

COLLECTANEA



*Manual of the Degrees of the
Antient & Primitive Rite of Masonry*
(Part 2: 18°–26°)

Arturo de Hoyos, Knight Grand Cross
Grand Archivist

VOLUME 19, PART 2

Privately Printed by the Grand College of Rites
of the United States of America

2006

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Of the Degrees of the
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With the “Secret Work”*

Arturo de Hoyos, Knight Grand Cross
Grand Archivist, Grand College of Rites, USA



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Collectanea. Volume 19, Part 2

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J. GARRIE BURR

Grand Chancellor

2006

MASONIC HISTORY OF S.K. J. GARRIE BURR

Brother J Garrie Burr was born in Chicago, Illinois in 1937, educated in Illinois, graduating with a Bachelor of Science degree in Mechanical Engineering from the University of Illinois

For twenty years he was in charge of the installation and maintenance of the PLATO teaching system developed by the Computer-based Education Research Laboratory, and which, at the time of his retirement was the largest computer-assisted instructional system in the world. He retired in December 1994 as a Senior Research Engineer. Brother Burr and his wife Pat are owners of Burr Properties Land Trust, which owns rental properties and is the manager and a principal in South Vine Street LLC

Brother Burr's Masonic record began in 1963, when he was raised in Western Star Lodge No 240. After five years as an officer, in 1969 he was elected Worshipful Master. After his term as Grand Master was concluded, the brethren of Western Star Lodge elected him Treasurer, a position he held for five years. He is also a Past Master of Mahomet Lodge No 220, and a member of Centennial Lodge No 747 and St Cecilia Lodge No 865

Brother Burr served the Grand Lodge of Illinois in many capacities. He was a commissioned Grand Lecturer from 1971-1989, and was appointed as one of the first Grand Lodge Instructors serving from 1978 thru 1986. Appointed to the Board of Grand Examiners from 1989 thru 1991, he served as both its Secretary and Chairman. He is the Grand Representative of South Carolina near Illinois

In 1992 he was elected Junior Grand Warden, progressed through the elective line, and was elected Most Worshipful Grand Master in October 1998. He was the first Past Master of Western Star Lodge to be elected Grand Master. In 2000 he was elected an Honorary Past Grand Master of Prince Hall Masons in Illinois and in 2001 was elected an Honorary Past Grand Master of the State of Minnesota. He currently serves the Grand Lodge of Illinois in an advisory capacity

Brother Burr is an active life member of the Valleys of Danville, Bloomington, and Chicago, Ancient Accepted Scottish Rites taking principal parts in many degrees. He is a Past Most Wise Master in the Valley of Danville. He was Chairman of the By-Laws Committee that rewrote the by-laws for the Valley of Danville and continues to serve as Chairman of the Valley Speakers Bureau. He was coroneted a 33rd Degree Mason in 1981

In 1997 Brother Burr was made an honorary member of the Valley of Chicago. It was the first such honor granted to anyone in their history

He became a plural life member of the Valley in 1999 and in 2001 was elected to the Valley Cathedral Board, a position he still holds. He was made an Honorary Commander-in-Chief in 2000. He also served the Illinois Council of Deliberation as Chairman of the Ad-Hoc Ritual Committee for six years

Brother Burr is a past presiding officer of Centralia Chapter No 93, Royal Arch Masons, Herrin Council No 116, Cryptic Masons, and Pilgrim Commandery No 100, Knights Templar. He is a plural life member of Salem Council No 97, Champaign Chapter No 50, Urbana Council No 19, Urbana Commandery No 16, and Patton Commandery No 69. His York Rite Honors include the Purple Cross, and the Knight York Cross of Honor with one bar. In 2000 he was elected an Honorary Most Illustrious Past Grand Master of the Grand Council of Cryptic Masons of Illinois and in 2003 was elected Excellent Grand Royal Arch Captain of the Grand Chapter of Royal Arch Masons advancing to the position of Right Excellent Grand Scribe before business obligations forced his resignation. In 2006 Brother Burr was elected Most Illustrious Grand Chancellor of the Grand College of Rites of the United States of America and received the Grand Cross of the Rite

He is a member, Past Patron, of Vesper Chapter No 128, and is currently the Associate patron of Ionic-Thompson No 147, Order of the Eastern Star. Other appendant Masonic bodies of which he is a member are the Allied Masonic Degrees Council 356, in which he is Junior Deacon, the Ancient Order of Corks, Order of the Mortar and Pestle, Illinois College of Rosicrucians, St. Bridgets Council No 23, Knight Masons of the United States, St. Johns Conclave, Red Cross of Constantine, in which he is the Junior Chancellor, the Order of Holy Royal Order Knight Templar Priests, the Past Commanders Association, where he is an officer, Ansar Shrine, AAO NMS, Sword of Bunker Hill, Abbas Grotto, East Central and Southern York Rite Colleges, the Illinois, Iowa, Southern Jurisdiction AASR, and South Carolina Lodges of Research, and the Illini Shrine Club. Other Masonic honors include the DeMolay Legion of Honor and he is a Deputy member of DeMolay International, the Rainbow Cross of Color, and an honorary membership in Champaign Assembly, Rainbow Chapter

Brother Burr is a life member of the Grotto, a member of the National Sojourners, Inc and the Hero's of 76 branch of that order. He was made a Kentucky Colonel in 1999

A member of the Methodist and Catholic Church, Brother Burr has served as a Sunday school teacher, Board member, and Superintendent of Youth. He has also participated in Babe Ruth League Baseball, Scouting, and Toastmasters

His interest in the plight of the children in distress of the State of

Illinois resulted in his participating as a work group member of the State of Illinois Regulations Subcommittee of the Interagency Authority on Residential Care Facilities for Children

In 1998, Brother Burr was elected an Annual Advisory Trustee for the Illinois Masonic Medical Center, a position he held until Illinois Masonic's sale to Advocate Health Care in 2000. At that time he was elected to the Board of Directors of the Masonic Family Health Foundation and the Masonic Family Health Services Board, positions he currently holds. He is a Director of the National Masonic Foundation for Children and has also served as its Secretary and President.

Brother Burr is most proud of his work as a cast member, for over 47 years, of the internationally known American Passion Play of Bloomington, Illinois. He has served as a cast member and the Assistant Director and became the Director of the Production in 2003.

Brother Burr married Patricia Ann in May of 2006 in the yard of the No-Kill Animal Shelter they own and operate. He has seven children/stepchildren, seven grandchildren, and two great grandchildren. Two of his four boys are Master Masons and one of his grandsons is a Fellowcraft.

(Updated December 26, 2006)

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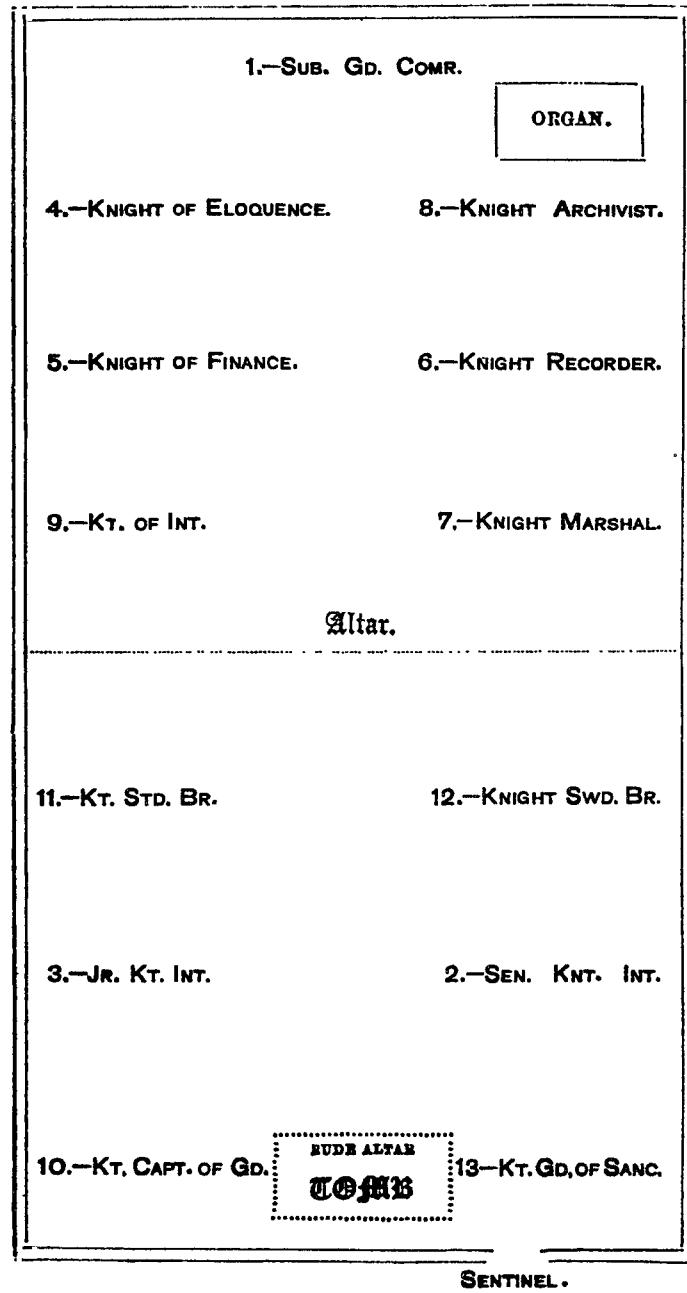
PAST GRAND CHANCELLORS

* J Edward Allen	NC	1932
* Henry V A Parsell	NY	1932
* J Raymond Shute, II	NC	1933
* Harold Van Buren Voorhis	NY	1934
* J Hugo Tatsch	MA	1935
* William Moseley Brown	VA	1936
* Luther T Hartsell, Jr	NC	1937
* Ray V Denslow	MO	1938
* Kennon W Parham	NC	1939
* Walter L Stockwell	ND	1940
* Charles C Hunt	IA	1941
* Charles H Johnson	NY	1942
* C Vernon Eddy	VA	1943
* Henry Emmerson, Jr	NY	1944
* William L Cummings	NY	1945
* Clarence Brain	OK	1946
* Gardner R P Barker	NY	1947
* Godfrey Pittis	NJ	1948
* Lewis E Smith	NE	1949
* Elmer T Reid	NY	1950
* Ward K St Clair	NY	1951
* John Black Vrooman	MO	1952
* John W Lainhart	DC	1953
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* John B Phelps	FL	1955
* Nicholas A Tumolo	PA	1956
* Edwin E Gruener	PA	1957
* Stanley W Wakefield	NY	1957
* Dr Francis J Scully	AR	1958
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* Marvin E Fowler	PA	1961
* Archibald R McNeill	NY	1961
* Vincent Smith Martyn	PA	1962
* Grover Michael	FL	1963
* Charles K A McGaughey	KY	1964
* Raymond B Holtz	NJ	1965
* Early B Bridges	NC	1966
* Harry W Bundy	CO	1967
* Wendell K Walker	NY	1968
* Charles F Adams	NE	1969
* J Landis Randall	PA	1970
John F Zietlow, Jr	NY	1971
* C Wallace Jackson	NC	1972

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* Gordon R Merrick	(Honorary)	CO	1978
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* James D Penley	SC	1982	
Jamil Shaloub	(Honorary)	Israel	1982
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James A Shaw	Ontario	1985	
* Charles R Glassmire	ME	1986	
* Eddie P Stiles	NC	1987	
* Walter M McCracken	VA	1988	
* Charles L Harrison	NC	1989	
* S Flory Diehl	MD	1990	
Thurman C Pace, Jr	NJ	1991	
Merle P Tapley	CT	1992	
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* Joseph S Lewis	OK	1995	
* William Schoene, Jr	CT	1996	
Arthur J McKinney	CT	1997	
William H Thornley, Jr	CO	1998	
William Jackson Jones	IL	1999	
Kenneth B Fischer	TX	2000	
Charles S Iverson	DC	2001	
Owen R Henry	PA	2002	
Arthur deHoyos	(Honorary)	VA	2002
Frederick H Lorenson	CT	2003	
Richard B Baldwin	VA	2004	
Gary D Hermann	(Honorary)	IL	2005
William H Koon, II	OH	2005	

CLASS V.

A R E O P A G U S.



KNIGHT KADOSH.

18th Degree.

Three apartments are used. The first is Black, and dimly lighted by a sepulchral lamp, suspended from the vault; there is an altar, on which is a skull and the Sacred Book.

The second apartment or Senate, is Red, containing a Tomb on which is a Knight representing J.B.M.; in the North is the Mystic Ladder, on the uprights of which are the words "Oheb Eloah," and "Oheb Kerobo."

NAMES ON THE FIRST STEPS. NAMES ON THE SECOND STEPS.

1.—Tsedakah.	7.—Astronomy.
2.—Shor Laban.	6.—Music.
3.—Mathoc.	5.—Geometry.
4.—Emounah.	4.—Arithmetic.
5.—Amal Sagghi.	3.—Logic.
6.—Sabbal.	2.—Rhetoric.
7.—Ghemoul Binah Thebunah	1.—Grammar.

The third apartment is styled Areopagus. It represents a Temple with twelve red and white columns sprinkled with flames, and decorated with the Banner of the Rite; near the Orient there is placed a King's Crown, and a Triple Tiara; the altar is in the centre; all the Knights wear gowns and swords. A black scarf with a double-headed eagle. To right of the altar is placed an image of Justice, severe in aspect, holding in one hand the Material Arms of a Knight Kadosh, and in the other the Emblem of Truth and the Standard of the Order; its right foot crushes the *hydra* head of ignorance, by which the poniard is broken. To the left is the Double-Headed Eagle with expanded wings, a Symbol of Masonry, which is spread over the two hemispheres, and which ought one day to unite all mankind under the Banner of Fraternity.

In some Rites the name of Senate and Areopagus are the reverse of this, and the Mystic Ladder is placed in the Areopagus.

OPENING.

SUBLIME GRAND COMMANDER.—Strikes 333

Most Learned Senior Knight Interpreter: the first duty of a Knight Kadosh?

SENIOR KNIGHT.—

Sublime Grand Commander: it is to assure ourselves that we are guarded against the indiscretion of the profane.

SUBLIME GRAND COMMANDER.—

Let it be done.

SENIOR KNIGHT.—

Illustrious Knight Guardian of the Sanctuary: ascertain if we are guarded against the indiscretion of the profane?

