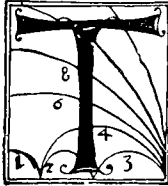


ADOPTIVE MASONRY AND THE ORDER OF THE MOPSES.

BY BRO. E. L. HAWKINS, M.A., Oxon.



THE third of the Old Charges, as given in the *Constitutions* of 1723, contains this clause,¹ "The Persons admitted Members of a Lodge must be good and true Men, free-born, and of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report," and Dr. Anderson probably embodied in this regulation what may be taken to have been the general practice of previous ages of confining the privileges of the Craft to worthy *men* alone, in spite of the curious passage in the York MS. No. 4, "The one of the elders takeing the Booke, and that hee or *shee* that is to bee made mason shall lay their hands thereon and the charge shall be given,"² as to which it is generally believed by experts that *shee* is a copyist's mistake for *they*, just as *the* is an error for *then*: yet it is undoubtedly the case that many of the old guilds admitted women as well as of men, and no less an authority than the late Bro. Woodford believed in female membership of the Guild of Masons,³ although no record of such membership has been discovered.⁴

However, to debate the question whether women were ever admitted into the Guild of Masons would lead me too far from my object in this paper, and it will be enough for my purpose to assert that ever since the Revival of Free Masonry in 1717 the admission of women to a participation in its secrets has been forbidden in England. But it has not been entirely so on the Continent of Europe, for the homely Freemasonry imported from England into France in 1725 very soon failed to give complete satisfaction to the more gallant Frenchmen, or, shall I say, Frenchwomen, of the day, and according to Clavel⁵, about the year 1730, Female Freemasonry (so called) was instituted in France.

The early societies were androgynous, and, except for their secret ceremonies, had little or nothing of Freemasonry about them, but a great many such associations of members of both sexes were formed under various titles, until at last in 1774 the Grand Orient of France formally approved of Lodges of Adoption in which ladies were admitted to ceremonies somewhat resembling Freemasonry.⁶ These Lodges were called Lodges of Adoption, because they had to be adopted by, and placed under the guardianship of, some regular Lodge of Freemasons, the Master of which or his Deputy, was to be the presiding officer, assisted by a female president or mistress.

Clavel, who is the principal authority on the subject, has given an amusing history of some of these early androgynous societies, and I translate from his work the following account of their rise and progress.⁷

¹ p. 51.

² Hughan's *Ancient York Masonic Rolls*, p. 13.

³ Preface to Hughan's *Old Charges*, p. xiii.

⁴ Gould, i. 90.

⁵ *Histoire pittoresque de la Franc-Maçonnerie*, p. 111.

⁶ Gould, iii. 155.

⁷ *Histoire pittoresque de la Franc-Maçonnerie*, p. 111.

“About 1730 Female Freemasonry was instituted. We do not know who was its inventor; but it made its first appearance in France, and it is evidently a product of French wit. The rules of this Masonry, however, were only definitely settled after 1760, and it was recognised and sanctioned by the governing body of Masonry only in the year 1774. At first it assumed various names and various rituals, which have not reached us. In 1743 it had some nautical emblems and a vocabulary; and the sisters used to make the fictitious voyage from the Isle of Felicity *under the sail* of the brothers and *piloted* by them. It was then the *order of the Happy Ones (Félicitaires)*, which comprised the degrees of *cabin boy*, of *captain*, of *commodore*, and of *vice-admiral*, and had for *admiral*, that is to say, for grand master, brother de Chambonnet, who was its author. The candidate was made to swear to keep the secret concerning the ceremonial that accompanied the initiation. If it was a man he swore ‘never to take anchorage in any port where a vessel of the order was already found at anchor.’ If it was a woman, she promised ‘not to receive a strange vessel in her port, so long as a vessel of the order should be there at anchor.’ She was sworn sitting in the place of the commodore, or president, who was kneeling during this formality. A split in this order gave birth in 1745 to the *order of the Knights and Ladies of the Anchor*, which was only a refinement of the first and preserved its forms. Two years later, in 1747, the Chevalier Reauchaine, the most famous and zealous of the Perpetual Masters¹ of Paris, the same person who had established his Lodge in a tavern of the Rue Saint-Victor, at the sign of the *Golden Sun*, who slept there, and there gave for six francs all the degrees of Masonry in a single sitting, instituted the *order of the Fendeurs (Woodcutters)*, the ceremonies of which were copied from those of the society of the Charcoal-burners, one of the numerous branches of the trade-unionists. The Lodge was called a *timber-yard (chantier)*; it was supposed to represent a forest. The president was named *father-master (père-maître)*; the brothers and sisters took the title of *cousins (cousins et cousines)*, and the candidate was called *steel (briquet)*.² These meetings had an extraordinary popularity. They took place in a large garden situated in the quarter Nouvelle-France, outside Paris. The people of the court, men and women, repaired thither in crowds, arm in arm, dressed in blouses or petticoats of fustian, their feet shod in clumsy clogs, and there they indulged in all the noise and all the easy manners of vulgar humour.³ Some other androgynous societies followed this one; such were the orders of the *Axe (Coignée)*, of the *Hundred (Centaine)*, of *Fidelity (Fidélié)*, of which the forms were more like those of ordinary Freemasonry.”

Of course, such societies were in no sense Masonic, but they led the way to the establishment of the Lodges of Adoption and their recognition by the Grand Orient of France: and I translate again from Clavel on the subject (*Introduction*, p. 33):—

“The Masonic Law rigorously excludes females from participation in its mysteries. However, the French have compromised with this law. By the side of true masonry, they have created a conventional masonry, specially dedicated to women, who perform all the functions and do not disdain to admit men in their assemblies. It is what is called *masonry of adoption*. This, like the other, has its trials, its degrees, its secrets, its signs. But these are the pretexts for their meetings; the object is the banquet, by which they are always accompanied, and the ball, which is inseparable from them

¹ At this time in France many of the Lodges were presided over by Masters who were appointed for life on the constitution of the Lodge, which they practically owned.

² Briquet—a piece of steel for striking fire from a flint.

