



Grand Collège des Rites Ecossais

SUPRÊME CONSEIL DU 33 DEGRÉ
EN FRANCE
1764-1804
GODF

Monthly letter n°155 – September 2018

Louis Lopicque (Épinal 1866 - Paris 1952), a physician, neurophysiologist and anthropologist was the founder “Sorbonne-Plage” which brought together each summer some thirty French top-level scientists such as Perrin, Langevin, Joliot and Curie at the Pointe de l’Arcouest, in front of the Isle of Bréhat. Without World War II, he would have been a likely candidate for the Nobel Prize.

He was initiated in the Lodge Les Etudiants at the Orient of Paris in 1902, he became a member of the Grand Collège des Rites in 1938 and in 1941 he founded the Committee of Masonic Action which met at his home and which would later belong to the masonic Resistance network “Patriam Recuperare”. In that capacity, he was made a member of the Council of the Order of the Grand Orient of France.

As a republican, a socialist, an ardent advocate for secularism, women’s rights and freedom of thought, he is a model of committed Mason who was able, at the age of 74, to join the Resistance, thus turning his ideas into action. His high view of Freemasonry led him to play a prominent part in the rebirth of republican Masonry at the Liberation.

In addition to honouring his memory, we are proud to give his name to the 6018 promotion of recipients of the medals of the Grand Collège des Rites Ecossais presented at the Grand Chapter of Autumn on August 28th last, in the presence of the Grand Master of the Grand Orient of France, of the Presidents of its jurisdictions and of the delegates of some thirty Scottish Rite jurisdictions both French and foreign, as well as some 500 Knights Rose-Croix.

The very fact of giving to this promotion the name of a Scottish Rite Mason is a token of the admiration which we wish to share with every member of the Jurisdiction.

Sir Seewosagur Ramgoolam in 6017 and Louis Lopicque this year are both in various respects, worthy of admiration, wonderful Scottish Rite Masons

Wonder is a word which rarely appears in our rituals; there is, however, a sign of wonder which, as far as I know, is not the subject of many lectures. Still...

In his *Traité des Passions*,¹ art.53, Descartes rates it as “the first of all passions” because it comes before all others, and he observes that it has no opposite. Moreover, wonder occupies a space between feeling and intellect. It gives birth thereby to a desire to know in one who is not “blindly curious”.

Lastly, admiration which must not be mistaken for idolatry is a distinctive sign of belonging to “common grounds” as Bourdieu’s terminology will have it.

On the subject of admiration, one should remember this sentence of Nietzsche:

“There is an innocence in admiration: it occurs in one who has not yet realized that he might one day be admired.”²

Likewise, it is pointless to “wonder at finding oneself wondering”, with the risk of also losing that kind of innocence.

Jacques ORÉFICE
33rd - Sovereign Grand Commander

¹ *Passions of the Soul*

² Friedrich Nietzsche, *Beyond Good and Evil*, IV, § 118