G. of S. opens the door; ascertains from the Sentinel that the Senate is secure; then closes door, and addresses the Senior Knight Interpreter:

GUARDIAN OF SANCTUARY.—

Most Learned Senior Knight Interpreter: we are secure from the prying eyes of the profane; none can overhear our mysteries.

SENIOR KNIGHT.—

Sublime Grand Commander: all is secure.

SUBLIME GRAND COMMANDER.—

Ascertain if all present are Knights Kadosh.

SENIOR KNIGHT.—Strikes 333

Illustrious Knights in the South: to order.

All in the South rise.

JUNIOR KNIGHT.—Strikes 333

Illustrious Knights in the North: to order.

All in the North rise.

SENIOR KNIGHT.—

Illustrious Knight Marshal: advance, and give me the word of a Knight Kadosh.

This is done.

JUNIOR KNIGHT.—

Illustrious Knight of Introduction: advance, and give me the word of a Knight Kadosh.

This is done.

SENIOR KNIGHT.—

Illustrious Knight Marshal: you will receive the word from the Knights in the South, and communicate it to the Sublime Grand Commander.

JUNIOR KNIGHT.—

Illustrious Knight of Introduction: you will receive the word from the Knights in the North and communicate it to the Sublime Grand Commander.

This is done.

SUBLIME GRAND COMMANDER.—

Illustrious Knights: the word is received in the Orient in A. and P. form. Most Learned Senior Knight Interpreter: are you a Knight Kadosh?

SENIOR KNIGHT.—

I am, Sublime Grand Commander.

SUBLIME GRAND COMMANDER.—

What is your Age?

SENIOR KNIGHT.—

One Hundred Years.

SUBLIME GRAND COMMANDER.—

What do you mean by Kadosh?

SENIOR KNIGHT.—

Holiness of Life.

SUBLIME GRAND COMMANDER.—

Give the sign.—Done.—Why do you place the right hand on your heart?

SENIOR KNIGHT.—

To acknowledge my confidence in God.

SUBLIME GRAND COMMANDER.—

Why do you place the right hand on your knee?

SENIOR KNIGHT.—

To indicate that a Knight Kadosh should kneel with reverence to T. S. A. O. T. U.

SUBLIME GRAND COMMANDER.—

What is your P. W.?

SENIOR KNIGHT.—

K. E.

SUBLIME GRAND COMMANDER.—

What do you mean by E?

SENIOR KNIGHT.—

Strength of God.

SUBLIME GRAND COMMANDER.—

What do you mean by K.?

SENIOR KNIGHT.—

Lord.

SUBLIME GRAND COMMANDER.—

Have you a Sacred Word?

SENIOR KNIGHT.—

I have two.

SUBLIME GRAND COMMANDER.—

Give them.

SENIOR KNIGHT.—

M.

SUBLIME GRAND COMMANDER.—

N. M. What do you mean by the first?

SENIOR KNIGHT.—

Consolation from God.

SUBLIME GRAND COMMANDER.—

And the second?

SENIOR KNIGHT.—

Vengeance on the murderers.

SUBLIME GRAND COMMANDER.—

What is your Grand Word?

SENIOR KNIGHT.—

N. A.

SUBLIME GRAND COMMANDER.—

What does it signify?

SENIOR KNIGHT.—

Vengeance, Lord.

SUBLIME GRAND COMMANDER.—

What is the aim of a Knight Kadosh?

SENIOR KNIGHT.—

To dispel ignorance, punish crime, and war against superstition, despotism, and tyranny.

SUBLIME GRAND COMMANDER.—

When do the Knights Kadosh celebrate their mysteries?

SENIOR KNIGHT.—

From the rising to the setting of the sun.

SUBLIME GRAND COMMANDER.—

What time is it?

SENIOR KNIGHT.—

Sunrise.

SUBLIME GRAND COMMANDER.—

That being the time for the commencement of our labour, join with me, Illustrious Knights, in imploring a blessing from the All-Powerful.

All kneel facing the Orient.

PRAYER.

Supreme Intelligence, source of all happiness, Father of Life and Nature, whose hand guides the Universe, and controls the celestial powers, to whose laws the stars are submissive, and at whose command the seasons return. All-Powerful Creator, look with benignant love, we beseech Thee, upon us, and all Knights Kadosh. Enable us to pursue the paths of justice and truth so that our hearts may become pure and unspotted, and we be the better enabled, by a purified life, to maintain, within and without our Temples, the dignity and purity of Knights Kadosh; for the honour and glory of Thy name, the benefit of our Antient and Primitive Rite, and the prosperity of humanity.

All Respond—Glory to Thee, O Lord ! Glory to Thy works ! Glory to Thy name !

S. G. Commander resumes his station. Strikes 333.
All rise.

SUBLIME GRAND COMMANDER.—

To Order, Illustrious Knights: Observe the Orient, and attend to giving the S.—*18* Accordingly, in the name of T. S. A. O. T. U., and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland, I declare the labours of this Senate in activity on the Eighteenth Degree of Freemasonry, Knight Kadosh, for the Propagation of Wisdom, Science, and Truth.

Illustrious Knight Orator: unfold the Sacred Book of Laws. Illustrious Knight Guardian of

the Sanctuary: inform the Sentinel, and if there are any visiting Sir Knights, invite them to participate in our labours.

S. G. Commander strikes 1. All seat.

RECEPTION.

The Neophyte is prepared as a Knight of the last degree by the Knight of Introduction, who knocks on the door, by the Battery 22—22—22.

GUARDIAN OF SANCTUARY.—

Sublime Grand Commander: an alarm !

SUBLIME GRAND COMMANDER.—

Illustrious Knight Marshal: demand the cause.

Knight Marshal goes to inner door, opens it, and asks :

KNIGHT MARSHAL.—

Who disturbs this Senate of Knights Kadosh ?

KNIGHT OF INTRODUCTION.—

A Knight Mason desirous of receiving the degree of Knight Kadosh.

KNIGHT MARSHAL.—

Are you prepared to undergo the trials which await you ?

NEOPHYTE.—

I am.

KNIGHT MARSHAL.—

What degree do you possess ?

NEOPHYTE.—

Knight Hermetic Philosopher.

KNIGHT MARSHAL.—

Give me the S. W. and token. This is done. You will await the orders of the Sublime Grand Commander.

Closes door, and approaches the centre of the Senate, saying :

Sublime Grand Commander: there is in the Peristyle of our Senate, a Knight Hermetic Philosopher, desirous of receiving the Degree of Knight Kadosh.

SUBLIME GRAND COMMANDER.—

If he has confidence to attempt the ordeal, you will conduct him to the Black Chamber.

Knight Marshal retires to Neophyte.

KNIGHT MARSHAL.—

It is the order of the Sublime Grand Commander that if the Neophyte has confidence to attempt the ordeal, that he be admitted to the Black Chamber.

The Neophyte is led into first apartment by the Knight Marshal and Knight of Introduction.

KNIGHT MARSHAL. Pointing to a Seat--

You must not leave this seat, if you do, the greatest dangers await you. A pause. Here there is none to aid you; he that enters leaves hope behind; the Knight Kadosh is not the ignorant sluggard who reverences superstition; he is brave, just and good, true to his country and its laws; enjoys thankfully the blessings emanating from the Deity, and endures misfortune patiently. Take this skull, and in solitude, reflect in profound obscurity; banish from your mind the frivolties of this life, in order to commence a new existence.

He is left alone; the following ODE is sung by the Knights:

God of our fathers, by whose hand
Thy people still are blessed;
Be with us through our pilgrimage,
Conduct us to our rest.

Through each perplexing path of life,
Our wandering footsteps guide;
Give us this day our daily bread,
And help for us provide.

Oh, spread thy sheltering wings,
'Till all our trials cease;
And at Jehovah's blessed abode,
Our souls arrive in peace.

The Orator approaches the Neophyte.

KNIGHT OF ELOQUENCE.—

Illustrious Knight: long before the First Crusade there existed concealed in caverns, woods, and mountauns of the Holy Land, certain solitaires, named Knights of the Dawn and of Palestine, who were descended from the builders of the Ancient Temple, they had religiously preserved its plans and measurements. Waudering ever since the dispersion of the tribes, they languished in fear and obscurity, nourishing the hope of one day, re-erecting the fallen columns of the Ancient Edifice, and of resuming in the New City, the station and the patrimony of their ancestors. Fear of the Saracens, who were as cruel as they were formidable, compelled them to live isolated from the world, and to impose on themselves the strictest observance of their hereditary ceremoniues, and availing themselves of every idea of wisdom and philosophy that might conduct to the realization of their hopes, they kept alive their aspirations.

Upon tidings of the Crusade, which was determined on at the Council held at Clermont, in Auvergne, November the 18th, A.D. 1095, by Pope Urban the Second, the Solitaires, or Coptic Priests, were transported with joy, and gave utterance to their feelings in songs of happiness. On the arrival of the Crusaders, the Anchorites mingled in their ranks, and abjuring the outward observance of their creed, yet cherishing it in their hearts, they nourished in secret the hope of rebuilding to T. G. O. T. S. A. O. T. U., a new Temple. Such is the foundation of our traditional Mysteries of Kadosh, and its connection with our Ancient Philosophical Mysteries.

The Knights of Palestine had for their avowed purpose the reconstruction of the Temple. Our modern Knights Kadosh, more enlightened than their predecessors, desire to erect a Temple, devoted to Truth and Intelligence, Wisdom and Virtue; to abjure vice, superstition, despotism and tyranny; to cultivate knowledge, that we may increase the power of our intellect, the range of our enjoyment, as rational and social beings, and our power to benefit and enlighten our fellow men.

It is my duty to inform you that as Knights Kadosh, we consecrate our labours to T.S.A.O.T.U. Virtue is pleasing to Him, and we believe that we glorify Him when we teach, practice and develop those virtues he has implanted in the human breast, by destroying vice, ignorance, and superstition. Ignorance is one of the first evils the Knight Kadosh should war against. Misery is the product of ignorance, and he who possesses knowledge can extricate himself from difficulties. To attack ignorance is, therefore, to relieve misery. Vice is the first-born of ignorance, and a violation of the moral and divine law; therefore, when we instruct the ignorant, we afford them incentives to virtue; we seek to accomplish our objects by researches into the great principles which govern man on this Terrestrial Ladder, where the S. A. has placed him.

To enter the Areopagus of the Kadosh you must pledge your honour to aid in the inculcation of those principles which are in harmony with the progress of science and the wants of humanity. Knowing perfectly our objects, do you still desire to be admitted among us? Answer understandingly; for the Antient and Primitive Rite desires none to enrol themselves under its banner unwillingly. Will you proceed?

Neophyte answers; Orator leaves him, and Sublime Grand Commander approaches him; a drawn sword in his hand.

SUBLIME GRAND COMMANDER.—

Illustrious Knight: since you have resolved to penetrate our mysteries, place that skull upon the Sacred Book of Laws; kneel, and repeat your O.B.:

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A. B., do solemnly swear to keep secret all the mysteries of the Knight Kadosh, and that I will use my best endeavours to protect Virtue, disseminate Truth, and eradicate Ignorance, upon my word of honour. Amen.

You are now bound to us by the sacred pledge of honour. I leave you to prepare for your further advancement.

The Sublime Grand Commander leaves him; after a pause, the Marshal approaches Neophyte.

KNIGHT MARSHAL.—

Sir Knight: you will follow me.

Music plays; Knight Marshal leads Neophyte into the Senate or Second Apartment, and conducts him seven times around. He is encountered by Seven Knights of Office disposed for that purpose.

1. GUARDIAN OF SANCTUARY.—

Judge not thy brethren hastily, whatever their apparent faults; in the vicissitudes of life, the just man is often exposed to the severest trials; he that would not violate truth must avoid all injustice.

2. CAPTAIN OF GUARD.—

Endeavour each day to add to thy knowledge. Slothfulness is fatal to all enterprise, while labour accomplishes all it undertakes. Forget not that the most perfect man is he who labours for his brethren.

3. JUNIOR KNIGHT.—

Meekness of conduct should characterize a true Knight Kadosh, thereby proving his respect to our laws, and reverence to the great First Cause.

4. SENIOR KNIGHT.—

Masonry is Fidelity, Truth, and Virtue; its worship, God; its mysteries, Light and Reason.

5. KNIGHT OF ELOQUENCE.—

By perseverance only can we accomplish great objects; pause not in your efforts of enlightening and benefiting mankind.

6. KNIGHT OF INTRODUCTION.—

The Kadosh bears the burden of the trials he has to undergo with patience, being ever prepared to fight the good fight against sin and death.

7. KNIGHT ARCHIVIST.—

Let prudence direct your actions, generosity adorn, and intelligence enlighten them.

Neophyte stops in the West.

SUBLIME GRAND COMMANDER.—

Sir Knight: the Knight Kadosh wars against the tyranny and despotism which destroyed our Grand Master J. B. M.; will you swear upon the tomb of that martyr to fight against ignorance and tyranny?

Answer.

Then kneel at the tomb of this noble victim, and repeat after me:

I, A. B., swear upon this tomb, to oppose despotism and tyranny, whenever it shall attempt to oppress my brethren, or encroach upon the freedom of the people. Amen.

The Knight on the tomb clasps his arms around the Neophyte, saying:

KNIGHT.—

May the excruciating torments of remorse prey on your soul, should you break your solemn oath.

All kneel, and say: Amen, Amen, Amen.

SUBLIME GRAND COMMANDER.—

Lead the Neophyte to the Mystic Ladder.

This is done.

The Ladder is one of the most ancient portions of initiation used in the Eleusinian, Mithraic and Egyptian Mysteries, and its steps represent the progress of the arts and sciences, and the Justice, Labour, Meekness, Fidelity, Perseverance, Patience, Generosity, and Intelligence that should distinguish Knights Kadosh from other men.

Illustrious Knight Marshal: Let the Neophyte pass over the Mystic Steps.

Sublime Grand Commander strikes 1: Neophyte mounts first step.

Sir Knight: you perceive that the two uprights have engraved upon them the Hebrew words, "Oheb Eloah," which signify, Loving God; and "Oheb Kerobo," Loving his Neighbour.

The first step bears the word, "Tsedakah," meaning Justice, which is the foundation on which a Knight Kadosh must base all his actions.

Sublime Grand Commander strikes 1: Neophyte mounts second step.

The second step bears the words, "Shor Laban," signifying White Ox, and means the purity of intention, which by Labour leads to success.

Sublime Grand Commander strikes 1: Neophyte mounts third step.