³ For a full account of the *Fendeurs* by our I.P.M., see vol. xxii. of *A.Q.C.*

“ The hall in which the banquet is held is divided into four *climes* (*climats*). The east is called *Asia* ; the west *Europe* ; the south *Africa* ; the north *America*. The table is like a horse-shoe. All is arranged there as at men’s banquets. The president has the title of *grand-mistress* ; she is assisted by a grand-master, and sits in the clime of Asia. The *sister-inspectress*, assisted by the brother inspector, and the *sister-treasurer* (*sœur d’apositaire*), supported by the brother-treasurer, occupy the two extremities of the horse-shoe, the former in the region of America, the other in the African region.

“ The lodges of adoption have also a special language. In it the temple is called *Eden*, the doors, *barriers* ; the minutes (*procès-verbal*) *ladder*. A glass is called *lamp* ; wine *red oil* ; water *white oil* ; the bottles and decanters *pitchers*. *To trim the lamp* is to pour some wine into one’s glass ; *to blow out the lamp* is to drink ; *to exalt by five*, or *to do one’s duty by five*, is to perform the manual tactics.

“ The *order* consists in placing the two hands on the breast, the right on the left with the two thumbs joined and forming the triangle. The cry is *Eva* ! repeated five times.¹

“ Their toasts are drunk almost in the same manner as in lodges of men. The grand-mistress uses her gavel in the same way to call the attention of the meeting. The announcements are transmitted also by means of the officers and the *officières* who occupy the place of the wardens. The lamps are trimmed and placed in a line ; and when all is suitably arranged, the grand-mistress expresses herself as follows : ‘ Brothers and Sisters, the health that I propose to you is that of In honour of a health that is so dear to us, let us blow out our lamps by five. The right hand to the lamp ! Up with the lamp ! Blow out the lamp ! Lamp in front ! Put down the lamp ! One, two, three, four—five ! ’ The grand-mistress and all those present carry their lamps four times to the heart, and at the fifth time put them down together with a crash on the table. Then they exalt by five, that is to say they clap their hands five times uttering each time the cry *Eva* ! ”

And elsewhere (*p. 112*) he says “ Masonry of adoption consists of four degrees, called *apprenticeship* (*apprentissage*), *journeymanship* (*compagnonnage*), *mastership* (*maîtrise*), and *perfect mastership* (*maîtrise parfaite*), and the emblems of the degrees are borrowed from the Bible, and commemorate successively the first sin, the flood, the confusion of the tower of Babel, etc.

“ Once definitely agreed upon, the rites of adoption spread from France into most of the other countries of Europe and even into America. The Masons welcomed them everywhere with eagerness, as an honest means of enabling their wives and daughters to share the pleasures which they tasted at their mysterious feasts.”

He then proceeds to describe many noteworthy meetings of these Lodges of Adoption in Paris and elsewhere, for which I would refer those interested in the subject to the book itself, for I am anxious to pass on to the subject of the sub-title of my paper,

¹ Ragon (*Manuel Complet de la Maçonnerie d’Adoption*, p. 37). gives a song which was sung in the Adoptive Lodges beginning

“ We are told of England
That their whole vocabulary
Consists of goddam,
But in Masonry
One word has more magic
This word, who would not love it !
Eva-Eva-Eva-Eva.”

THE ORDER OF THE MOPSES,

the account of which I translate from a French book, entitled "L'Ordre des Francs-Maçons trahi, et le secret des Mopses révélé." The book was originally published at Amsterdam in 1745, and several editions of it were issued,¹ the one which I have followed being dated 1763.²

THE SECRET OF THE MOPSES REVEALED.

(Amsterdam 1763.)

"Although the Order of the Mopses may not be either so ancient, or so widely spread by far as that of the Freemasons, it does not, however, fail of being considerable and of making plenty of stir in the world. Having hardly left the cradle, it is seen already to be extending beyond the country of its birth; and if we must judge of its future progress by that which it has made in so short a time, it will not be long in establishing itself in all parts of Europe.

"This Order owes its origin to a conscientious scruple. Clement XII. having excommunicated the Freemasons, in 1736³ several German Catholics, frightened by the Papal Bull, abandoned the plan of entering their Society. But not being able to resign themselves to the loss of the pleasures which they had hoped to find in it, they formed the project of establishing another one, which, without exposing them to the censure of the Vatican, might procure for them the same amusements as the first. It must also be admitted that in that last respect they much improved upon their model, as I shall presently show. They found a Protector in the person of one of the most august Sovereigns of the Germanic Body, and took for Grand Master one of the most powerful Lords of Germany. It can be said that the choice of their members answers perfectly to that which they made of these two illustrious Chiefs, if we may judge of it by one of their Lodges, in which I happened to be at Frankfort, which was composed of persons of the highest distinction.

"In imitation of the Freemasons, they framed some Statutes, invented a Word and some Signs for mutual recognition, established some Ceremonies for the Banquet and for the Receptions, and appointed some Officers. That done, they set about taking a Symbol, and giving themselves a name; and as Fidelity and Love, which they vowed, made the essential part of their Society, they took the Dog for emblem, and called themselves 'Mops,' which in German signifies a Pug-dog.⁴ Their Founder apparently had some predilection for this kind of dog; otherwise it would have been at least as natural to choose the Poodle, which of all the canine race is reckoned the most faithful. I shall detail their Rules and Ceremonies as the occasion offers itself to speak of them: this will cost me less than a methodical order and perhaps will please more.

¹ Kloss, *Bibliographie der Freimaurerei*, No. 1860.

² I made the following translation some three or four years ago for my own amusement, and in complete ignorance of the fact that a former member of the Lodge, now deceased, Bro. H. J. Whympier, P. Dep. Dis. G. M., Punjab, had made a translation of the 1745 edition, which was printed for private circulation about 1890. I have since compared my version with his, and am pleased to find that they are in agreement on most points.

³ But the Bull was issued in 1738. See the *Encyclical De Secta Massonum* of 1884, p. 7; and Sept. 22, 1738, is given in *Acta Latomorum* as the date of the foundation of the Mopses at Vienna.

⁴ I have considered it more correct to render *Mops* by *Pug-dog* than by *Mastiff*, as is given as the meaning by some writers; not only do the best German dictionaries translate the word thus, but the animal whom the initiate is saluting in the plate given in the book, and reproduced to accompany this paper, is undoubtedly a Pug-dog, not a Mastiff.

