three Globes, after repeated researches in the archives and historical collections, cannot help sustaining it.

After the formation of the “Mother” Supreme Council of the AASR at Charleston, in May 1801, other Supreme Councils of the AASR were formed in Saint-Domingue in 1802, in France in 1804, in Italy in 1805, in Spain in 1811, etc. On May 1, 1813, an officer from the Supreme Council at Charleston elevated several New York Masons to the thirty-third degree of the AASR and, thus, organized a Supreme Council of the AASR for the “Northern Masonic District and Jurisdiction.”

The name of the Rite of Misraim is taken from the Hebrew word for Egypt. John Yarker, in his book entitled *The Arcane Schools* (originally published in Manchester, England, in 1909), writes that the Rite of Misraim with its ninety degrees was originally structured and established in a formal way in Italy in 1804–5. Its degrees were collected from several Masonic, Hermetic, Neoplatonic, Kabbalistic, Alchemical, and Rosicrucian sources. At this time, the head of the Misraim Rite was Le Changeur of Milan, who played a major role in the systematization of the Rite. In 1813, the Milan “Mother” Lodge of Misraim granted Patents of the 90th Degree to a few French Masons. From 1814 onward, under the leadership of bothers Joseph, Michel, and Marc Bèdarride, the Rite of Misraim developed quickly in France. Initially, the Grand Orient of France accepted the authority of the Misraim Rite, but, in December 1817, the Misraim Rite asserted its independence, and, thus, the Grand Orient of France started treating the Misraim Rite in a rather inimical way. It is worth pointing out that several attempts were made to place the Rite of Misraim under the auspices of the Grand Orient of France, but, ultimately, they were denied by the latter on the ground that the antiquity of the Misraim Rite had not been proved and that the sixty-eight out of the ninety degrees of the Rite were already included in the French Masonic system.

During the nineteenth century, in France, the Rite of Misraim served as a meeting-place of opponents to the regime. Moreover, during the nineteenth century, the Carbonari recruited members in Misraim and Memphis Lodges. The Carbonari were an Italian revolutionary secret society, which, in 1814, attempted to obtain a constitution for the Kingdom of the Two Sicilies by force, and, in 1820–1, it began resisting the French occupiers, notably Joachim Murat, the Bonapartist King of Naples. Thus, finally, the Carbonari became a liberal nationalist secret society expressing militant opposition to Austria’s regime (Emperor Francis I of Austria and Austrian State Chancellor Prince Klemens von Metternich) and to the Holy Alliance, in general. They were instrumental in organizing revolutions in Italy in 1820–1 and in 1831.

The Rite of Misraim established a presence in England in 1870, but, after a few years of quarrels between its members and England’s Supreme Council of the Ancient and Accepted Rite, the English Obedience of the Rite of Misraim started declining. In the 1870s, in England, the Rite of Misraim came under the control of John Yarker, an English Freemason, author, and mystic. In 1878, Yarker merged the Rite of Misraim

with the rival Rite of Memphis to form the Rite of Memphis-Misraim. In his book entitled *Notes on the Scientific and Religious Mysteries of Antiquity; The Gnosis and Secret Schools of the Middle Ages; Modern Rosicrucianism; and the Various Rites and Degrees of Free and Accepted Masonry* (London: John Hogg, 1872, pp. 157–8), John Yarker argues that, “as the Masonic fraternity is now governed, the Craft is fast becoming the paradise of the bon vivant; of the ‘charitable’ hypocrite . . . the manufacturer of paltry Masonic tinsel; the rascally merchant . . . and the masonic ‘Emperors’ and other charlatans,” and he proposes “the appointment of a higher (not pecuniary) standard of membership and morality, with exclusion from the ‘purple’ of all who inculcate frauds, sham, historical degrees, and other immoral abuses.”

The Memphis Rite (also known as the Oriental Rite) is a modification of the Misraim Rite, and it was originally organized in Paris, in 1838–9, by Jacques-Etienne Marconis de Nègre, who had previously been a member of the Rite of Misraim. The Memphis Rite was composed of ninety working and six honorary and/or administrative degrees. References to an Egyptian system of Masonry were made in a pamphlet entitled *Master of Masters*, which appeared in Paris, in 1815. In fact, by that time, French Freemasonry had already been established in Egypt by the armies of Napoleon the Great, and, from thence, mingled with Hermetic and other local mystical traditions, it was transplanted to Montauban in France, in 1816, by the French Freemasons Gabriel-Mathieu Marconis de Nègre, Baron Dumas, Petite, Labrunie, Samuel Honis, etc. Thus, the Rite of Memphis was formed. After an interval of inactivity, this system of Egyptian Masonry was revived in Brussels and Paris, in 1838–9, by Jacques-Etienne Marconis de Nègre, son of Gabriel-Mathieu Marconis de Nègre.