The third step bears the word, "Mathoc," Sweetness, which signifies that meekness we should exercise towards those Knights Kadosh who have deviated from the paths of rectitude and honour.

Sublime Grand Commander strikes 1: Neophyte mounts fourth step.

The fourth step bears the word, "Emunah," signifying Fidelity. Fidelity is the brightest jewel of a Knight Kadosh, constantly reminding him of the duty he owes to mankind and to the principles of our beloved Rite.

Sublime Grand Commander strikes 1: Neophyte mounts fifth step.

The fifth step bears the name of "Amal-Sagghi," signifying Great Labour, by the exercise of which only can we strengthen our hands and exclude the slaves of prejudice and error from our Temples.

Sublime Grand Commander strikes 1. Neophyte mounts sixth step.

The sixth step bears the name of "Sabbal," signifying Burden or Patience. We must with patience bear the burden of calumny, that fanaticism, superstition, and ignorance is ever prone to heap upon the virtuous.

Sublime Grand Commander strikes 1: Neophyte mounts seventh step.

The seventh step bears on it the words "Ghemul, Binah, Thebunah," signifying Generosity, Intelligence, and Prudence, which is the last step or Perfection of a Knight Kadosh.

A Generous man should sacrifice everything for the benefit of humanity. By Intelligence we direct those faculties with which God has endowed us, in order to promote wisdom and happiness. Prudence is the Queen of Virtues, by its exercise we contribute to the success of all our undertakings.

On the reverse side, the steps bear the names of those arts and sciences which as a Fellow-Craft you were enjoined to cultivate, that you might become a well-informed student in the Masonic art; for education expands the intellect and prevents us becoming the dupes and slaves of superstition and tyranny.

Nothing can be expected from an ignorant man; he is bound for ever to be a slave and a dupe. A well-informed man is free, for education has expanded his intellect, enlarged his mind, and has borne him as it were to the very steps of the Throne of Eternal Truth. Light is given to him. To his brethren he may be a guide, a teacher. But an ignorant man is blind, he staggers in the dark, he falls a victim to imposture and tyranny, and what is still more, he very soon becomes an instrument of oppression to menace his own brethren. He knows not the extent of the mischief done by him. His conscience speaks not; and thanks to his ignorance, humanity retrogrades to barbarism and idiocy. Study, then, my brother, without ceasing, and be always guided by the noble ambition of teaching and directing your brethren. A competent acquaintance with the liberal sciences elevates the mind, and may carry us to the very steps of the Throne of Light and Truth.

1.—Astronomy treats of the movements of the heavenly bodies; the science is as ancient as man, and its cradle the delicious countries of Asia. 2. Music treats of the affinity of sound. 3.—Geometry is a science which relates to measurement and extensions. 4.—Arithmetic is the science of numbers. 5.—Logic teaches us the use which we ought to make of our reason in the search for truth; it is divided into Natural and Artificial. Natural Logic teaches us to think justly; Artificial to communicate our thoughts in due order. 6.—Rhetoric is the art of expressing thought elegantly. 7.—Grammar teaches us to write and express thought correctly. He who is unacquainted with his own language excites the mirth of others.

The Ladder is lowered, and the Neophyte finds himself on the floor.

SUBLIME GRAND COMMANDER.—

Thus falls man from the pinnacle of fame into the bosom of his mother earth. Cherish, then, the

instruction that has been imparted to you, ever remember that a single breath may bring you down to a common level. Retire, and prepare yourself for further instruction.

Neophyte is led out by Marshal.

With his head and face covered he is led to the Third Apartment, or Areopagus, to the door of which Seven Knights accompany him, as was done before to the second apartment. Marshal knocks.

SENIOR KNIGHT.—

Who alarms the Areopagus?

KNIGHT MARSHAL.—

A Knight desirous of finishing his probation.

SENIOR KNIGHT.—

Let him enter.

Music plays. He is brought in. The Knights now wear their cowls. The apartment is brilliantly lighted, melodious sounds are heard, and incense burns on the altar.

SUBLIME GRAND COMMANDER.—

Illustrious Knight Marshal: whom do you conduct?

KNIGHT MARSHAL.—

A man, divested of prejudice and superstition, who is desirous of assisting as a Knight Kadosh in the propagation of the principles of our Antient and Primitive Rite—Truth, Justice, and Tolerance.

SUBLIME GRAND COMMANDER.—

Illustrious Knight Marshal: is he so confident in his resolutions to love the brotherhood, to practice justice, help the weak, assist the poor, enlighten the ignorant, punish crime, and to destroy tyranny and superstition, that he dare venture amongst us?

KNIGHT MARSHAL.—

He is; and as a proof of the liberality of his views, he has taken, on the tomb of our murdered

Grand Master, J. B. M., the solemn oath, which justifies my introducing him to your presence.

SUBLIME GRAND COMMANDER.—

Since he has taken the oath, let him behold the members of the Areopagus. Uncover his face.

This is done.

Stranger: you have desired to seek a knowledge of this, the most important degree of our Rite. You will be required to take an oath more solemn than has been propounded to you. If you are faint-hearted, you may retire; be warned, for once you have been enrolled as a Knight Kadosh, there is no retreat.

Illustrious Knights: shall he who stands before you be received as a member of this Areopagus? Let the ballot be cast.

Knight Marshal prepares and passes the ballot, each Knight votes in silence and without moving from his seat.

SUBLIME GRAND COMMANDER.—Examines the Ballot.

Illustrious Knights: the ballot is objectionable to the reception of the stranger.

JUNIOR KNIGHT.—

I object to his admission, believing that he is not sufficiently liberal in his opinions to become a worthy member of this Areopagus.

SUBLIME GRAND COMMANDER.—

On what grounds do you base your belief?

JUNIOR KNIGHT.—

He has advanced too rapidly in Masonry to comprehend the aim of our Antient and Primitive Rite. I believe that he is intolerant in politics and religion; and that he owes his progress more to unwise friendship of the brethren than to his knowledge of the degrees through which he has passed.

SUBLIME GRAND COMMANDER.—

Stranger: this is a serious accusation; and we must reject you unless you answer satisfactorily our interrogatories:

Do you believe that truth and honour are necessary qualifications of a true Mason?

Do you believe that Masons should be liberal in their opinions, whether political or religious, and that they should oppose tyranny and superstition?

Do you believe that Masons should propagate justice and peace, science and morality?

Do you believe that a man should offer his homage to Deity, according to the dictates of the reason God has endowed him with?

Neophyte answers him affirmatively.

SUBLIME GRAND COMMANDER.—

Knights: do you deem the Neophyte worthy to become a Knight Kadosh?

The Knights answer.

My Brother: we do not wage war against those murderers who destroyed the Knights Templars and our Grand Master J.B.M., but against the intolerance, ignorance, and bigotry which assail reason, truth, and intelligence. The sword and dagger of the Kadosh Templar are but symbols of our weapons; wisdom, intelligence, and intellectuality, by which we hope to secure to humanity the blessings of Liberty, Equality, and Fraternity. If you still persist in aiding us to establish peace and good will upon earth, kneel and take your final O.B. To order, Illustrious Knights.

Neophyte kneels. Knights draw their swords and present them to his heart. Sublime Grand Commander takes the skull in his hand.

Such is the end of all human greatness—humility, pride, honour, glory, and fame! To this common

end we must come at last. Then, while life exists, let us employ it for the good of our brother man.

Gives it to Neophyte, who repeats:

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

On this emblem of mortality, and on the Sacred Book of Laws, I swear never to relax my exertions in the propagation of the Antient and Primitive Rite. I will defend its principles against all whom the sun enlightens or the earth supports, and I will not fight with a Knight Kadosh, or reveal our mysteries. I promise that I will never refuse the hand of fraternity to a Knight Kadosh, or fail to assist him when called upon to do so. To this I solemnly pledge my sacred honour. Amen.

SUBLIME GRAND COMMANDER takes up the crown and gives it to Neophyte:

Arise, Sir Knight, take this crown—emblem of tyranny; it represents the crown of Philip the Fourth, called Le Bel, King of France, the tyrant who destroyed the Templars, and the crown of all those who have usurped the power of the people; cast it beneath your feet, and repeat after me—Down with Tyranny!

He does so. All raise their swords, saying:
Down with tyranny.

SUBLIME GRAND COMMANDER takes up the tiara and gives it to Neophyte:

Take this tiara, emblem of superstition and imposture; it represents the tiara of that cruel, cowardly, deceitful, and godless monster, Bertrand de Goth, afterwards Pope Clement the Fifth, the perfidious accomplice of Philip, by whose machinations our Grand Master, J.D.M., was basely murdered. A crown of gold and precious stones ill befits the head of the vicar of Jesus. Cast it at your

feet, and repeat after me—Down with imposture and superstition !

He does so. All raise their swords, saying :
Down with imposture and superstition.

SUBLIME GRAND COMMANDER.—

Illustrious Knight Marshal : you will cause our brother to advance and receive the acknowledgement his enlightened courage and constancy has merited.

He is invested with a White Tunic and Black Cordon.

SUBLIME GRAND COMMANDER.—

I now invest you with this tunic of pure white, bordered with black ; also the black cordon. The white symbolises the purity of our lives, may you preserve it unstained ; and the black, our grief at the oppressions of humanity.

In the initials of our Grand Master, Jacobus Burgundus Molay, behold the initial word of our three first degrees. I will now confide to you the S.G. and W. of a Knight Kadosh. This is done.

To gain these secrets you have given us a claim upon you that can never be relinquished. Your actions from this time forth are bound to our will. Remember the oaths you have taken ; dare not to break them. Dread our power ; you know not its extent. Thousands of engines, which our Areopagus can put in motion from this time forth surround you, ready to destroy or succour you.

SUBLIME GRAND COMMANDER.—

Illustrious Knight Captain of the Guard : let the proclamation be made.

Captain of the Guard, laying his sword thrice on Neophyte's head says :

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

Arise, Illustrious Knight of the Order of Kadosh, which I now proclaim you, and I call upon all now present to recognise you in your quality as such, and to render you aid and protection in case of need.

SUBLIME GRAND COMMANDER.—

I call upon all true Knights Kadosh to punish him if he proves false, and to help, aid, and assist him, even at risk of their lives, whilst he remains true to his vows.

All exclaim—We swear to do so.

SUBLIME GRAND COMMANDER.—

You will now listen to the Historical Lecture of this Degree.

He is led to Orator and seated.

DISCOURSE.

From the Era of the Crusades may be traced the advent into Europe of Eastern Philosophy and other branches of knowledge, which largely contributed to introduce into society order and improvement.

Few expeditions are more extraordinary than those undertaken by the Crusaders for the recovery of Jerusalem from the Turks. The name of Crusader or Croisés, is derived from the cross which they wore on their persons, in gold, silk, or cloth. In the first Crusade all were red ; in the third, the French alone preserved that colour. Green crosses were adopted by the Flemings, and white by the English. Each company, likewise, bore a standard, on which was a cross.

When Omar, the successor of Mahomet, conquered Syria and Palestine, Jerusalem was regarded as an Holy City, and was by him embellished with a magnificent Mosque, built of marble, its interior being adorned with an immense number of lamps of gold and of silver. During the Eleventh Century Pilgrims to the Holy Sepulchre visited Jerusalem

in great numbers, and received a partial protection from the Caliphs, because they derived a revenue from them. But a new and ferocious race, the Seljouks, or Turks, conquered the Arabians in the year 1055, and embraced Mahomedanism; they oppressed the Pilgrims, and heaped such brutal treatment upon them that it excited a general feeling of horror.

A pilgrim named Coucoupetre, a native of Amiens, in Picardy, who is known to moderns as Peter the Hermit, was so incensed at the cruelties of the Turks, and related them so vividly to Pope Urban the Second, to whom he brought letters from the Patriarch of Jerusalem, that Urban exhorted the Christian warriors to take arms against the Mussulmans, at a Council held at Placentia, on the 1st of March, 1095, which was attended by 200 bishops, 4,000 of the clergy, and 30,000 laity. Peter, meanwhile, was earnestly preaching war against the Turks in every part of France. Pope Urban summoned a second Council to meet him at Clermont, the capital of Auvergne, on the 18th day of November, 1095, to deliberate on the affairs of the East; this was the most important event ever witnessed by the Western Church. It was attended by 14 Archbishops, 225 Bishops, 90 Abbots, several thousand Knights, and a multitude of people; this Council lasted seven days.

Peter the Hermit excited his hearers to frenzy, by his relation of the atrocities of the Turks, and the horrible sufferings of the Christians, advised them to take the road to Jerusalem, and assured them of imperishable glory in the Kingdom of Heaven. The whole assembly, as if moved by inspiration, exclaimed with one voice: "It is the will of God." Three great armies marched for the Holy City, led by Peter the Hermit, Walter the Moneyless, Godfrey de Bouillon, Duke of Normandy, Hugues, Count of Vermandois (brother to Philip the First of France), Raymond Dupuy, and other renowned warriors.

They defeated the troops of Sultan Solyman, in two pitched battles, captured Nice and Antioch, and arriving at Jerusalem, laid siege to that city, which, after forty days, was captured by storm, and the warriors of the Cross walked with naked feet in solemn procession to the Holy Sepulchre, where they gave thanks for so great a victory. This occurred on the 5th day of July, 1099.

The Second Crusade was undertaken in 1147, armed with the authority of Pope Eugene the Third; its principal leaders were Conrad the Third, Emperor of Germany, and Louis the Seventh of France, who met with such reverses, that King Louis returned to France in July, 1149, overwhelmed with grief for the loss of so many brave warriors of Gaul, who had left their bones to whiten on the Plains of Syria.

The Third Crusade was occasioned in 1190, by the astounding intelligence of the fatal battle of Tiberias, gained over the Christians by the great Salah-ed-Deen, or as he was called by the Crusaders, Saladin, on the 2nd of July, 1187, in which the King of Jerusalem, the Count of Edessa, and the Prince of Tyre were made prisoners, and the Knights of the Temple and of St. John almost destroyed; this was followed immediately by the news of the loss of Jerusalem.