“ All the members ought to be Roman Catholics, without doubt to avoid giving offence to the Court of Rome ; but they are extremely lax on this point, which however they promise to observe. They have believed apparently that to protect themselves from Excommunication, it would be enough not to exact an Oath ; because it is principally by that that the Freemasons have drawn the lightning on their heads. The Mopses have profited by this example ; they content themselves with making a Candidate promise on his word of honour that he will not reveal the Secrets of the Society.

“ Another reason of policy has led them to reject yet another of the fundamental articles of Masonry ; it is that of the exclusion of Women. One knows the outcry with which they have filled all Europe against the Freemasons. The Mopses are afraid with reason of bringing on themselves such formidable enemies. The interest of their pleasures is joined to that of their reputation : they have understood that the delights which they expected to taste in their Assemblies would be always insipid, if they did not share them with this enchanting Sex. They have even admitted them to all the Dignities, except that of Grand Master, whose post is for life : so that in each Lodge there are two ‘ Masters of the Lodge ’ or ‘ Grand Mopses,’ of whom one is a man and the other a woman ; and so of all the other Officers, who are the Wardens, the Orators, the Secretaries, and the Treasurers. (They change their Officers every six months, from the Grand Mopse to those of the lowest rank, and they always elect a man and a woman for each post. The election must be unanimous. All who have been invested with any post keep its title, though they no longer exercise it). The Lodge is ruled for six months by a man and for six months by a woman ; and when a woman or a girl is received it is always the Lady Grand Mopse, the Lady Warden and the other female Officers who perform the functions of the Reception. Here follow the Ceremonies which they observe in it.

“ The Candidate applies to one of the Members, who proposes him in full Assembly, stating his name, his rank and his character. The question is put to the vote ; and if one vote only is wanting, he is excluded : for unanimity is absolutely required. But the Opposer must state the reasons of his refusal, and it is for the Proposer to reply to him. If they are unable to agree, either for admission or for exclusion, the Grand Master imposes silence on them, and orders the two Wardens to examine the case, and to make their report on it to the assembly, which finally decides.

“ On the day fixed for the Reception the Grand Master is careful to send word to all the Members of the Lodge by a scaled notice, which is taken to them by the Beadle (*Bedeau*), whom they call a serving Brother.

“ The Summonses for the ordinary Assemblies, where the only question is of amusing themselves, are conceived in these terms : *We, by the unanimous election of the noble Brethren, Grand Master of the Society of the Mopses, order . . . very worthy Member of the said Society, to appear to-day at the Lodge, at the usual hour of the evening, under the penalties established by our Constitutions.* And on Reception days there is added at the bottom : *There will be Reception.* Every one hastens to obey this order ; and unless for sickness, or some business of the utmost consequence, there will be no one who excuses himself. The sickness must even be considerable ; and for the business. I have seen some very important ones neglected, for the pleasure of finding themselves together. This will not be surprising when one shall have seen what occurs in their Assemblies,

“ As soon as the hour strikes, the Grand Master orders the Wardens to see if any Brother is missing, and fines those who are not present: this fine increases from one quarter of an hour to another during the three hours that the Lodge is open. The fault which condemns them is called *Negligence*: so the *Negligent* one who comes, for instance, three quarters of an hour late, pays *three parts of Negligence*. The survey made, the Grand Master draws his sword, and thus gives notice that the Lodge is commencing. He puts some questions to the Wardens, with the Catechism which I will give hereafter: after which he sends one of the Brothers to warn the New Member to present himself. It must be observed that while the survey I have mentioned is being made, and while part of the Catechism is being repeated, the New Member is in another room with one of the Mopses, who examines him on his vocation, explains to him the Statutes and the Obligations of the Order, and tells him to prepare himself for something serious, and surprising. He is kept in similar talk until the arrival of the Brother who comes to fetch him. This one demands of him: *If he is fully resolved to enter the Society*. He answers *Yes*: on which he is hoodwinked, after his permission has been asked, and he is led to the door of the Lodge.

“ Before going further, I must not forget to explain that the Ceremonies of the Reception, as I have described them, are those which are most commonly practised. I know that there are some Lodges in which the Ceremonies are different in some particulars, and I will not neglect to notice them in passing, so that the Mopses received in France, in England, or in Holland, may not accuse me of imposture, inaccuracy or omission. The Reception which I give here, is entirely according to what I have seen practised at Frankfort in the presence of the Grand Master, whom one must suppose better instructed and more attentive to have all the same formalities observed, than those who are removed from the fountain head. Let us resume our Candidate at the door of the Lodge where we have left him.

“ When he is all ready, his Guide abandons him, and advances to get the door opened. Some pretend that he strikes with his hand, others with his foot: but they are wrong: a good Mopse never forgets the name that he bears. He is content to scratch, as do dogs; this is done three times; and as they do not open to him he begins again to scratch harder than before, and with all his might, and takes to howling like a real pug dog. At length they open to him, and he goes in. Immediately there comes out of the Lodge a Brother whom they call the *Trusty*: he puts into the hands of the New Member, not a sword, as do the Freemasons, but a Chain, emblem of the dog's servitude with respect to man: he fastens to his neck a leather collar, takes him by the right hand, and having led him into the Lodge, makes him go nine times round a chalked space of which I will speak presently, and round which the Brothers are standing. Let us not forget to say that the door is guarded by the two last received Mopses sword in hand to ward off all who do not belong to the Order.

“ While the future Mopse is thus being led round, the others have handy a stick, a sword, a chain, or something similar, with which they make a horrible noise. This music serves as accompaniment to I know not how many discordant voices, which cry in a lugubrious tone: *Memento mori, memento mori*, that is to say, *Reflect that you must die*. All this is done to frighten the poor Novice, and put his resolution to the test: and if it is true that he must not have great courage to be seriously frightened at this din, it is no less true that he must be entirely insensible not to feel at least some emotion. One may easily judge that it is the women, who generally show most weakness. I have seen one of them, in the same Lodge at Frankfort, who was seized with such serious

trembling, that they were obliged to carry her in their arms; and the Mopses were such scrupulous observers of their Rules, that they would not unbind her eyes, until she was outside the Lodge. But it must be admitted that there are many Men who show themselves Women on this occasion: some are seen whose knees tremble so much, that they can hardly support themselves; others sweat in great drops: some even fall fainting in the arms of their Conductor. All this forms a ravishing spectacle for the Assembly: the cries become less lugubrious and are mingled with great bursts of laughter; the gravity even of the Grand Master is upset.