In France, the newly-established Memphis Rite gained a certain success among military Lodges, and, within its Lodges, were grouped semi-retired members of Napoleon Bonaparte’s armies, faithful Bonapartists, and a few radical ideologists, such as Louis Blanc, a socialist scholar who envisioned a corporatist system and the establishment of an association monopoly within each trade. Thus, the Rite of Memphis was suppressed by the French police as a subversive secret society, but, in 1848, with the overthrow of Louis-Philippe (King of the French from 1830 to 1848 as the leader of the Orleanist party), Jacques-Etienne Marconis de Nègre revived the Rite of Memphis.

In 1881, General Giuseppe Garibaldi (an Italian general and politician who is considered, with Camillo Cavour, Victor Emmanuel II, and Giuseppe Mazzini, as one of Italy’s “fathers of the fatherland”) initiated a process of merging the Rite of Memphis and the Rite of Misraim with the Ancient and Accepted Scottish Rite. Through this Masonic initiative, Garibaldi, who played a protagonist role in *Risorgimento* (i.e., the political and social movement for the unification of Italy), attempted to create a unified Italian Masonic Jurisdiction serving Garibaldi’s national independence and republican ideals.

Utilizing and building upon the aforementioned Masonic Rites and Masonic innovations, the United Traditionalist Grand Sanctuaries of the Ancient and Primitive Rite Memphis-Misraim is an international Freemasonic, scholarly fraternity concerned with philosophical theology and theological philosophy, and focused on the objective of the deification of humanity, in accordance with Jesus Christ’s proclamation of the divinity of humanity (John 10:34).



## STRUCTURE AND QUALIFICATION

All general business of the U.T.G.S. is transacted in assemblies described as *Symbolic Lodges* (or simply *Lodges*). Each Symbolic Lodge (or simply Lodge) confers the following degrees: 1° Apprentice; 2° Companion; and 3° Master.

The Officers of a Lodge of the U.T.G.S. are the following:

*Worshipful Master:* he/she is the presiding officer, and he/she is responsible for every single thing within his/her Lodge. His/her Jewel is a Square, and he/she sits in the East of the Lodge room. In case the Lodge Master is a Grand Hierophant, his/her jewel consists of a Square and a diagram of the Pythagorean Theorem.

*Senior Warden:* He/she is the second in command of the Lodge, and, in the absence of the Worshipful Master, the Senior Warden assumes the Worshipful Master's duties. His/her Jewel is a Level, and he/she sits in the West of the Lodge room. It is the Senior Warden's duty to oversee the Brothers' and the Sisters' morals while the Lodge is in session.

*Junior Warden:* He/she is the third in command of the Lodge, and, he/she, too, may open the Lodge if the Worshipful Master is unable to attend the meeting. His/her Jewel is a Plumb, and he/she sits in the South of the Lodge room. It is the Junior Warden's duty to oversee the Brothers' and the Sisters' morals while the Lodge is at ease or refreshment.

*Orator:* His/her duty is to oversee and promote Masonic education and research. His/her Jewel is a Double Scroll or an Open Book, and he/she sits to the right of the Senior Warden.

*Secretary:* He/she is the Lodge's Recorder, chief communication officer, and chief advisor to the Worshipful Master. His/her duties require a high degree of Masonic knowledge and experience combined with diplomacy, knowledge of human resources management, and detailed paperwork skills, since the Secretary is the Lodge's backbone and communication center. His/her Jewel is a Pair of Crossed Quill Pens, and he/she sits in the North.

*Treasurer:* He/she is the Chief Financial Officer of the Lodge. His/her Jewel is a Pair of Crossed Keys, signifying that he/she is the Collector and the Distributor of all Lodge Monies in accordance with the Worshipful Master's commands. He/she sits to the right of the Secretary.

*Director of Ceremonies:* His/her duties and principle role consist in the organization of processions and ensuring the correct precedence and etiquette in formal proceedings. He/she is responsible for formally conducting visitors into the Lodge and introducing them to the members when the Lodge is in session. His/her Jewel is a Pair of Crossed Batons, and he/she sits to the right of the Junior Warden. During the opening and the closing ceremonies, the Director of Ceremonies opens the Bible to the correct passage of the degree being worked and closes it after the Lodge is adjourned. Moreover, he/she lights and extinguishes the candles in the Lodge and displays the appropriate Tracing Board.

*Mystagogue:* His/her Jewel is the Set of Compasses, and his/her position is on the lower level, to the right of the Worshipful Master in the East (the Mystagogue's roles and duties are those that, according to the United Grand Lodge of England's Emulation Ritual, are ascribed to the Senior and the Junior Deacons of an English Lodge). He/she is the messenger of the Worshipful Master, and he/she carries a long staff (or rod), which is symbolic of the caduceus (or wand) of the ancient Greek god Hermes. It is his/her duty to assist the Worshipful Master and carry orders between the Worshipful Master and the Senior Warden. During degree rituals, he/she guides the candidate and conducts him/her around the Lodge room.