The great Barons of England, France, and Aquitaine, attended a Conference near Gisors, when Richard Cœur de Lion received from the Archbishop of Tyre the White Cross, and Philip Augustus, King of France, the Red Cross; they, with Frederick Barbarossa, resolved to retrieve the honour of the Christian arms. They were reinforced by the fleets of Genoa, Venice, and Pisa, and with the hardy warriors of Flanders and Denmark. The fleets of Richard and Augustus captured the City of Acre, and the Turks were compelled to pay a fee of 200,000 pieces of gold, to release 100 nobles and 1,500

inferior captives, and to restore the wood of the true cross. In consequence of a delay in the execution of the treaty, 3,000 Turks were beheaded almost in sight of Saladin, by the orders of King Richard. Ascalon fell into the hands of the Crusaders, after the memorable battle of that name, in which 40,000 Saracens perished, and a truce was established for the space of three years, three months, three weeks, three days, and three hours, during which pilgrims were permitted to visit Jerusalem unmolested. Saladin died soon after this truce, and Richard departed unattended for England, when he was treacherously entrapped and secretly imprisoned by order of Leopold, Duke of Austria.

The Fourth Crusade was commanded by Baldwin, Count of Flanders, in 1202, when Constantinople was captured, but little was effected to recover the Holy Land.

The Fifth Crusade, headed by Simon de Montfort, in 1207, made an ignominious return.

The Sixth and Seventh Crusades were undertaken by Louis the Ninth of France, commonly known as St. Louis. The first in 1249, which he headed, having a fleet of 1,800 vessels, and an army of 50,000 men; the only trophy of this expedition was the capture of Damietta. Advancing along the banks of the Nile, his army harassed by the Egyptians and Arabs of the desert, and being reduced by sickness and famine, was obliged to surrender. Louis was loaded with chains, but was released on condition of paying a vast ransom in gold.

In the Seventh Crusade, in 1270, St. Louis, accompanied by his three sons, invaded Africa, with the intention of punishing the King of Tunis for interrupting the passage of the Mediterranean, or to convert him to the Christian faith; his army, however, sickening under the burning sun, was reduced to a small number, and the king died in his tent on

the 25th of August, 1270; his brother Charles, King of Sicily, arriving soon after, saved the remainder of the Crusaders from destruction. The son of Louis, Philip the Hardy, defeated the Moors, and compelled them to pay 210,000 ounces of gold to the French, and a double tribute for fifteen years, and to permit the Christians to preach in their dominions; these conditions being subscribed to, the honour of the Crusaders was saved, and they returned to Europe.

The establishment of the Knights Templars, and Knights Hospitallers, owe their foundation entirely to the French; the Orders were instituted by Raymond Dupuy, a native of Dauphiny, (the first Grand Master,) Hugues de Payens, Godfrey de Bouillon, and other Knights and Monks, who consecrated themselves to the service of the sick and wounded, in the year 1118. Shortly after the foundation of the Order, Baldwin, afterwards King of Jerusalem, conferred on them a house, said to be situated on the site of King Solomon's Temple; hence they derived their name of Knights of the Temple or Templars.

During the Crusades, from 1095 until 1270, a period of one hundred and seventy-five years, the Order of the Templars increased rapidly in numbers, wealth, and power, and they were renowned for their indomitable prowess against the enemies of Christendom. The war with the Saracens was fiercely contested, and these Knights often penetrated far into the country, away from any support and exposed to constant peril, frequently sought and obtained aid from the Coptic Priests, whom the oppressions and persecutions of the Saracens, their conquerors, compelled to live retired and worship in secret. Time flowed on; the wars of the Crusades were long, toilsome, and bloody. The Knights became more intimately connected with the Coptic Priests, and by them were initiated into the Doctrines

and "Mysteries" practiced by "The Widow's Children," and introduced to a knowledge of T. S. A. O. T. U., as taught by the ancient Egyptian Priests, who served "one living God, Creator of light and darkness." The Knights thus admitted and initiated into the the Mysteries of Antiquity, upon their return to Europe, communicated the Sciences, Doctrines, and Legends of the Orientals to their companion Knights, who, grateful for the knowledge thus vouchsafed to them, devoted themselves zealously to the propagation of the principles of the Antient and Primitive Rite. Grateful for their admission to the Mystic Temple, they petitioned Pope Eugene the Second to confirm the privileges of the Order, and allow them to retain, specially, the title of Knight Templars; and this Pontiff, believiug the denomination only had reference to the Temple of Jerusalem, granted their request; and from this period they have been known as Knight Templars, or Knights of Kadosh, holy and purified.

It is related in the Legend of the Swedish Rite, that eighty-one "Children of the Widow," travelling in Europe, A.D. 1150, under the guidance of Garmont, Patriarch of Jerusalem, visited the Bishop of Upsfal, who gave them a most cordial welcome. The Knights initiated him into the confraternity, and confided to him the documents and archives of our laws, and the ritual of our Mystic Rite. By him the priceless relics were preserved. The Knights of the Temple received from the bishop the deposit formerly confided to him; and by this means the Templars became the conservators of the Mysterious Rites and Ceremonies, brought from the East by the Free-Masons—Priests of the True Light. Thus the initiated would fraternise with other similar associations, while preserving their own distinctive forms. It admits of proof that the Ancient Templars were often initiated by the Symbolical Masons, as well by the Hermetic Brotherhoods,

who descended from the Hierophants of Egypt.

The Knight Templars entirely devoted to the sciences and doctrines brought from the country of Thebes, were anxious to commemorate and perpetuate this introduction to the end of time. The Scotch Masons established three grades of St. Andrew and adopted the allegorical legends of the Templars. The Legend of this Degree relates that "The Scottish Knights had commenced to excavate a large plot of land in Jerusalem, for the purpose of erecting a Temple, near the site of the ancient edifice built by King Solomon, and over the place of the Sanctum Sanctorum. In the course of their labours they came upon three large stones, which appeared to have formed a portion of the foundation of the first temple; their monumental form invited a closer examination, which was amply repaid by the discovery of the sacred name, within the ovals traced upon the last one. This was also the type of the Mysteries of the Templars, the Holy Word lost when H. A. was assassinated, as related in the Symbolical Degrees. This word the Knights preserved on the foundation stones of the Temple." The works commenced on St. Andrew's Day, and thus originated the general title of Knights of St. Andrew, and the Degrees of Apprentice, F. Craft, and Master, worked under the title of *Petit Architect*, *Grand Architect*, and *Scottish Master*; for as the Knights in obedience to their vows were compelled to make pilgrimages and journeys into foreign and distant countries, it is claimed that they established these grades as a means of mutual recognition and assistance.

Besides the war in Asia against the Saracens, the Templars were engaged in a long and arduous struggle against "The Old Man of the Mountain," descended from the family of the Arsacidæ, and whose rule extended over about a dozen large cities besides Tyre. This prince was the High

Priest of a religion which some persons pretended to recognise as the ancient one of Egypt; he, by the prestige of his power and genius, reduced his Neophytes to a state of blind and implicit obedience; and young people imbrued with his doctrines astonished the world by their courage and devotion. Eventually, however, the Knight Templars attached the domains of the Old Man of the Mountain to their own by right of conquest, and, remembering the fidelity and bravery of his disciples, admitted them into their own order; and some maintain that the Templars even adopted a portion of their peculiar tenets.

The Grand Master of the Templars distinguished himself by his exploits against the Saracens, accumulated vast riches, and by his virtues and bravery acquired a reputation which awakened the envy and aroused the jealousy of the Princes of Europe, and finally led to the dissolution of the order, which at the time of this deplorable event, numbered more than 40,000 Knights and possessed 9,000 princely estates.

The light which they had brought from the East and diffused over Europe quickened the venom of fanaticism and fear in the reigning despots, and finally they succumbed to these tyrannical powers. About this time that celebrated Rosicrucian Missionary, Raymond Lully, attempted to amalgamate the Templars with the Knights of Malta and other orders, but the union was refused by the G. M. of the Templars, Brother Jacques de Molay.

Pope Clement the Fifth, and Philip Le Bel, King of France, finding the already great power of the Templars was increasing daily; and entertaining a natural dread of doctrines and mysteries which nullified their absolutism, made so many experts in civil liberty and was inculcating the propriety of individual judgment against the unintelligent obedience exacted by church and state, entered into

a conspiracy for their destruction, from which they hoped to gain a threefold advantage, namely, obtain possession of their immense wealth, perpetuate fanaticism and protect imposture.

It is said that Bertrand de Goth could only obtain the triple crown, by consenting to the extermination of the Templars; and contemporary history paints this Prelate in the most repulsive colours.

The manner of the attack upon the Templars commenced in the following manner: The Prior of the Templars at Montfaucon had been condemned to imprisonment by the Grand Master, for heresy and immorality, and he was thrown into a dungeon with another prisoner, Noffo Dei, a Florentine Templar, who had apostatized from the Order; they agreed to obtain their deliverance by denouncing the Templars, and sent word to the king that they had a revelation to make which would be more useful to him than the acquisition of a kingdom. Philip, overjoyed at this circumstance, eagerly made use of it for the destruction of the Order. The apostates concocted an address to Enguerrand de Marigny, the Minister of Finance, and following up this first accusation, placed in the king's hands the denunciation he had himself dictated, and which contained the most infamous charges, the falsity and grossness of which have been exposed by contemporary historiæ.

The Emperor Frederick II., grandson of Frederick Barbarossa, after his return from Syria, A. D. 1230, opposed with all his might the excesses and abuses of the Ecclesiastical power, and particularly that of Gregory the Ninth, by whom he had been excommunicated, previous to his departure for Palestine; and indeed it was owing to this Pontiff's intriguing and tampering with the fidelity of Frederick's army that the object of the war was not obtained. Frederick, in revenge, upon his return to Europe, besieged the Pope in Rome, ravaged the

adjacent provinces, and then concluded a peace, which the deadly animosity of the Holy Father prevented from being of long continuance; for the Prelate, bitterly galled, and with pride touched to the core at seeing his Apostolic thunderbolts only amuse and excite Frederick to attack, and oppose the abuses of the clergy, by satires and lampoons, which he caused to be published in Germany, France, and Italy, died of grief and baffled malice. There are many legends current in regard to the great Emperor Frederick Barbarossa; one is that he still lives spellbound, in a cave, in one of the German mountains, to be revived when the ravens cease to fly around the mountain's summit, and each century Frederick awakes, exclaiming, "Is it time?"

Now, the accusation that we have spoken of against the Knight Templars, was founded on a report of deeds alleged to have occurred eighty years before; and the history of the time, instead of supporting the charge, shows how despotism, fanaticism and avarice, can distort facts and make them subservient to their Machiavellian policy. Pope Clement, King Philip and the Grand Master of the Knights of Malta, an order better known as Knights of St. John of Jerusalem, each gave publicity to this accusation, with such comments and colouring as suited their individual views.

Jacques de Molay, Grand Master of the Templars, was at this time in Cyprus, where the General Convocation of the Knights was usually held, but yielding to the solicitations and advice of Clement, he travelled to Paris, where he had no sooner arrived than he was arrested and thrown into the Bastile, by order of Philip, who in one day, October 13th, 1307, had caused every French Knight Templar to be cast into prison. At the king's instigation, proceedings were immediately commenced, and the prosecution entrusted to the violent and vindictive

William of Nogaret, and Father Imbert, a Dominican Monk, a Member of the Inquisition; it being deemed expedient to make heresy a principal feature in the charges.

Following out the conspiracy, and in accordance with their secret understanding, the Pope pretended to be highly incensed against Philip, and wrote several angry letters, "demanding to know the authors of such accusations; that he believed the Grand Master of the Templars innocent, and that persecutions commenced against an Order so rich and powerful, had their origin in jealousy; that in fact, they were Military Priests, existing only by Papal authority, and were, as a Religious Order, only amenable to Rome." After much simulated opposition, Philip acknowledged this priestly right, and as a reward for his filial submission, was delegated as the agent to bring the Templars to justice, and was comforted and strengthened by a Papal Bull, published expressly for that effect. "Our dearly beloved son, Philip Le Bel," it commenced, "has not caused the arrest of the Knight Templars by any greed of wealth, but by a veritable zeal for religion; and is far from intending to appropriate any of their possessions." Clement sent Legates to Paris, and came himself to France, to judge these already condemned victims of cupidity and fraud.

It must be remembered, that in the Thirteenth and Fourteenth Centuries, scarcely any in France, except the clergy, could read or write, and since the decadence of the Empire, ignorance had spread her foul veil over the whole of Europe. With a knowledge of such all-pervading ignorance, we cannot be astonished at the influence of the church party, nor at the colossal power acquired by the Priesthood.

At the commencement of the proceedings, Jacques de Molay, and three of the first dignitaries of the

Order, were arraigned before Clement the Fifth, at Poictiers, and he confided the prosecution to two Cardinals, the Archbishop of Sens and some other Prelates.

One of the first questions put to De Molay was, "Have you no writing to produce in defence of your community?" to which he replied, "Documents and evidence could be obtained, that his greatest earthly ambition was to make the innocence of his people apparent; but, that he was a Knight whose learning was his least boast, and he therefore prayed for a council or a clerk to assist him in his work." As the trial was but a mockery, not public, and the heresy of the Order being a foregone conclusion, he was refused either counsellor or advocate, and thus, little stood in the way to prevent this sacrifice of principle to expediency. It has been said that in our own day extortion, violence and bribery have sometimes been enlisted to oppose the march of justice; and that the excesses, dissipations and malignancy of Philip, are not without modern parallels. It is also asserted that the premature death of Philip alone saved France from the abyss into which his conduct was forcing her. No class of society, no institution was safe from his persecution and extortion, and a general revolt was fast becoming imminent, when he died. Still, there was one exception. The Knights of St. John of Jerusalem lent its entire influence to the king, in order to increase their own wealth and power, and this is the reason that the Grand Master of St. John appears so conspicuously in the destruction of the Templars, whose possessions were afterwards divided between the Order of Malta and Philip.

The Templars struggled vainly against the regal and papal power, and Clement, without loss of time, assembled a general council, composed of more than three hundred priests, in Dauphiny. This council, hesitating upon the "Proposition to suppress the

Order of Knight Templars," objected that it would be contrary to law and justice to do so without hearing them freely in their defence, and confronting them openly with their accusers, which was what the Knights petitioned. Clement V., who assisted in person at this council, exasperated at this most unexpected opposition to his will, with much excitement exclaimed: "If the absence of a trifling formality prevents the Council from passing judgment on the accused, we will ourselves do it in the plenitude of our pontifical power." Disappointed in the action of the Council, the holy father summoned a secret Consistory, composed of cardinals and bishops, who were convinced by the strength of his *private* arguments of the necessity of the suppression of the Order of Knight Templars. The sentence says: "The Knights not having been convicted in strict form of law, but condemned by the Pope, in virtue of his Apostolic authority, the holy father would himself be answerable for the custody of their persons and the proper disposition of their wealth."