“The last round finished, the Candidate finds himself face to face with the Grand Master, who, in an authoritative tone, demands of the first Warden, *the meaning of the noise that he has just heard.* The Warden replies: *It is because a dog which is not a Mopse has entered here, and the Mopses wish to bite him.*

“The G.M.: *Ask him what he wants.*

Warden: *He wants to become a Mopse.*

G.M.: *How can this change be made?*

W.: *By his joining us.*

G.M.: *Is he fully resolved on it?*

W.: *Yes, Grand Mopse.*

G.M.: *Demand of him if he will be obedient to all the Statutes of the Society.*

W.: *Yes, Grand Mopse.*

G.M.: *Is it curiosity that brings him to enter here?*

W.: *No, Grand Mopse.*

G.M.: *Is it some prospect of advantage?*

W.: *No, Grand Mopse.*

G.M.: *What then is his motive?*

W.: *The advantage of joining a body, the members of which are extremely estimable.*

G.M.: *Ask him if he fears the Devil.*

“The Warden repeats the question to the Candidate, who replies *Yes* or *No*, as seems good to him, it does not matter. The Master speaks again and says to the Warden: *See if he has what he must have to become a Mopse.* Then the Warden tells the Candidate to put out his tongue as far as possible. If he refuses, he is conducted out of the Lodge and is not received. If he obeys, the Warden takes his tongue with his fingers, and examines it on all sides, almost as if he wished to examine the tongue of a pig. During this examination, two Brothers approach, and pretending to whisper so as not to be heard, one says to the other: *It is too hot, it is too hot, let it cool a little.* He answers: *It is all right as it is; believe me it is not too hot; it must be able to make the mark.* The unfortunate Novice, who has not lost a word of this dialogue, shudders with horror at these last words. I have seen some who, uttering a cry of fright, leap hastily back, and raise their hands to their mouths, as if really touched with a hot iron. I believe also that there are few who would have enough firmness to resolve to carry on the Ceremony to the end, if the new bursts of laughter and the jokes with which they are overwhelmed did not make them understand that they had only been brought there to be made to play the chief rôle in a most comical farce.

“When they are seen to be a little reassured, the Warden says to the Master: *Grand Mopse, he has all that he must have to be a Mopse. I am glad of it,* replies the Grand Master, *but ask him once more if his resolution is quite firm, and if he feels himself proof against everything.* The Warden replies: *Yes, Grand Mopse.*

G.M. : *Ask him if he is prepared to strip himself of the advantages of fortune in order to enrich the Society.*

W. : *When he sees a Brother in need he will take a lively pleasure in assisting him.*

G.M. : *Ask him if his obedience will be prompt, blind, and without the least contradiction.*

W. : *Yes, Grand Mopse.*

G.M. : *Ask him if he is willing to kiss the Brothers.*

W. : *Yes, Grand Mopse.*

G.M. : *Ask him if he is willing to kiss*

"I pause here to remind the Reader that it is not I who speak, but the Grand Master of an illustrious Order, or at the very least the Master of a Lodge, and that I am not permitted to change any of the established terms. The Grand Master continues then thus : *Demand of him if he is willing to kiss the rump of the Mopse, or that of the Grand Master.* It is pretended that in some Lodges he adds *or that of the Devil*; but I am not willing to believe this at all. A movement of indignation, which the Candidate rarely fails to make at this moment, obliges the Warden to beg him with all politeness and all possible earnestness to choose one or the other. This makes the most original dispute imaginable between them. The candidate complains with sharpness that the fun is pushed too far, and declares that he does not pretend to have come there to serve as a jest for the company. The Warden, after having uselessly spent his eloquence, proceeds to take a pug dog of wax, of cloth, or of some other like material, which has its tail curled up, as all the dogs of that kind carry it, he applies it to the mouth of the Candidate, and thus makes him kiss it by force. The Pug-dog destined to receive this respectful homage is always placed on the table of the Master of the Lodge as a Symbol of the Society; and it is there that the Warden proceeds to take it. There are also placed on the same table a sword and a toilet glass, of which I will explain the use in a moment.

"This grand affair ended, the Master says to the Warden : *Bring me the Candidate.* At once the Warden takes away from him the chain which had been put on his hands, attaches it to his collar, and thus draws him to the table behind which the Grand Master is seated. The latter then takes the hand of the Candidate and makes him put it on the sword if it is a man, and on the toilet glass if it is a woman; after which he says to him : *Repeat word for word what I am going to say. I promise to this illustrious Assembly, and to all the Society of the Mopses, to observe exactly their Laws and their Statutes, and never to reveal, either by word, or by sign, or by writing, their Secrets and their Mysteries. I pledge myself on my honour to keep the promise which I have just made; so that if I violate it, I consent to be deemed a dishonest man (or woman), to be pointed at in the Companies, and to be unable ever to lay claim to the heart of any Lady (to be reckoned neither beautiful, nor witty, nor worthy to be loved by any Man, and to renounce all the charms that Women draw from their toilet glass.)'*

"After this promise the Grand Master demands of the Candidate. *if he wishes to see the light*, and the latter having replied *yes*, the Warden takes off his hoodwink. There are some Lodges in which a trapdoor is contrived before the Master's table, which rises and falls gradually by means of some machinery. The Candidate is placed on this trapdoor, he is raised to a certain height without his perceiving it, and it is in this situation that his eyes are unbound, But this is not the usual custom. What is always done, at the moment when the use of his eyes is restored to a new Mopse, is to place themselves in a circle round him: the men present to his face the point of their swords, and hold a Mopse of cloth in the other hand; and the Women have in their hands

an article of their toilet and a Mopse also under the arm. The Grand Master then makes the Candidate pass to his right and says to him : *That all the Ceremonies which they have just gone through are only some preliminaries established to serve as introduction into the Society, and that he is now going to teach him the Signs and the Word which distinguish the Mopses.*

“ The *First Sign* is made by pressing with force the middle finger on the tip of the nose, the two other fingers on the two corners of the mouth, the thumb on the chin, the little finger extended and spread out, and by making the tip of the tongue come out by the right side of the mouth. Nothing can be imagined more comic than an Assembly of men and women who are exercising themselves in making this Sign. Imagine the contrast there must be between a dozen Coquettes, puzzled to find some grace in an attitude well suited to disfigure their features, and as many men who are endeavouring to make themselves as hideous as possible. I know, however, one Lady of the Society, who has told me in confidence that they have formed among them a Council of the Toilet, in which they deliberate very seriously on the means of mitigating this uncouth sign : that they have even established a Prize for her who shall succeed best, and that they do not despair of rendering this Sign as pleasing as up to the present it has appeared ridiculous.