*Assistant Secretary:* He/she is the Secretary's deputy and general assistant. It is his/her duty to keep accurate Lodge Minutes. His/her Jewel is similar to that of the Secretary, but it bears the inscription "ASSISTANT," and he/she sits to the right of the Secretary.

*Assistant Director of Ceremonies:* He/she is the Director of Ceremonies' deputy and general assistant. His/her Jewel is similar to that of the Director of Ceremonies, but it bears the inscription "ASSISTANT," and he/she sits to the left of the Junior Warden.

*Inner Guard:* He/she is the Lodge's Chief Security Officer, and it is his/her duty to ascertain at all times whether the Tyler is guarding the door and only allowing visitors to enter after they have been properly vouched for. His/her Jewel is a Pair of Crossed Swords, and he/she sits to the right of the Senior Warden, to whom he/she is accountable.

*Tyler/Outer Guard:* His/her duties and principle role consist in ensuring that only those who are duly qualified are allowed to enter the Lodge room. His/her Jewel is a Sword, and his/her position is outside the closed door of the Lodge room, armed with a sword. Additionally, it is his/her duty to make sure that each visitor is "properly clothed" and in possession of the proper Masonic secrets (according to the degree being worked) before entrance into the Lodge room. After the Lodge members are inside the Lodge room, the door is "closed tyled," and the Tyler sits to the right of the Senior Warden. However, during initiation/promotion ceremonies, the Tyler remains outside the Lodge room and acts according to the corresponding degree's ritual. The Inner Guard and the Tyler communicate with each other by knocking on the door: the Tyler from the outside, and the Inner Guard from the inside.

The degrees beyond the 3rd one are conferred in special assemblies described as follows:

*Colleges:* they confer the degrees 4°–14°,

*Chapters:* they confer the degrees 15°–18°,

*Senates:* they confer the degrees 19°–29°,

*Areopaguses and Tribunals:* they confer the degrees 30°–33°,

*Consistories:* they confer the degrees 34°–75°,

*Sublime Councils:* they confer the degrees 76°–90°,

*Grand Tribunals:* they confer the degrees 91°–96°.

Every assembly of Higher Degrees must be allied directly to a Symbolic Lodge and bear the same number and distinctive name as the corresponding Symbolic Lodge. All candidates are required to be Master Masons of high moral character and fully embrace the principles of Christianity; it is expected that they will be of sufficient ability to appreciate the studies associated with the Higher Degrees of the U.T.G.S., which involve philosophy, science, and theology.

The 97th and *ne plus ultra* Degree of the Order is purely administrative, and it is only held by the Grand Hierophant-General of the U.T.G.S. The person (male or female) filling this office serves for life, or until his or her resignation. The Grand Hierophant-General of the U.T.G.S. is the sole executive officer of it; he or she has to act as the first servant of the Order's principles and aims; he or she has to cultivate the principles of love and labor throughout the Order; he or she is the ultimate guarantor and defender of the Order's ethos and goals; he or she is the Custodian of the Archives and the Library of the U.T.G.S.

The Degree of Grand Hierophant (*Honoris Causa*) 97° may be conferred by the Grand Hierophant-General of the U.T.G.S. on a Brother or a Sister who has shown outstanding devotion to the aims of the Order, in general, and outstanding administrative skills in the context of the U.T.G.S., in particular.

When a Symbolic Lodge has a College, a Chapter, a Senate, an Areopagus and Tribunal, a Consistory, a Sublime Council, and a Grand Tribunal attached to it, it may apply for a Charter to form a Grand Sanctuary presided over by a Grand Hierophant 96°. Each and every Grand Sanctuary is established by, and operates according to a relevant Charter issued, signed, and sealed by the Grand Hierophant-General of the U.T.G.S., bearing both the Seal of the U.T.G.S. and the personal Seal of the Grand Hierophant-General of the U.T.G.S.

Any person, male or female, at least 21 years of age, who has signed the preliminary pledge form and has officially pledged his or her unconditional respect and obedience to the Constitution of the U.T.G.S. may become a member of the U.T.G.S. if his or her application has been approved by the Worshipful Master of the Lodge to which he or she has applied, by the Grand Hierophant to whose Grand Sanctuary that Lodge belongs, and by the Grand Hierophant-General of the U.T.G.S. For promotion beyond the Third Degree, it is required that every candidate must profess the Trinitarian Christian faith and write a paper clarifying his or her thoughts and intentions about his or her role and work within the U.T.G.S. Every application for admission must be sent in writing to the Central Office or to one of the authorized local organizations. Upon receipt of one's enquiry, he or she will be put in touch with a representative of the corresponding Lodge who will be able to give one further information about joining and will make a preliminary evaluation of one's potential for admission.

**Most Ill.: Bro.: Dr. Nicolas Laos, 33°, 97°**

**Founder and Grand Hierophant-General of the United Traditionalist Grand Sanctuaries of the Ancient and Primitive Rite Memphis-Misraim**



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