During the four years that this sacrilegious persecution lasted, many of the Knights were subjected to the most excruciating tortures for the purpose of extorting confessions which would aid in condemning the society, but few failed to maintain their innocence; to those, who on the rack were weak enough to acknowledge the charges, life was granted, and a pension allowed. To those of stronger nerve, though not greater innocence, who persisted in the purity of the institution, the Infernal "Question" was again applied, and many of the Knights who would have courted death and suffering in honorable warfare, quailed at the sight of the horrible apparatus for inducing an avowal of guilt; and with quivering nerves and maddening brain acknowledged deeds they had neither dreamt nor heard of until mentioned in the confessions they

signed; for be it remembered, that even in the accusations, the special crimes charged were not named to the prisoners, and yet in spite of all that cruelty could invent, or malignity inflict, the constancy of a greater part of these martyrs remained unshaken. Even those whose firmness had given way under their agonies, retracted their confessions at the approach of death, and in sincere repentance declared the allegations untrue and extorted from them under the excruciating tortures of the rack.

The reverend fathers, bishops, instruments of St. Peter and of King Philip Le Bel, decided, in a Provincial Grand Council, that those Templars who "falsified their confessions" should be treated as recusants. A few days after this decision, according to the barbarous jurisprudence of the time, fifty-nine of these gentlemen were condemned and burnt. The Bishop of Ledéve describes these unfortunates as they appeared in their last moments: "Their eyes fixed towards heaven, as if imploring from above the strength to support the agony of the flames which licked their limbs and encircled their bodies, they repudiated the crimes attributed to them, and prayed for firmness to maintain the truth and innocence of themselves and brothers." Notwithstanding the unanimity of their statements—a glorious proof of the falseness of the accusations—Philip, Clement, and the Grand Master of Malta, confirmed the decree against the Templars; condemned Jacques de Molay to the flames, and according to many historians, confiscated the property of six thousand Knights in one day.

Jacques de Molay, as he approached the pile, and was about to assume the crown of martyrdom, harangued the populace and predicted the day and hour of the death of Philip and Clement. He cited those, his implacable enemies, accusers and judges, to meet him before the tribunal of God, in a year

and a day from that time, and then and there to render an account of their judgment. De Molay was executed March 11th, 1314, and the finger of the Great Eternal, as in the day of the impious King of Babylon, pointed in answer to the appeal of the Grand Master. Clement and Philip both died before the end of April, 1314, and as history is silent as to the manner of their death, the enemies of the Knight Templars have endeavoured to make it appear that they were poisoned by the surviving members.

The day following the death of Molay, Sir Knight of Aumont and seven other Templars, gathered the ashes of the pile, as is related by the brothers Suedois. Fifteen days only elapsed when the apostate Knight, Squin de Florian, was assassinated. The Pope beatified him, and caused him to be interred at Avignon. The Templars found means to remove the body and deposited the ashes of De Molay in its place. During his life this worthy Grand Master had established four Grand Temples in Europe—North, South, East and West, to wit: Stockholm, Paris, Naples and Edinburgh. Bocace, the Bishop of Lodeve, Bertot, and a host of contemporary and succeeding writers have spoken highly of the heroic virtues of these martyrs to truth, honor and innocence. Each and every one was steadfast to keep his obligation. No Iscariot, even under the torture, developed the Mysteries or betrayed the Doctrines they had brought from the East. May we always show the same fidelity.

After the disasters just related, many of the Knights quitted their native land, and by their escape and concealment were enabled to preserve our institutions and rites, and maintain the purity of our ancient Doctrines and Tenets of which we are so justly proud.

CLOSING, SAME AS OPENING.

KNIGHT OF THE ROYAL MYSTERY.

19th Degree.

In the West is placed the Banner of Judah, of the Cross, of the Turk, of Confucius, of Brahm, of Buddha, of Zoroaster, of the Sun, of the American Indian, in form of a tent representing a Nonagon.

OPENING.

SUBLIME GRAND COMMANDER.—Strikes 333.

Most Learned Senior Knight Interpreter: the first duty of a Knight of the Royal Mystery.

SENIOR KNIGHT.—

Sublime Grand Commander: it is to see the Guard properly stationed.

SUBLIME GRAND COMMANDER.—

Attend to that duty.

SUBLIME GRAND COMMANDER.—Strikes 333, all rise.

Sir Knights, to your respective Banners, March.

Senior Knight goes to First Banner—Junior Knight to Second Banner—Orator to Third—Archivist to Fourth—Standard Bearer to Fifth—Captain of Guard to Sixth—Guardian of Sanctuary to Seventh—Sword Bearer to Eighth—and the Knight of Introduction to the Ninth Banner.

SENIOR KNIGHT.—

Sublime Grand Commander, the Banners are guarded.

SUBLIME GRAND COMMANDER.—Strikes 333.

To order, Illustrious Knights. Observe the Orient and attend to giving the —. *19* Accordingly, in in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary in and for Great Britain

and Ireland, I declare the labours of this Senate in activity on the Nineteenth Degree of Freemasonry, Knight of the Royal Mystery, for the propagation of Wisdom, Science, and Truth. Illustrious Knight of Eloquence, attend to the altar and unfold the Sacred Book of Laws. Illustrious Knight Marshal, inform the Sentinel, and if there are any visiting Knights, invite them to participate in our labours.

This is done.

KNIGHT MARSHAL.—

Sublime Grand Commander, the Sentinel is informed.

SUBLIME GRAND COMMANDER.—

'Tis well. Illustrious Knight of Introduction, retire and prepare the Neophyte.

RECEPTION.

Knight of Introduction retires to ante-chamber, prepares the Neophyte as a Knight Kadosh, then strikes on the Door. 1—4444.

KNIGHT MARSHAL.—

Sublime Grand Commander, an alarm at the door of the Senate.

SUBLIME GRAND COMMANDER.—

Illustrious Knight Marshal, demand the cause.

Knight Marshal goes to inner door, opens it, and asks,

KNIGHT MARSHAL.—

Who disturbs this Camp of Knights of the Royal Mystery?

KNIGHT OF INTRODUCTION.—

A Knight Kadosh desirous of receiving the degree of Knight of the Royal Mystery.

KNIGHT MARSHAL.—

Give me the S.W. and T. of a Knight Kadosh.

This is done.

You will await the orders of the Knights of the Royal Mystery.

Closes door and approaches the centre of the Hall, saying, Sublime Grand Commander, there is in the vicinity of our Camp, a Knight Kadosh, who desires to enrol himself under our banners.

SUBLIME GRAND COMMANDER.—

Admit him.

Music plays. Neophyte is brought in.

SUBLIME GRAND COMMANDER.—

Who are you?

NEOPHYTE.—(Prompted.)

My name is Kadosh, representative of an order unjustly proscribed by bigots for above five centuries.

SUBLIME GRAND COMMANDER.—

Whence come you?

NEOPHYTE.—

From the West, where I have worked in the silence of night for the erection of a New Temple.

SUBLIME GRAND COMMANDER.—

Whither going.

NEOPHYTE.

To the East, where I hope to arrive at glory and perfection.

SUBLIME GRAND COMMANDER.—

On what do you found that hope?

NEOPHYTE.

Justice and Equity.

SUBLIME GRAND COMMANDER.—

Illustrious Knight Kadosh, in your further advancement in the paths of light and truth you will meet with men of every faith and creed, with whom it is necessary you should hold communion,

for you will find much in all languages and systems that will interest and instruct you; hence, if your mind is liberal, and free from sectarian prejudice, proceed. If you are unwilling, and if your mind is narrowed by passions and prejudices, depart, for you cannot hope to form a lasting union with us. A pause. Will you persevere?

Neophyte answers.

Illustrious Knight Marshal, accompany this Knight in his search for truth.

Music plays. Knight Marshal leads him to the

FIRST TENT,

BEARING THE BANNER OF THE "LION OF JUDAH."

SENIOR KNIGHT.—

What Pilgrim Knight is this, and with what purpose visits he the encampment of the "Lion of Judah," of the Sons of God's own favoured and appointed race?"

KNIGHT MARSHAL.—

He is a Knight Kadosh, who, inspired by the sacred lessons of wisdom and humanity, revealed to him in the degree of our Sublime Rite, in which he has already been initiated, yearns for more light and knowledge. He seeks the living truth and never dying faith; it is with this intent he has commenced his pilgrimage, to gather from each nation and each creed, the tenets and religious records of the past and the present. Reveal to him the Faith that lives and reigns among you.

SENIOR KNIGHT.—

We are the chosen people of the earth, and though we are now subservient to other nations, we yet shall reign above all, for our Lord is the God of Abraham and the prophets, the sole Creator of all things, past, present and to come. We are the children of Judah, and when all other races pass away from the face of the land, we shall still dwell on it in honour, and in

glory, beneath the rule of the coming Messiah, promised by the Lord of Hosts. It is written. Pass on.

Music.—Knight Marshal leads Neophyte to the
SECOND TENT,
BEARING THE BANNER OF THE CROSS.

JUNIOR KNIGHT.—

What seeks the Pilgrim, beneath the banner of the Cross? Surely the pure and holy precepts of our Faith are known to him?

KNIGHT MARSHAL.—

He seeks the truth where'er it may be found; for some exists in every creed and clime. What is just and credible can never fear investigation. All men should give their reasons for the faith within them.

JUNIOR KNIGHT.—

Our religion is love to man, and reverence to Deity, although misrepresented and profaned too oft by bigoted sectarians, it is one of universal charity and justice. Our God is the Supreme Ruler of time and of eternity—the blood of his Son is our salvation, and the workings of His Holy Spirit, sanctify our life and being. Let us live in accordance with the Divine teachings; our hope is celestial happiness in a never ending future. Pass on, in love and peace.

Music. Knight Marshal leads Neophyte to the

THIRD TENT.

BEARING THE BANNER OF THE CRESCENT.

ORATOR.—

What would the Infidel Knight learn among the followers of the Prophet? Comes he in peace, or to deride the worship of a faith, which accords not with his own?

KNIGHT MARSHAL.—

He is a Pilgrim in search of truth and light. Infidel he is none; for he is a believer in the common

humanity of man, and his equality before the white throne of the Great Creator of us all. Experience has taught him tolerance, and in a frank and candid spirit he would hear the tenets of your faith.

ORATOR.—

Our faith is simply this: "There is but one God and Mahomet is his prophet!" For the true believer, the real Moslem, who fulfils the laws of the Prophet and willingly dies in their maintenance—bliss everlasting, the pageantry of war, the luxuries of peace, the blandishments of the fair Hours of Paradise, and the repose of the blessed. For the Giaour, the darkness and the tortures of an Eternity. Leave us.

Music.—Knight Marshal leads Neophyte to the
FOURTH TENT,

FOLLOWERS OF CONFUCIUS. CHINESE BANNER.

ARCHIVIST.—

Stranger from the far off isles of the outside barbarians, art thou come to the wisest of the inspired Sages of the East to gather the words of golden wisdom, dropped from the honied lips of Cathay's god-like mentor, Confucius? Learn then the precepts of the best of men. "Worship the Creator by acts, not words only. Reverence the memory of your ancestors, obey the decrees of your rulers, relieve the poor, protect the weak. Do not unto others what you would not have them do unto you;" and, "remember that the knowledge of one's self is the basis of all real advancement in morals and manners." Our Sages taught the existence of a world of spirits, of their continual manifestations, and the transmigration of souls. Our reverend master King, or Kung-fu-tse was born six centuries before the Christian era, and his doctrines are now cherished by more than one-fourth of the inhabitants of the globe. Farewell, and if you do not credit

our tenets, respect the teachings in which millions of your fellow beings find happiness and hope.

Music.—Knight Marshal leads Neophyte to the

FIFTH TENT,
FOLLOWERS OF BRAAH.

STANDARD BEARER.—

What would you with the hereditary priests of the Immortal Brahm. Think you that the knowledge it has cost us years to acquire can be imparted to an unbeliever in a few brief minutes?

KNIGHT MARSHAL.—

He is a seeker after truth and light, and would gain an insight of your faith and history.

STANDARD BEARER.—

Away back in the vast bosom of countless millions of ages existed a Power; grand, powerful, infinite, eternal, but immaterial and alone. After passing an eternity in self-contemplation he wearied of the monotony of a solitary existence. "Brahm is,"—he exclaimed,—"I am." And from himself created three divine powers, Bramah the creator, Vishnu the preserver, and Siva the destroyer of whatever is hurtful or unnecessary. After the creation of the world and animal existence, continual wars arose between Bramah and Siva,—the powers of creation and destruction. But Vishnu, the God mediator, by his wisdom, self-sacrifices, incarnations, and changes of being, succeeded in preserving the universe and mankind from destruction. The God-head, the Eternal of Ages, had created hosts of angelic beings, who were to reflect his glory and obey his commands; but lured by an ambitious chief, a number rebelled and sought to defy the power of their maker. After a fierce struggle they were defeated by the powers of Good and hurled into a world of darkness to endure everlasting tortures; but the Great Being, touched with compassion for their sufferings, resolved to pardon them

after long purifications. He therefore created fifteen orbits or planets, peopling them continually with living bodies, in which these rebel angels have to undergo eighty-seven transmigrations; at the end of which purification, their souls return to the first source from whence they proceeded, and thenceforth enjoy eternal happiness. It is therefore criminal to destroy any living creature, as it contains a portion of this universal soul; as the web issues from the spider, as little sparks proceed from fire, so from the one soul proceeds all breathing animals, all worlds, all gods, all beings. The wise men gave many names to the being who is one. I have spoken.

Music. Knight Marshal leads Neophyte to the

SIXTH TENT,
FOLLOWERS OF BUDDHA.

CAPTAIN OF GUARD.—

Would the stranger learn the mysteries of Buddha from the lips of his consecrated votary, and comes he for the purpose with good faith and an earnest desire for the Truth?

KNIGHT MARSHAL.—

For that purpose, and none other, is he here.