“ I have described it in the way in which it is done in the best regulated Lodges. There are some who pretend that it is not the thumb, but the little finger, that must be placed on the chin. Some make the tongue appear by the left side of the mouth ; others put it out alternately on both sides. Lastly there are found some who divide the Sign in two, and who make of it two distinct Signs, of which one consists in the position of the fingers, and the other in the action of putting out the tongue.

“ The *Second Sign* is to put the right hand all open on the region of the heart, but without making the square as the Freemasons do.

“ However, there is an essential difference between the two Signs. The first is the distinctive mark of the Society, whereas the other is only a mere ceremony, and a simple custom which has established itself by degrees ; so that a Mopse who would never make use of the second, would not fail of recognition as a Brother, provided he had performed the first well.

“ As for the *Word*, opinions are divided : some maintain that there is one, and others assert that there is not. It is not my business to decide so important a question, especially as all the Lodges in which I have been, and even that at Frankfort, agree that the matter is doubtful. Those who take the affirmative view say that the word is *Mur* ; it is pronounced *Mour*, German fashion ; but it is not *spelt*, as among the Free Masons.

“ After the explanation of the Signs and Word, the Grand Master orders the new Member to repeat them with some Brother or Sister ; after which he makes him embrace all the Assembly, whom he takes care to warn beforehand in a loud voice to place themselves in a circle for this ceremony. The newly received member kisses the men on whatever part of the face he pleases ; but he is only allowed to kiss the women on the cheek. He then places himself where it seems good to him, The Orator then begins to speak, after having received the order to do so from the Grand Master ; and in a studied discourse, which ought not to last more than a quarter of an hour, he expounds to him the Duties and Rules of the Society, and explains to him the figures that are chalked on the floor ; he informs him that all the Laws of the Mopses have for their end only Fidelity, Faith, Discretion, Constancy, Tenderness, Sweetness, Humanity ; in a word, all the qualities which form the basis of Love and Friendship, and those which

form what is called Sociability. Moreover he takes occasion to extol the good qualities of the Mopse or of the Pug-dog: he insists principally on those which render him lovable, and concludes by showing that if instinct alone is capable of producing such things in a Dog, reason ought to make infinitely more of them in Man.

“Here the eloquent address ends. It is followed by an explanation of the figures on the floor, of which the design is as follows. In a large space in the middle of the hall are traced one over the other a Circle and a Square, of the same size, as far as the slight resemblance of the two figures allows: the plate that I have had engraved will better enable you to understand the thing than I can explain it. A candle is placed at each corner of the Square, and the four cardinal points are marked on it. At the centre of the Circle a Pugdog is drawn, with its head turned to the East: on its right a Column which denotes Fidelity: and on its left another Column which signifies Friendship: the first has for its base Sincerity, and the other Constancy. Below the Mopse, on going towards the East, is seen a Door which leads to the Palace of Love: the Fireplace of this Palace is called *Eternity*. The Pavement on which the two Columns are placed is sprinkled with hearts, the most part tied together by the Bond or String of *Pleasure*, which originates in the Vase of *Reason*. The rest of the space is filled with Symbols of *Friendship*: which one is free to vary as one wishes. It can be seen in the engraved plan how the Master of the Lodge, the Candidate and the other Mopses are placed: I have said enough to make it understood what the Lodge is.

“As soon as the Orator has finished giving the explanation of it to the Candidate, the floor is washed, and this occasions me to make a remark, like that which I have made on the Freemasons’ Lodges. It is that it is absolutely necessary that the figures be chalked. Those who have them painted on a cloth, to stretch it on the Floor on Reception days, offend against the Rules of the Institution. When no more traces of the Lodge remain, the Beadle, accompanied by other Serving Brothers, brings a table, and lays the cloth in the Reception chamber itself, if there is not a more convenient place. They place themselves at table, the Master in the chief place, the Strangers of each sex at his right, the Officers of each sex at his left, and the Wardens facing him. That is all the order they observe: for otherwise, each places himself as seems good to him, except only that they try to place a Man and a Woman alternately, as far as the number and the sex of the guests permit.

“The Mopses are too good judges of pleasure not to know that those of the table are nothing much when liberty does not reign there: so they take it entirely. They have known better than to submit themselves, during their repast, to formal ceremonies which, though they serve sometimes to arouse gaiety, never fail to extinguish it when they are too numerous, or when they recur too often. The Mopses have but one; yet they only observe it at long intervals, that is to say, when the Grand Mopse gives a toast: for otherwise each drinks when thirsty. The Grand Master and the Warden of the day have a whistle before them on the table, to compel silence, when there is anything to communicate to the Assembly. When the Master of the Lodge wishes to give a toast, he blows the whistle, the Warden answers him, and every one listens. The Master then says: *Pour, Mopses*, and the Warden echoes him. The Master continues, *Have you poured, Mopse?* The Warden repeats it. When everyone has taken some wine, the Master rises, all the Brothers and Sisters do likewise; he takes his glass, and says: *Wardens, Visitors, Officers, Newly Received Members, Brothers, and Sisters Mopses, the first toast that we shall drink will be that of . . .* (They usually commence with the Sovereign of the Country in which they are). Each then takes his glass in

the same way as the Grand Mopse has taken his, that is to say, with the thumb and first finger the stem is held, and with the little finger the foot of the glass is clasped, with the two other fingers extended horizontally. They then raise the wine to their lips, taste it, and then finish drinking: then they turn their glasses upside down in a little plate prepared for this purpose, and retake their place at table.