CAPTAIN OF GUARD.—

Then listen and be instructed. Buddha was the miraculously conceived son of the God mediator, Vishnu, who, as often as right slumbers and wrong uprises its head, incarnates himself, during his nine incarnations and fourth descent from Heaven, by Maya a *virgin*, though a wedded queen. Buddha excelled all the sons of man in beauty, wisdom, strength, and purity. At an early age he gave up family, wealth, friends and power, for the pursuit of truth and religion. He became a hermit in the wilderness, was tempted by the powers of Evil, but prevailed against them; attained Bodhi, or Supreme Wisdom, traversed many lands, wrought countless miracles, gained millions of converts, and is known

by 12,000 different names of adoration. He spoke in parables and taught that all in life was vanity, unreality and illusiveness; that naught is everywhere and always, that perfect happiness is in the end of transmigration and ambulation of souls, and in the return of the spirit to its creative God. "There is but one law for all," said he, "severe punishment for crime, and great reward for virtue." Again, "My law is one of grace for all; like Heaven, affording room for men and women, for boys and girls, for rich and poor, though it is more difficult for the rich to find the way. He that forsaketh father and mother, and followeth me, shall become a perfect Samanean. He that keepeth my precepts to the fourth degree of perfection shall acquire the power of moving heaven and earth, of protracting or shortening his life and of rising again. Heaven and earth shall pass away, despise, therefore, your bodies, which are composed of the four perishable elements, and think only of your immortal souls. Hearken not to the suggestions of the flesh, fear and sorrow are the product of the passions, stifle them and fear and sorrow are destroyed." Such is the belief taught in the Temple of Buddha, to 290 millions of mankind.

Music. Knight Marshal leads Neophyte to the

SEVENTH TENT,
PARSEES, OR DISCIPLES OF ZOROASTER.

GUARDIAN OF SANCTUARY.—

What seek you from followers of the Great and Venerable Zoroaster?

KNIGHT MARSHAL.—

Truth and light.

GUARDIAN OF SANCTUARY.—

They shall be granted you. Zarathustra, or Zoroaster as he is called by other nations, was born in the land of Iran, several thousand years ago, and was selected by the Eternal First Cause of Creation

as the herald of everlasting truth to all humanity. The Sacred *Zend Avesta* was dictated to him by the Most Powerful, and the holy fire brought by him from Heaven still burns in the chief temple of Ormusp in the distant Ind.

There is one God, omnipotent, invisible, without form, the Creator, Preserver and Ruler of the Universe, the last Judge of all. He is the ineffable Ormusp, who sprang from the primeval light which emanated from the Supreme incomprehensible essence called *Zeruane Aherene*, or the Eternal. He created nine orders of Angelic beings, good spirits for the protection of men and all living things. We venerate the Sun and Sacred Fire as emblems of his power and beneficence. We abominate Ahrimanes, the spirit of darkness and evil, the enemy of Ormusp and mankind, but who in time will fall, never to rise again.

Our sacred books inculcate the necessity of prayer, obedience to authority, industry, honesty, hospitality, alms-giving, chastity and truth. Envy, hatred, anger, revenge, and polygamy are forbidden. Fasting, mortification, and celibacy are abominations in the sight of Ormusp the never ending. May the spirits of light and good protect you on your way!

Music.—Knight Marshal leads Neophyte to the

EIGHTH TENT,
WORSHIPPERS OF THE SUN.

STANDARD BEARER.—

What seeks the stranger here? Is it a knowledge of the Faith we cherish and its origin?

KNIGHT MARSHAL.—

Such is his object, and his desire is not to satisfy an idle curiosity, but to advance the interests of humanity, and gain more light from every source.

STANDARD BEARER.—

Know then, that there is one great creation and first cause, Pachacamac. We do not dishonour him

by personal representation, or insult his overwhelming grandeur by erecting temples for his worship, for all creation is his mighty temple, and the puny intellect of man is incapable of understanding his boundless power and immensity. We adore and worship his greatest emanation—the glorious Sun, the giver of light and warmth—the parent of mankind! Countless ages ago, the great luminary, feeling compassion for the helpless and degraded condition of his earthly children, sent to the world two of his celestial offspring to civilize and raise them from their then state of barbarism.

This heavenly pair, brother and sister, man and wife, were Manco Capac and Mama Oello Huaco, the children of the Golden Sun and the Silver Moon, the Queen of Heaven.

When they arrived on earth, their course was directed by the magic power of a golden wedge, and where that sank in the ground was to be the scene of their labors for mankind; this event occurred in the valley of Cuzco, which became the centre of civilization. They taught the rude nations every art and science, and the precepts of a pure and simple faith, a future state of happiness in heaven for the good, and misery in the burning hell located in earth's centre, for the wicked. They conquered Cupay, the spirit of Evil; by their wise and benevolent sway they made the land both powerful and happy, and when their father recalled them to their native heaven, they left in their descendants a mighty and god-like line of Incas, to govern the land they had loved so well.

Music.—Knight Marshal leads Neophyte to the

NINTH TENT,

OR WIGWAM OF THE INDIAN.

KNIGHT OF INTRODUCTION.—

What brings the pale-face to the lodges of the red man? Seeks he to drive him still further from

the land where the ashes of his sires repose?

KNIGHT MARSHAL.—

He seeks a knowledge of your Faith,—Truth, and Light from every source.

KNIGHT OF INTRODUCTION.—

Truth and Light are everywhere to be found by those who truly seek them. Our Faith is simply this. The great Manito is our great benefactor and our Ruler. Where he dwells is across the broad water, but we see him in the works of nature, and hear him in the thunder and the winds. When the red man disappears from the earth, he rejoins his fathers in the happy hunting grounds. More we know not; we but wait and hope.

Knight Marshal leads Neophyte to front of the A. of the Areopagus.

KNIGHT MARSHAL.—

Sublime Grand Commander, I present to you a Neophyte who in true Charity and Toleration has studied the different religions, and has gained therefrom some lessons of Wisdom.

SUBLIME GRAND COMMANDER.—

What have you learned in your travels?

NEOPHYTE.—

To respect the opinion of the men my brothers.

SUBLIME GRAND COMMANDER.—

You are right. (Strikes—1.4444) To order, Illustrious Knights of the Royal Mystery; let the Triangle be formed.

This is done.

The journeys you have made in this grade have purified you from all prejudice and rendered you worthy of marching in the same road with us. Some acknowledgement is due to you for your perseverance, courage and zeal. I will now intrust you with the secrets by which Knights of the Royal

Mystery are enabled to recognize each other; but, before doing so, you must bind yourself to us, never unlawfully to reveal them; and I give you the same assurance, previously given, that we exact of you nothing that will conflict with your Truth and Honour.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, Salutation on all points of the Triangle. Respect to the Order.

I, A.B., do most solemnly promise and bind myself by this oath, never to reveal unlawfully, any of the secrets of this degree, and to be tolerant and charitable to all men upon my sacred honor as a true Freemason.—Amen. Salute.

SUBLIME GRAND COMMANDER.— To Knight Marshal.

Cause the Neophyte to approach and receive the reward which his zeal has merited.

He kneels on his left knee on the seventh step of the Throne.

SUBLIME GRAND COMMANDER.—Invests with Cordon.

The colour of this cordon is the emblem of the grief we carry for the oppressed innocent.

SUBLIME GRAND COMMANDER.

Illustrious Knights, to order. In the name of T. S. A. O. T. U., and under the auspices of the Sovereign Sanctuary, I constitute you now and for ever a Knight of the Royal Mystery.

He embraces him three times.

SUBLIME GRAND COMMANDER.—

Receive, Illustrious Knight, this fraternal welcome, let it prove to you the sincerity of the sentiment, and the estimation and love with which you inspire us. I present you with a sword. Be thou brave and generous. Never forget you serve a God of Justice and Mercy, and must conform yourself

in all things to the rules of an order of which the true principles are Justice and Equity.

NEOPHYTE.—

I swear upon my honour.

The S. is

The W.P. is—* the answer is—* both together say—* which signify Virtue, Charity, and Toleration. The sacred fire of Virtue supports the social and Masonic edifice and is the true corner stone of happiness. Charity is the daughter of Heaven and the Guardian Angel on earth. Relieve the poor not only with alms, but with good counsel and by good example. By the immutable law of nature all mankind are brothers. Illustrious Knights of the Royal Mystery should therefore be tolerant in all things.

Illustrious Knight Captain of the Guard, let the proclamation be made.

CAPTAIN OF GUARD.—Drawing Sword, and striking shoulder five times.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

Arise, Ill. Knight of the Royal Mystery, which I now proclaim you, and I call upon all present to recognize you in your quality as such, and to render you aid and protection in case of need.

SUBLIME GRAND COMMANDER.—

Join me, Illustrious Knights, in saluting our new made Knight. Together.

Battery.

SUBLIME GRAND COMMANDER.—

During your progress in this degree you have heard described the leading tenets of the nine principal religions of the world, and you must have noted the close resemblance each one has in its

primal faith to all the others; a belief in one Supreme Being, and a future state is common to them all; even those nations who believe in a plurality of Gods, always ranked *one* as the first cause, the Great Originator. These ideas seem inherent in the minds of all mankind, of all ages and all climes. What lesson then are we to teach ourselves from these facts? Toleration and Charity.

Tolerance is a virtue difficult to practice, because it commands great sacrifices. It is proper to the good man and the foundation of that love which attracts the heart. Without Tolerance there is no sociability, union, nor confidence; with it we comprehend how to multiply the sparks of friendship, and effectuate incessantly the wishes of all.

Political Tolerance, when reasonable, serves to maintain justice and secure the repose of the world. Religious Tolerance repels schismatic raving, odious fanaticism, the spirit of disorder; it conforms worships, draws sects together, and admits all systems without altering particular beliefs, and makes to the glory of the Creator a melodious whole out of a thousand diverse homages. Literary Tolerance brings a multitude of benefits; it prevents rivalry; disposes to the admiration of genius; the admission of superiority; the encouragement of timid talent; and to gather, without envy or hate, the palms reserved to merit. Masonic Tolerance includes all others; the statesman, the warrior, the pontiff, the man of letters, the artist, the merchant, all masons of whatever profession, carry even into the Temple of Wisdom the passions which are habitual to them; and if Masonic Tolerance is not paramount, there will result an aspect more violent and disordered as the characters are varied and diverse.

Suppose for instance that these various persons wish to discuss the prerogatives which each attributes to his social position. The statesman demonstrates

that politics is the moral cause of all our actions and that to which our steps tend, according to him nothing can be compared thereto; politics he will advance are the soul of governments, and he will conclude that the whole world should attend upon him; the prosperity of states, the fortunes of commerce, the brilliant arts, the discoveries of genius; valour, all wait upon him; and if he perceives that he cannot persuade, then by an adroit *detour* he conceals his defeat. The warrior, more fiery, will vaunt bravery, holding that it is the infallible principle of success; that all bodies ought to bow to its splendour; and that without valour politics are but frivolous play, not worth the time consecrated to it. The man of letters, the artist, the merchant, will vaunt by all the means in their power the excellency of their several occupations, and the numerous advantages which spring from them; each will struggle opinionatively and exalt party spirit above bounds, thinking he sees in each disputant against his system a personal enemy whom he ought to pursue and overthrow. The Pontiff, with a superb and sententious tone, will attribute universal civilisation solely to religion, to it the respect the citizen pays to his government, or the chief of the state; to it the practice of all the virtues.

O, how wise is Tolerance, which prevents such tumult! or at least knows how to arrest the cause and prevent the excess.

We are all striving to reach one goal—Happiness! One point—Truth! Our roads may differ; some may be straighter than others, but the destination we all seek is the same. Let us then be tolerant with all; let us respect the opinions of others while we still remain faithful to our own; and let the mantle of Charity be drawn over the real or fancied errors of our brethren in humanity. For the Grand Mystery is this—all the religions of the world, no

matter what names mankind may give them, have but one source, one real object of worship—**God the ETERNAL**—The Lord of Love and Justice. In His power we confide, in His justice we trust, and in His love we hope.

SO MOTE IT BE!

You will now listen to the Discourse of the Knight of Eloquence.

DISCOURSE.

When casting investigating looks upon the *debris* which surrounds him, the Sage dares interrogate the bowels of the earth, which he treads disdainfully under his feet, he encounters buried under the rubbish immense skeletons, gigantic ruins appertaining to extinct races which have turn by turn succeeded each other upon the surface of the globe: he sees the characteristics that separate them and is obliged to confess that there has been between the first creation and that of which we form a part, an undoubted progress upwards. If, now guided by the observations he has made, he submits to the investigation of the objects which surround him; if, overrunning the chain of beings, from cold and inert matter, he passes to man, masterpiece of the new creation, studying successively the innumerable transformations, by the aid of which informal clay is metamorphosed into imperfect vegetables, and from thence in an ascendant march to the most accomplished animal organisation; then necessarily a vast and profound thought illuminates his spirit, and unveils to him, so to say, the secrets of T.S.A.O.T.U.; he will be compelled to ask himself, if the divine breath which animates him has not, like the impure vase, which grows superb and odoriferous flowers, submissive to the progressive march of beings, undergone all possible transformations before elevation to the degree of perfection which characterises himself?

Then the antique beliefs of mysterious Egypt, the sweet and patriarchial manners of the people of the East, and the belief of the less reflecting, but as certain, savage tribes which people the deserts of Africa; beliefs which furnished to Pythagoras his system of transmigration of souls; those beliefs present themselves to him in all the *eclat* of truth, in all their ascendant strength, and he asks if these are the only truths, the only ones it is possible to admit.

In effect, let us ascend time, transport ourselves in thought even to the cradle of ages and follow, step by step, the progressive march of humanity. If the perfection of the vital breath which animates us is the indirect reason of civilization, are we not involuntarily, almost unknown to ourselves, coming to a conclusion that the soul's imperfect glimmerings are imperfect emanations of the divine breath, which in proportion as it passes from one informal being to another more perfect, is by degrees refined, and tending imperceptibly to draw to itself the beings which infinite wisdom has formed. The unclean insect, object of our aversion, inherited until it succumbed an imperfect breath which it exhaled from a being of a superior order: and it is thus, that from one transmigration to another, the soul, after successively identifying itself with all the series of beings, ascends towards its author, to repose in the bosom of the God which formed it. In this consisted the veneration of the Egyptians for animal life, they saw God in all forms. The Indian Vedas teach that "the wise men give many names to the being who is one;" and that—"As the web issues from the spider, as little sparks proceed from fire, so from the one soul proceed all breathing animals, all worlds, all gods." The Essene philosophers held that pure ether, which was attracted into matter by the secret operations of nature, was enclosed as in a prison, until the

dissolution of the constituent atoms which formed such prison, setting free that ether which was the soul, it returned to heaven and rejoiced once more in its innocent but individual liberty.