“An Assembly of Men and Women, composed of the most brilliant young people, or of persons at least who are still in the age of pleasures; a delicate repast, some exquisite wines, the gaiety, the cordiality, the familiarity also, which reign among the guests, and besides the duty that is imposed on them of lending themselves to all that can contribute to the common pleasure; here is matter on which the Reader can give vent to his imagination, to form an idea of what passes at these feasts. Decency is, however, preserved at them: they make love there, but it is usually only with the eyes; a more express declaration, made before the whole table, would pass for indiscretion and for rudeness, and they do not lack occasions, in the same place, of explaining themselves more clearly and without constraint.

“I leave the Reader to draw a parallel between this Society and that of the Freemasons. The latter have against them the Proscription of the Court of Rome and that of several Sovereigns, justly scandalised by the Oath which they administer to their Members, and perhaps by some Ceremonies a little profane. The Mopses have nothing such against them: but do they not a little abuse what they call Sociability?

“I had already given this to the printer, when I remembered a considerable omission. I have forgotten to mention that except the Serving Brothers there are no different degrees among the Mopses. It is their Offices alone that distinguish them: one does not see among them Apprentices, or Companions, or Masters, and consequently also they have only one Ceremony for their Receptions.

“Very nearly, also, have I omitted their Catechism, which contains scarcely anything else than some Questions on the Ceremonies of their Entrance; but I have promised to give part of it, and I must keep my word. Here it is, then, but extremely abridged, because in all the places where I would have to repeat myself, I am content to refer to what has already been said.

Question. Are you a Mopse?

Answer. I was not, thirty years ago.

Q. What were you then, thirty years ago?

A. I was a dog, but not a domestic dog.

Q. When did you become domestic?

A. When my Conductor began to scratch and bark at the door.

Q. When you had entered into the Society, what was done to you?

A. A chain was put on my hands and a collar on my neck.

Here several questions are put which refer to the formalities of the Reception.

Q. What pleased you most in the Lodge?

A. The floor.

Q. What does it represent?

See the description of the Lodge.

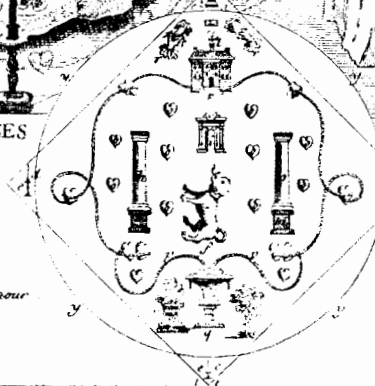
Q. What does the Square signify?

A. The firm foundation of the Society.



PLAN DE LA LOGE DES MOPSES

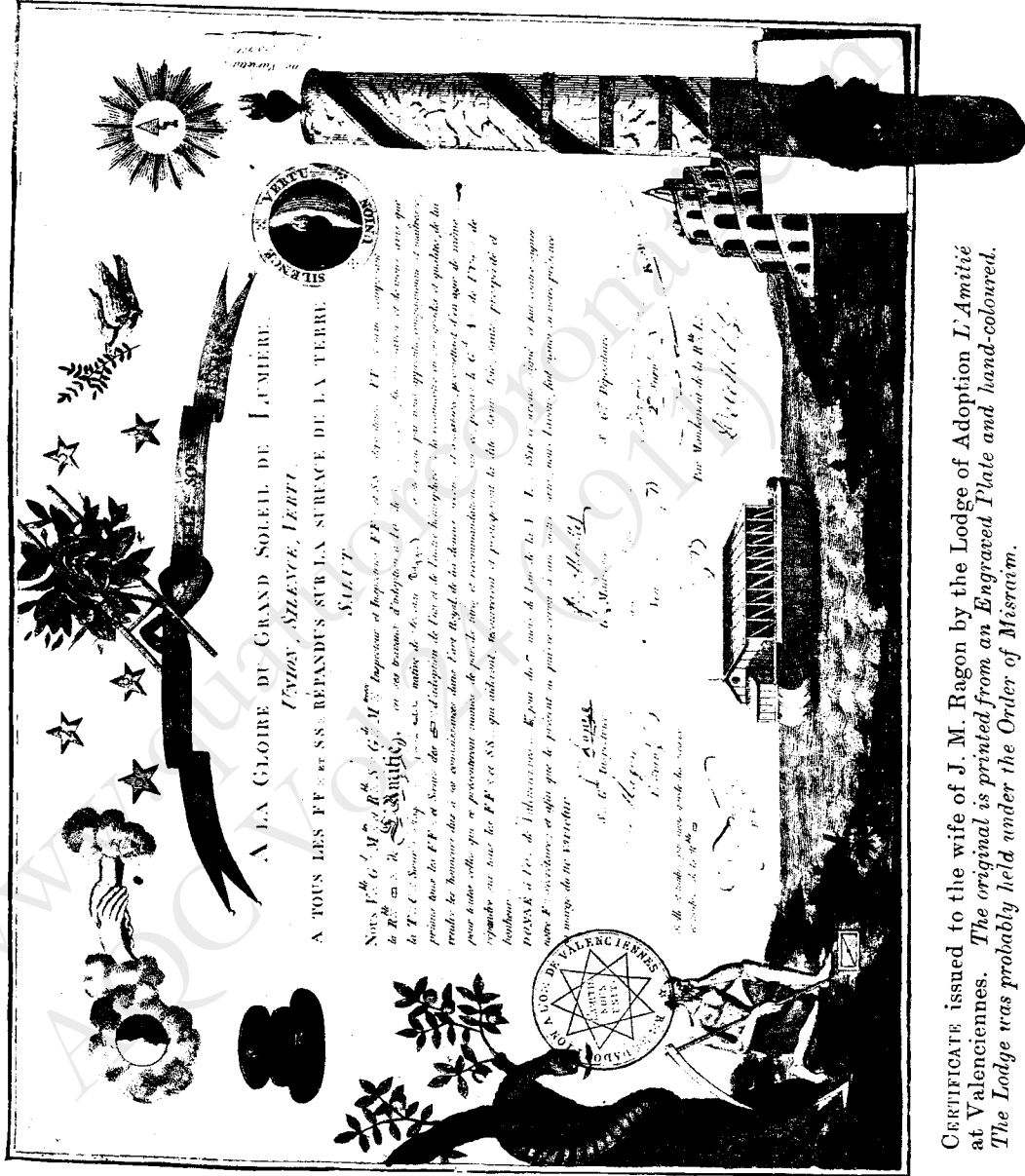
- a. Orient
- b. Midi
- c. Occident
- d. Septentrion
- cccz. Les quatre Lumieres
- f. Mopse ou Dogue.
- g. Foyelle
- h. Amule
- i. Porte qui conduit au Palais de L'Amour
- k. Palais de L'Amour
- l. Cheminee de l'Eternite
- m. Sincerite
- n. Constance
- o. o. o. Geese, semes



POUR LA RECEPTION DES FEMMES.