The history of the tendencies of the human spirit in different ages shows us immense generations of the children of Eve, by timid and slow steps, hazarding the proofs of life, gradually strengthening their steps, spreading in intelligence and rising, in fine, to the highest point of perfection. It was not done, it is true, without having terrible obstacles to surmount, without having to wander, without having often deviated from the aim whither their efforts tended, without having succumbed, even under the burden which they had imposed upon themselves: but what imports it? they were elevated. The truth, pure and brilliant as a star of the firmament, has spread lurid rays of light upon the horizon of the world; men have seen it, found it beautiful, and are becoming more strong and more courageous by the attainment. Proud of its high and glorious destiny humanity advances, as it traverses the ages, freeing itself at each step of a prestige, letting fall a shred of the veil of iniquity which covered its humiliated forehead under the weight of the infirmities of its imperfect nature.

The intellectual life of the people, as well as their political existence, has had its progressive developments, its epochs of conception and childhood, its periods of transition and glory. Men of great and profound spirit, geniuses whom we encounter, from age to age, who have inspired the purest breath of divine inspiration, these have penetrated the sanctuary of science and have arrived at the discovery of the mysteries which the All-Powerful accorded them. They have dispersed the clouds which veil truth from the eyes of the profane, and they have taught, as well as they could, with the strength of perseverance, to raise temples to virtue and dig

dungeons for vice. Thus, to what they saw in the revered temples of superb Memphis, the mysterious followers of Isis added the basis of the first wisdom, and raised themselves to the most hardy theosophical conceptions—a spiritual theology surviving centuries.

Ancient Greece, in its turn, ambitious of glory and desirous of learning; demanded from the aged Copts the secrets of their sciences and virtues; but more greedy of honours than of aspiring to the light, it opened its schools but to see the plaudits and crowning of the pretended Sages of frivolous Greece, amorous of pleasures and of *fêtes*. One by the force of his genius raised himself to a knowledge of our sublime doctrines, and it is to the living penetration of his spirit, that the Athenians owed the idea of a Temple to the Unknown God. Freemasonry is then a scientific institution of charity and love. Amongst the virtues which it teaches, one ought to place in the first rank the abnegation of oneself and devotion to the general good. This sublime order which remounts, as we see, to the highest antiquity, has but a single aim and works but to accomplish a single mission. This aim, this mission, is the study of wisdom, which serves for the discernment of truth; it is the beneficent work of the development of reason and intelligence; it is the culture of the qualities of the human heart and the repression of its vices. The degrees to which you have already been admitted indicate to you the philosophical studies which expanded the minds of those who came in contact with the Eastern sects, which originated in the mysteries of antiquity and from which by direct descent we derive our principles.

In collecting what remains of the Ancient Mysteries, their monuments, and the descriptions which the poets have given to us, one may judge how they spread amongst all civilised nations.

The aspirant found in their caves pits of a frightful depth, which he descended by means of supports for the feet; he overran long and tortuous subterraneans where he encountered spectres under hideous forms, monsters to combat, torrents to ford, braziers to traverse. Everything which could affright his imagination was put into requisition, and death seemed to present itself to him under many forms. Lugubrious and plaintive cries were heard in the distance, and the rapid movements of the lights plunged him all at once in fearful darkness. The noisy play of machinery was heard; he was pained by the blowing of wind, claps of thunder, and the impetuosity of the torrents. At the least indication of weakness or fear he was thrown into a dungeon for the remainder of his days: the initiates believing that timid and lax men were incapable of guarding inviolably the secrets of their mysteries, and they retained the failing Aspirant in order that he might not reveal what he had seen in the preliminary preparations and in the trials by earth, air, fire and water. The fortunate Aspirant was conducted into a place embellished by all that art could add to nature; a sweet and tender light rendered the objects more interesting; the air was perfumed by the agreeable scent of flowers; and the melodious sounds of instruments announced to the initiates their joy at seeing him come out conqueror from the evil genies of the elements. This place was the emblem of the Elysian happiness which man would experience when he had surmounted the obstacles before arriving at truth and virtue. There still remained one proof, less frightful, but demanding still more constancy, it was a rigorous silence, fastings and austerities, augmented from day to day, during which they prepared him by instruction for the revelation of the mysteries. This instruction was proportioned to his light, the greater part being veiled under symbols and hieroglyphics, questioning him upon matters which prepared him

to pierce the veil. Thus prepared they revealed to him the most important part of the mysteries. They taught him the existence of a supreme intelligence, first cause of all being; they informed him that a thick veil concealed the grandeur of the light, that its immensity could not be represented by any sign, that the different symbols which they offered to the profane were but emblems of his least known attributes. They announced to him also the existence of another being, enemy of the first, but less powerful, the agent of crimes and all evils. They taught him that there is in man a substance, simple, active, essentially different from matter, which, more agile than air, more prompt than sight, glanced ever to the extremities of the universe, sounded the abyss, developed its secrets, reviewed the past and dared even to advance to the future; they taught him that he could only raise himself by virtue and degrade himself by vice; they traced out to him the duties which he had to fulfil towards the Author of nature, mankind itself, and those which he contracted in the quality of initiation; they rendered him a reason for abstaining from certain animals and vegetables; those sullied by crimes had to undergo still more severe proofs: it was pretended that they plunged him in a liquid which arrested the action of fire and that they passed him several times through the flames to purify him. After the Initiation he was shown to the people in a procession which was called the "Pomp of Initiation." This ceremony was made as imposing as possible, in order to show what a glorious thing initiation was, and the initiated enjoyed the highest consideration and were looked upon as men more pure and instructed than the vulgar, and were promised after death the enjoyment of a more pure felicity—they were chosen to fill the most important places in society.

The light of initiation was not confined to signs and tokens and words or even to morality and theology, but it embraced all the sciences. The Priests

of each *Nome* learned particularly one special science; and were the depositaries of manuscripts which were all the more precious as they were the only copies existing in the world. One taught how to follow the Stars in their courses, calculate their swiftness, measure their distance, divide the seasons, give a more perfect form to the year by means of intercalations; others, by the principles of Geometry, knowledge of the laws of movements, and the calculation of resistance and friction, taught how to centuple the strength of man, level the earth, raise dykes, dig canals, to construct Sais, Thebes, Memphis, and above 20,000 cities, besides immense edifices of which several yet resist the destructive hand of time; others taught how to purify metals, analyse them, combine them, alloy them, so as to render them more ductile and malleable; to indicate the properties of vegetables and the means of extracting the sap, so as to prolong the days of man; or better to preserve the body after death from decay during thousands of years, and preserve the freshness of colour and illusion of life. Others taught the principles of that celebrated legislation which sought to ally the general interest to that of the individual, bring together men of primitive quality, simply by their wants, and cause them to love virtue. Others presented in chronological order the revolutions and events of nations, continuing the list of Kings according to their names, their actions, virtues, vices, and the judgements which had been passed upon them. The Priests consulted these writings on the death of the reigning King, and these redoubtable judges traversed the lake in a boat guided by Charon and exposed in the presence of the people, all the good and evil which he had done, and threw in the fatal urn, the ballot which rendered his memory cherished or odious.

It seems certain from our knowledge of the Egyptian priests and the Essenean sects, that the

latter were only the continuators of that ancient caste which dispersed itself at the period of those troubles and dissents which turned Egypt into one scene of anarchy, by which the Romans profited so far as to convert it into one of their provinces. It is reasonable to conclude that the founders of the Essenean Societies were Egyptian priests. What proves this very clearly is that, on the one hand we know not what became of these after the overthrow of the throne of the Ptolemies and the invasion of the country, while on the other hand the societies of the Esseneans which appeared at that time, present almost the same character as did the priestly caste of Egypt; indeed we find among the Esseneans of Jerusalem and Egypt, the mysterious initiation, the oath of prudence, and the evidences of the Egyptian priests, the same love of the sciences, the same philosophy; everything in fact establishes a perfect resemblance. We may affirm from proofs so intimate, that the confederacy of philosophers, known by the name of initiates or priests of ancient Egypt, reappeared and continued its system in the societies of the Essenes after those later wanderings which followed its dissolution and the dispersion of its members. Contemporary with the Essenes, were the Therapeuta, a magical, astrological, and alchemical sect, who quietly disappeared. They were succeeded by the Ascetics, that is, by a kind of Jewish monks, who, though devoted to a purely contemplative life, preserved amongst them opinions which suffice to prove that they had received from the Egyptian Priests and Essenes that spirit of true philosophy which neither new dogmas or even superstitions had been wholly able to denaturalise.

Christianity came and enlarged the circle of initiation, it extended to all men the benefits and the moral parts of the mysteries; but the scientific part, its grand foundation, it neglected, as less

essential to its mission ; it left it as noble pasture to the indefatigable study of the curious and the wise.

Christian Monks succeed in turn to the Jewish Ascetics and the ruins of the Coptic Monastery are shown, where it is said 360 monks were devoted to seeking, without rest, for the philosophers' stone. The traditional history of the Templars asserts, that their Grand Master of Nazareth was consecrated Pontiff of the universal religion by the Priests of Egypt.

What is historically more important to know is, that the Coptic monks who exist in Egypt, even in the present day, are the immediate successors of the Egyptian Priests and Essenes. This connecting link having been established so clearly, it is evident that the spirit and philosophy of these Priests and Essenes, are not lost, seeing that these different bodies have been continued by an unbroken succession till the present day.

At all times Christianity was far from absorbing the sacred sciences into its bosom, philosophy preserved its independence, whilst making itself Christian. Origen, Justin, Clement of Alexandria; Hermesius, and many other fathers of the first centuries, are a proof of it. There were even some philosophers who imposed on themselves the task of conciliation and of making the christian dogmas and philosophical teachings of christianity to concur. The Gnostics and Manichees, who lacked not a certain grandeur, essayed the task and were persecuted by the church. Manes from whom these last borrowed their name, was born in the year 277 of the common era. There was at this epoch in Egypt, a man named Scythianus, by birth an Arab, fully instructed in the secrets of the Magi ; he had the knowledge of hieroglyphics, astronomy, mythology, and was a man who practised the soundest morality ; he composed four

books under the titles of *Gospel*, *Chapters*, *Mystery*, and *Treasures*. Ferbulio, his disciple, inherited his fortune and his works ; he betook himself to Palestine and sought to propagate the religion of the Magi ; persecuted he went to Persia, where he changed his name and called himself Buddas ; persecuted in Persia, he retired to the house of a widow, where he died. This widow having bought a slave, adopted him and gave him the name Cubricus, the young man made great progress in the books of Ferbulio, and, like his master's example changed his name to Manes, which signifies conversation, and founded the sect of Manichees. Pursued by the hatred of Archelaus, Bishop of Cassan, and the Priest Marcellus, he withdrew for shelter to a small mansion named Arabion, upon the river Strenga, but was denounced by another Priest named Triphon, to the King of Persia, who sent seventy-two guards to take him ; he was arrested upon the bridge of the Strenga at the moment when about to betake himself to a neighbouring town named Diodoride. The King condemned him to be either roasted or burned alive, the flesh thus parting from the bone. After his death, the number of disciples augmented considerably, and they gained followers of the most elevated intelligence, even St. Augustine. The filiation of the Manichees to the philosophical doctors of antiquity is proved by a fact not generally remarked. The Catholic Church reproached them with believing in two principles and consequently in two Gods ; the reproach was unjust because they only followed the instruction of the three grades prescribed in Egypt : first, Dualism, or belief in the two principles ; second, Sabaothism, or the adoration of the natural forces ; third, Jahosm, or the worship of a sole God Sovereign of, and independent of, the material world. They therefore only taught dualism as a mode to arrive at the manifestation of the entire

truth. Beside the Manichees many other differently named sects branched from the original tree of the ancient mysteries and were known under the general name of Gnostics, a word signifying knowledge. Nothing is better authenticated than that the disciples of these sects were in existence in the twelfth century in Italy, France, Germany, and England, as Templars, Lollards, Ghibbelines, and Albigenses. They had secret signs of recognition, professed great purity, and were divided into two principal classes, the Disciple and the Perfect Initiate; the latter of which were vowed to chastity, and on the dualistic principle they looked upon the head of the opposing sect as the evil principle personified, and upon their own as the good principle. The poet Dante belonged in Italy to the Ghibbelines, the poets Chaucer and Gower in England to the Albigenses and the monument of the latter in London represents him as crowned with a wreath of roses and having the cardinal virtues at his feet. The Templars were judicially suppressed for being Gnostics and are commemorated in our Rite. Eventually the philosophical sects took the name of Rosicrucians, and so became Freemasons, of whose history the teaching of our rite is well known to you.

CLOSING, SAME AS OPENING.

KNIGHT GRAND INSPECTOR, *20th Degree.*

The Hall is hung with Black. On a Table, near the Sublime Grand Commander is placed a wreath of Oak leaves, a wreath of Cypress and of Roses. A S. with wine; a S.

A Vase and a ring, with black hooded Gowns for K.

To call the Senate or Areopagus to Order, Strike 3; to seat 1; Alarm 1; Battery, various.

OPENING.

SUBLIME GRAND COMMANDER.— strikes 333

Most Learned Senior Knight Interpreter, the first duty of the Knights Grand Inspectors.

SENIOR KNIGHT.—

Sublime Grand Commander: it is to assure ourselves that we are guarded against the indiscretions of the profane.

SUBLIME GRAND COMMANDER.—

Let it be done.

SENIOR KNIGHT.—

Illustrious Knight, Guardian of the Sanctuary: ascertain if we are guarded against the indiscretions of the profane.

G. of S. opens doors; ascertains from the Sentinel that the Senate is secure, and addresses the Senior Knight.

GUARDIAN OF SANCTUARY.—

Most Learned Senior Knight Interpreter: we are secure from the prying eyes of the profane, none can overhear our Mysteries.

SENIOR KNIGHT.—

Sublime Grand Commander: we are secure from the prying eyes of the profane.

SUBLIME GRAND COMMANDER.—

Ascertain if all present are Knights Grand Inspectors.

SENIOR KNIGHT.— strikes 333.

Illustrious Knights in the South: to order.

All in the South rise, Draw Swords.

JUNIOR KNIGHT.— strikes 333.

Illustrious Knights in the North: to order.

All in the North rise, Draw Swords.

SUBLIME GRAND COMMANDER.—

Most Learned Senior Knight Interpreter: are you a Knight Grand Inspector?

SENIOR KNIGHT.—

I am devoted to the pure principles of our Antient and Primitive Rite, and I sympathise with suffering humanity.