- pp. Position du planis qui se trouve sur la face de la Raizon
- q. Face de la Raizon
- r. Diverses symboles et l'ordre des Mopse de la Loge au grand Mopse assis devant la Table.
- t. t. Surveillans
- n. Brangiers et Brangieres
- x. Officiers et Officieres
- vvvv. Freres et Sœurs, places indifferemment.
- x. Traps que l'on pratique dans quelques Loges et sur laquelle on place le Kécipi endans pour l'élever en l'air, tandis qu'il a les yeux bandés.

Reduced from the Engraving in the Q.C. collection.



CERTIFICATE issued to the wife of J. M. Ragon by the Lodge of Adoption L'Amitié at Valenciennes. The original is printed from an Engraved Plate and hand-coloured. The Lodge was probably held under the Order of Miserrim.

Q. What does the Circle signify ?

A. As all the radii of a Circle start from the same centre, it must be in the same way that all the actions of a Mopse start from one and the same principle, which is Love ; *or a good answer is* : The Circle marks the perpetuity of the Lodge.

The explanation of the other Figures is found in the description that I have given of them.

Q. Whence blows the wind ?

A. From the East.

Q. What time is it ?

A. It is high time.

Q. How do Mopses walk ?

A. They are dragged by the chain from West to East.

Q. How do they drink ?

See the Ceremonies of the Table.

THE END."

Such is the account of the Mopses and their Ceremonies as given in the book which I have translated, and it only remains to add that according to Clavel (*p. 154*) the Society spread through the whole of Germany, the Netherlands, Austrian Flanders, and even France ; but in the last country it had but a short duration and was replaced by the Adoptive Lodges.

Nothing precisely like the Lodges of Adoption has ever been introduced among English-speaking Masons, though in America two or three androgynous degrees have been worked at different times, such as the "Mason's Wife," conferred on Master Masons, their wives, unmarried daughters and sisters, and their widowed mothers ; and the "Good Samaritan," of which the privileges are confined to Royal Arch Masons and their wives : and some degrees conferred upon females only have also been introduced into that country, such as the "Heroine of Jericho," which is given to the wives and daughters of Royal Arch Masons only ; but the only one that seems to have really caught on is the "Order of the Eastern Star," introduced by Bro. Rob. Morris in 1855,¹ and consisting of five degrees :—

1. Jephthah's Daughter, illustrating respect for a vow.
2. Ruth, illustrating devotion to religious principles.
3. Esther, illustrating fidelity to kindred and friends.
4. Martha, illustrating undeviating faith in the hour of trial.
5. Electa,² illustrating patience and submission under wrongs.

Of course none of the Societies to which I have referred are in any sense Masonic, and I feel that perhaps an apology is due to such an audience as this for inflicting such a paper upon them, but my object was rather to amuse than to instruct, and I shall be quite content if I have in any way succeeded in that object.

¹ Mackey's *Encyclopædia s.v. Adoptive Masonry, American.*

² I observe a tendency among many writers (or among their printers) to call this last degree "Electra," but that is incorrect. By "Electa" is meant the lady, whose real name is unknown, to whom the 2nd Epistle of St. John is addressed, and who, according to tradition, "joyfully rendered up home, husband, children, good name, and life, that she might testify to her Christian love by a martyr's death."

Bro. J. P. SIMPSON said:—I move with pleasure a vote of thanks to Bro. Hawkins. His paper is, I think, of a class on which criticism and comment are difficult to make. There is, however, one point on which I should like to say just a few words. Bro. Hawkins has mentioned that in this paper he wished to amuse rather than to instruct us. I should be inclined to reverse this, for to me it has caused more a feeling of sadness and indignation—sadness that such folly should ever have existed in human nature, and indignation that the lofty principles of Freemasonry should have been so caricatured by such vulgar imitations. Fortunately, societies such as the Mopses, contain, in themselves, the germs of decay and dissolution. They are based, or rather debased on ridiculous imitation and a selfish enjoyment of the moment. Neither their own members nor the outside world are benefited one whit by their existence, and as they pass away into oblivion, one may well say, let them remain there. But unfortunately at the present time there are imitations of the Mopses, even in our own country; true, they are not so vulgar, but that does not make them less pernicious; and I hope Bro. Hawkins in bringing this account before us has instructed us, and that it may be a warning for Freemasons in regard to the societies of which I have just spoken.

I should be the last person, brethren, to refuse to accord my support to a Lodge which desired to entertain the lady friends of its members; but the reading of this old history has seemed to me something of a prophecy and something also of a warning. Ladies' dances, ladies' banquets, ladies' nights, if given in conjunction with Freemasonry, with the display of masonic clothing, and the depletion of Masonic funds, are not, in my humble opinion, compatible with the traditions of the Craft. Our Lodges are drifting unconsciously towards the edge of that precipice over which French Masonry fell. At our initiation, caution was learnt by all of us; let us then be cautious in this matter.

Bro. SOXENURST said:—By way of illustration to Bro. Hawkins's paper, I have placed on the table a large engraving showing the ceremony of admission to the order of *Mopses*, and a certificate granted to the wife of the well-known Masonic writer, J. M. Ragon, in the Lodge L'Amitié, a Lodge of Adoption at Valenciennes. The former is from the Lodge collection, and is somewhat rare in the large form, though of course it was reproduced in small in the various editions of the French work which Bro. Hawkins has translated.

The certificate is my own. I acquired it with a great quantity of Ragon's MSS., and, when eventually I can find time to arrange the latter, they will all be turned over by me into the same depository.

With regard to the general question of Adoptive Masonry, I think we may take it as quite certain that none of the many Continental Orders to which women were admitted had anything whatever to do with Masonry as we know it. It is true that the Adoptive Lodges worked under authority of regular Craft Lodges, and when ceremonies were performed it was essential that the Master of the Craft Lodge should be present. Beyond this, the connection ceased absolutely. There was not even a pretence that Masonic secrets were communicated to the women, but it is fair to say that the ceremonies so far as they are outlined by Ragon in his *Manuel Complet d'Adoption, ou Maçonnerie des Dames*, were almost entirely drawn from Biblical narrative. In

addition to the Lodges of Adoption there were also Chapters of Adoption, which worked degrees known as *Maîtresse Parfaite*, *Élue Écossaise*, *Sublime Écossaise*, *Chevalière de la Colombe*, *Rose Croix* or *Chevalière de la Bierfaisance*, and *Princesse de la Couronne*, making ten in all. The number 5 and its multiples seem to be introduced in all these degrees.

It is evident that the Orders of Misraim and Memphis similarly organised Lodges of Adoption. In a paper written by Bro. J. T. Thorp for the Lodge of Research (*Masonic Papers* II., 1902) certificates of Lodges of Adoption under these Orders were reproduced. That under the Order of Misraim dated 10th June, 1821, is of exactly the same design as the Ragon certificate, but the wording appears to be all written by hand, while in the Certificate now exhibited the entire plate is engraved.

Bro. W. B. HEXTALL writes:—

The basal observance so prominent in the Reception ceremony of the Mopses is indicated with sufficient clearness in William Hogarth's print, "The Mystery of Masonry brought to Light by y^e Gormogons," reproduced in *A.Q.C.*, viii., opposite page 139, and even more plainly in the doggerel lines underneath. Bro. R. F. Gould attributes this undated engraving to 1730, or earlier. (*Ibid*, 140.)

I believe no English translation of Clavel's *Histoire Pittoresque* has been published, and it may be convenient to give a reference to "Sketch of the History of the 'Loges d'Adoption,'" in *Freemasons' Quarterly Review*, 1836, 45-48; "A glance at Adoptive Masonry," *ibid*, 442-7; "Adoption System," *ibid*, 1843, 248; "Lady Masonry, or Masonry of Adoption," *Freemasons' Magazine*, 1857, 613-18. A perusal of the information there to be found must cause us to applaud the action of our Grand Lodge in lately issuing two circulars condemning recent developments in that direction, and enjoining precautions which all loyal brethren will not fail to see are faithfully observed.

I am in full agreement with Bro. Simpson on the subject of entertainments arranged for the inclusion of those who cannot be, or are not, of the Craft. In the view of many brethren it is not desirable for such to emanate from, or be ostensibly identified with, a Lodge considered as a Masonic body: and when undertaken by individual members they should be effectively guarded against possibility of infraction of Masonic law or order. *Via trita, via tuta.*

Count GORLET D'ALVIELLA writes:—

Bro. Hawkins has given us a lively account of the Mopses, with a few additional remarks on Adoptive Masonry. Stress ought to be laid on the distinction between the three forms of female or androgynous Masonry: 1° The pseudo-masonic Orders, like the Mopses and other fanciful organizations of the same stamp, which, in their Rituals as well as in their connections, remained absolutely outside the pale of the Royal Art; 2° The Adoptive Masonry, formally authorised by some regular Masonic Jurisdiction, but working a ritual entirely different from our own; 3° The mixed Masonry (*Maçonnerie mixte*), viz., spurious Lodges, composed of men and women who claim to possess and use our Rituals, Symbols, and Forms, but necessarily remain for us irregular and clandestine.

Bro. Hawkins reminds us that the first Lodges of Adoption were sanctioned in 1774 by the Grand Orient of France. One of their characteristics is that they were not allowed to initiate men, and they could only admit male visitors who were regular Masons. Even in face of these restrictions abuses sometimes crept in; for instance, in 1779 the Adoptive Lodge attached to the *Neuf Sœurs* of Voltairian fame, had to be suspended by the Grand Orient on account of the uproar created by the complaint of a young female Initiate, daughter of a Fermier Général, who had been left too long in the "cabinet des réflexions" closeted with a young and perhaps too gallant Brother, the Abbé Cordier de Saint-Firmin.

From France the Adoptive Lodges spread on the continent. As early as 1774, we find in Holland, at Nimeguen, a Lodge of Adoption under the joint presidency of the Princess of Orange and the Prince of Waldeck. In Belgium, then under Austrian sway, several such Lodges were successively opened; they had a Grand Mistress, who was the wife of the Marquis de Gages, then Grand Master of the English Provincial Grand Lodge of the Austrian Netherlands. We possess a Diploma of that period, delivered by a Lodge of Adoption attached to the *Heureuse Rencontre*, one of the principal Brussels Lodges; it bears the signatures of a Duchess of Arenberg and a Countess of Merode, two leading names of the country. These Belgian Lodges were suppressed, with many other Masonic organizations, by the Emperor Joseph II., in 1786. In France, where they lay low during the Revolution, they were revived under the Directoire, but soon became,—if we are to believe a recent report of Bro. Uhry, member of the Conseil de l'Ordre, in France—"centres of intrigue, flirtation, and immorality." Nevertheless, they continued their career in a better spirit, but with ups and downs, till the middle of the century. To-day the Adoptive Lodge, connected at Paris with the *Nouvelle Jérusalem*, under the Grand Lodge (Scottish) of France, and the *Order of the Eastern Star* in the United States seem to be the only living representatives of Adoptive Masonry, although I have been told lately that some Lodges of Adoption still exist in Spain and Portugal, at least on paper.

Meanwhile, some fifteen years ago, the Lodge *Diderot*, at Le Pecq, near Paris, took upon itself to initiate a woman of high repute, Miss Maria Deresnes. It was, of course, immediately suspended and erased from the list of the Grand Orient. But some of its members opened at Paris a Lodge called the *Droit Humain*, which soon assumed the title of *Grande Loge symbolique écossaise mixte*, and even *Supreme Conseil mixte* with 33 Degrees. This organization which initiates indiscriminately men and women, is said to have two or three Lodges in France at the present time, and one at The Hague, called *Cazotte*; and it is stated that it has entered into relations with certain spurious Lodges recently formed in England. A proposal to allow French Masons to visit the *Droit Humain* has several times been brought up before the Grand Orient of France; it was again rejected last year by a large majority.

Bro. HENRY HARRIS said he hoped papers would be written on other societies similar to the Mopses—such for instance as the Knights of Joy, the Knights and Nymphs of the Rose, founded by Louis Philippe.