SUBLIME GRAND COMMANDER.—

Why did you become a Knight Grand Inspector?

SENIOR KNIGHT.—

That I might be the better enabled to perform my duty to God and to man.

SUBLIME GRAND COMMANDER.—

Receive the S. T. and W. of a Knight Grand Inspector and give them to me.

SENIOR KNIGHT.—

Illustrious Knights in the South: forward, march, halt.

JUNIOR KNIGHT.—

Attention. Illustrious Knights in the North: forward, march, halt.

KNIGHT GRAND INSPECTOR. 9°S.—20°R. 67

All the Knights form two parallel lines facing each other. The S. T. and W. are given.

JUNIOR KNIGHT.—

Most Learned Senior Knight Interpreter: all in the South are Knights Grand Inspectors.

SENIOR KNIGHT.—

Sublime Grand Commander: all present are Knights Grand Inspectors.

SUBLIME GRAND COMMANDER.—

Illustrious Knights, to your devotions. Let us pray.

All kneel.

INVOCATION.

Omnipotent, Omniscient and Omnipresent God of Nature—we, thy children, assembled in this Temple, devoted to Thee and to the elevation of humanity, implore Thy aid. Bless us we beseech Thee, and the principles of the beloved Rite we have pledged ourselves in Thy name to propagate.—Grant us, we pray Thee, a spirit of tolerance, of love and charity to the human race—strength to withstand temptation, so that by the practice of the virtues here inculcated we may live in peace and good will upon earth, and be the recipients of eternal life and happiness hereafter.

ALL SAY.— Glory to Thee, Oh, Lord! Glory to Thy name! Glory to Thy works!

S. G. Commander resumes his station. Strikes 333.

SUBLIME GRAND COMMANDER.—

To order, Illustrious Knights: observe the orient, and attend to giving the S—*20*. According'y, in the name of T. S. A. O. T. U., and under the auspices of the Sovereign Sanctuary of Antient and

Primitive Masonry in and for Great Britain and Ireland, I declare the labours of this Senate in activity, on the Eighteenth Degree of Freemasonry, Knight Grand Inspector, for the propagation of Wisdom, Science and Truth. Illustrious Knight of Eloquence attend to the Altar and unfold the Sacred Book of Laws. Illustrious Knight Guardian of the Sanctuary inform the Sentinel, and if there are any Visiting Knights, invite them to participate in our labours.

RECEPTION.

SUBLIME GRAND COMMANDER.—

Illustrious Knight of Introduction: you will retire to the Chamber of Reflection where you will find in waiting an Ill. Knight of the Royal Mystery; see him properly prepared and make the usual alarm.

K. of Introduction retires, prepares Neophyte as a Knight of the Royal Mystery, and strikos the battery on Door 1—4444.

KNIGHT MARSHAL.—

Sublime Grand Commander: there is an alarm from a Knight of the Royal Mystery.

SUBLIME GRAND COMMANDER.—

Demand the cause.

KNIGHT MARSHAL.—Opens door.

Who alarms the Senate?

KNIGHT OF INTRODUCTION.—

A Knight of the Royal Mystery, devoted to the pure principles of our Antient and Primitive Rite, who, sympathizing with suffering humanity, earnestly desires the Degree of Knight Grand Inspector, that he may be the better prepared to accomplish his duty to God and to man.

KNIGHT MARSHAL.—

How does he expect this favour?

KNIGHT OF INTRODUCTION.—

By virtue of the S. and W. of a Knight of the Royal Mystery.

KNIGHT MARSHAL.—

Give them. He does so.

'Tis well; you will wait until the Sublime Grand Commander is informed of your request.

KNIGHT MARSHAL.—

Closes door, and coming between the Columns, addresses the Sublime Grand Commander.

The alarm was made by Illustrious Knight—of the Royal Mystery, who is devoted to the pure principles of our A. and P. Rite, and sympathizing with suffering humanity, earnestly desires the Degree of Knight Grand Inspector, that he may be the better enabled to accomplish his duty to God and to Man.

SUBLIME GRAND COMMANDER.—

How does he expect this favour?

KNIGHT MARSHAL.—

By virtue of the S. and W. of a Knight of the Royal Mystery, which he has communicated to me.

SUBLIME GRAND COMMANDER.—strikes 333.

To order, Illustrious Knights. All rise. Admit the Neophyte.

Music plays. Neophyte is plaed between the Columns, with a C. T. around his neck, and hookwinked,

ODE.

Our Master, Trinne, Infinite,
Eternal Mystery, Judge Supreme,
How terrible Thine edicts seem—
And yet how merciful Thy might.

Omnipotent, Omniscient, Just
And Good, vouchsafe to teach me how
Before Thine awful Throne to bow,
A sinful finite thing of dust.

Stretch me Thine hand, O, Guide Divine—
O, hear me calling in the dark—
And bid, above my shipwrecked bark,
The beacon of Thy mercy shine.

SUBLIME GRAND COMMANDER.—

Let the Neophyte make five circuits of our Senate.

Neophyte is conducted five times around by Knight of Introduction,—Knight Marshal leading.

Illustrious Knight and Brother, to the will and by the action of the Eternal of all ages—past, present and to come—do we owe our origin and being; and when our earthly pilgrimage has ended, to that parent source of all creation must we return; either to rest in blissful quietude, or become component parts of new combinations of mind and matter, obedient to the mandates of the Most High and Powerful.

We are but infants in His mighty hands—the clay which by the master skill is moulded into forms of beauty and delight, or shapes of hideousness and horror—the blank scrolls on which may be engrossed the golden words of wisdom or the senseless babblings of the profane.

We are but the creatures of His will. How, then, shall we presume to define, as with a line and rule, the extent of His power, His attributes of love, justice, wrath or wisdom?

We are but atoms in creation's plan, our world itself a mere speck in the immense regions of boundless space, and our very Universe is but one, perhaps among countless thousands.

In the last degree you were shown that all religions have but one common origin, the worship of a Supreme Being—the lesson sought to be conveyed was mutual toleration.

The Neophyte is placed between the Columns and brought to light.

KNIGHT MARSHAL.—

Sublime Grand Commander: the Neophyte has completed his first journey in this sublime degree, and now awaits your will and pleasure. He is prepared to answer any questions propounded by you, that he may prove himself a true Mason, a worthy Knight of the Royal Mystery, and a fitting candidate to receive the O. B. of this degree.

SUBLIME GRAND COMMANDER.—

There are two duties owing by man, which takes precedence of all others. The first I need hardly tell you is to his God, and the second to his country. He who is false to one, seldom proves true to either.

Callous indeed, must be the heart in which the love of country has no place, and weak and worthless the affection of him as son, husband, father, or brother, in whose breast Patriotism has no existence.

Behold the banner of our common country (whether by birth or by adoption). Are you prepared and willing to take the sacred O.B. to love, respect, and when required to defend it with your life?

Neophyte answers.—

Then place your right hand on the Glaive of Honour, and with your left hand holding and supporting the flag of your country, repeat after me your first O. B.

I, A. B., in the name of our Father, who is in heaven, in His presence and of this Illustrious Senate, upon the Glaive, symbol of honour, do solemnly and sincerely promise to be true to my country and its flag, and that if required I will defend both with my purse, my sword and my life, and never allow either to be dishonoured, if in my power to prevent it. So help me God! Amen.

ALL—So mote it be!

SUBLIME GRAND COMMANDER.—

As a token of your fidelity, salute with a kiss this most sacred emblem of Knightly honour !

Your oath of patriotic fidelity is registered in our hearts and in the archives of the recording angel above. You have well and truly proved your right to the Crown I award you. True, it is only a wreath of Oak leaves, but still it is more priceless than the golden and bejewelled diadems of kings or emperors. It is the Civic Crown, *Corona Civica*, of the ancient Romans, and which in the full glory of the days of their Republic, was only awarded to those who had saved the life of a fellow creature. By becoming a Mason, you have also become a benefactor of mankind, for is it not our duty and our practice to help our distressed brethren, to comfort and protect the widow and the fatherless, and to be just in our conduct to all men ?

Illustrious Knight Marshal, conduct the Neophyte on his second journey.

Neophyte is lead thrice around and placed between the Columns.

KNIGHT OF ELOQUENCE.—

Praise waiteth for the, O God, in Zion, and unto thee shall the Vow be performed.

O, Thou, that hearest prayer, unto thee shall all flesh come.

Iniquities prevail against me ; as for our transgressions, thou shalt purge them away.

Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts ; we shall be satisfied with the goodness of Thy house, even of Thy Holy Temple.

Again led round.

JUNIOR KNIGHT.—

Except the Lord build the house, they labour in vain that build it.

Except the Lord keep the city, the watchman waketh but in vain.

Again led round.

SENIOR KNIGHT.—

And it shall come to pass on that day, that the Lord shall set his hand again, the second time, to recover the remnant of his people which shall be left.

And he shall set up an Ensign for the Nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the Earth.

The Neophyte is placed between the Columns.

SUBLIME GRAND COMMANDER.—

Before proceeding further, I must administer to you another O.B., one which, without doubt, you will assume with pride and satisfaction. It is the Oath of Fidelity to our Rite and its Banner—are you prepared to take it ?

NEOPHYTE—Answers.

II.

In the name of God, Father of the human race, and in his holy presence, I do most solemnly promise to support and be faithful to the Banner of our Antient and Primitive Rite, and that I will propagate with zeal the knowledge and peaceful morals which our sublime institution professes, extend its usefulness, and exert my best endeavours to bring good and true Masons within its sacred folds, and to exact no other condition from the candidate than probity or knowledge, without distinction of politics or country. I will to the end of my life, devote myself to our sacred Rite, and will never denounce or desert it, without the consent of my superiors therein. To this, in each and every part, word, and sentence, by him that rules above, below, I swear. Amen.

ALL.—In the name of T. S. A. O. T. U. we are witness. Amen.

SUBLIME GRAND COMMANDER.—

Sir Knight and Brother, the pledge you have just given, is one of greater importance than at first sight it may appear to you. Among the several Rites pertaining to Masonry there have too often arisen differences and contentions on slight grounds, which have estranged those who should have honoured the mutual bonds which bind us to make the fellowship of Masonry the most glorious in the world. Let us avoid such examples, and remain steadfast in our allegiance to the Antient and Primitive Rite in its present purity. While we honour and uphold our own institution, let us prove that we are willing to meet all in the spirit of LOVE, JUSTICE, and TOLERATION. Let the Knight proceed on his journey with our best wishes for his welfare, and may the giver of all good gifts, smile upon his progress, and vouchsafe him the light of wisdom he seeks!

Slow and solemn music is played. Marshal hoods Neophyte and conducts him once around to S... in the West, while the following is recited. The Senate is darkened.

SUBLIME GRAND COMMANDER.—

To the name of the most High be praise and glory given now and forever.

ALL.—So mote it be.

SENIOR KNIGHT.—

May his love guide our footsteps in gloom, and exalt us in the radiance of his light!

ALL.—So mote it be.

JUNIOR KNIGHT.—

God be with us now and forever.

ALL.—Now and forever

The hood is removed and the Neophyte is confronted with the emblem of Death, the Scull with wine, and the Knights clothed in hooded black robes.

KNIGHT MARSHAL.—

What hideous phantom is that which arrests our steps and fills our souls with loathing and apprehension?

SUBLIME GRAND COMMANDER.—

It is no phantom, but reality! What thou art now, so once was this poor frail emblem of humanity—what he is now, shalt thou be ere many more years have sped their way into the Ocean of Eternity. Within this hollow frame once beat a heart, as proud and joyous, or as humbled and saddened as thine own. These whitened bones were clothed with fair and healthy flesh, and the blood coursed warmly through the bounding veins. These fleshless limbs were endowed with the full strength of proud exultant manhood. Beneath this skull throbbed a brain filled with the accumulated wisdom of his days, and of by-gone ages—thoughts of devotion, love of country, kindred, friends. Within these hollow sockets were eyes that beamed with kindness, kindled with love, flashed with anger, melted with sorrow or sympathy, and closed in balmy sleep.

From this now lipless mouth dropped honeyed words of eloquence, love, devotion, and friendship,—or sprang the scathing tones of anger, scorn, defiance, and contempt,—and now, behold! Is this the end of all this beauty, glory, strength, and intellect—this wretched mouldering remnant of the human form?

Believe it not, my brother. Death is but the end of this earthly life; beyond its portal lies the summer life of immortality, where, freed from the trammels of this perishable clay, purified from all mortal passions, the enfranchised spirit ascends to the mansions of the blest, and rejoices evermore in the glorious light which emanates from the throne of the Eternal.

Shrink not, then, from the emblems of the grave and death ; what are they but the broken fragments of that mould in which the work of perfection has been cast, and completed by the Great Artificer !

I now crown you with the wreath of Cypress, the emblem not only of death but of eternity.

Now, Sir Knight, before these monitors of what awaits us all, repeat the O. B. it is now my duty to administer.

All the Sir Knights point swords at his breast.

III.

I, A. B., in the name of T. S. A. O. T. U., do solemnly swear, in the presence of these witnesses, that I will keep secret the mysteries of this Degree of Knight Grand Inspector, and will not reveal them to any person, unless I know him to be legally entitled to the knowledge thereof.

I furthermore swear that should I know of another to violate his obligations of this sublime degree, I will, with the assistance and blessing of God, use my best endeavours to bring him to condign punishment, by pointing him out to the fraternity and the world at large, as an object of contempt, as a liar and perjurer.

I swear that I will never permit a Sir Knight of this Degree to be slandered, calumniated, or defamed, without vindicating his character, and causing justice to be done to the accuser by the accused.

I furthermore swear never to allow the rituals of these Degrees to be copied or printed by any one, without the authority of the Sovereign Sanctuary, if in my power to prevent it.

To all these I swear sincerely and solemnly, and should I break this oath may the arms of death fold me in its cold embrace.

S. folds arms round Neophyte.

ALL.—Amen.

SUBLIME GRAND COMMANDER.—

Sir Knight, are you still firm in your faith and trust in the truths of our Sacred Rites and teachings ?

Answer.

In the course of your career dangers may beset you, the enemies of our Rite may seek to extort from you by guile or violence the secrets we have imparted to you, and to whose safe keeping you have pledged your word and honour. Have you the courage, both moral and physical, to resist and defy their power, even to death itself, if need requires it ?

Answer.

Are you prepared to give us a proof of that courage, springing from a bold heart and ready hand which defies all danger, and is ready to strike at an instant's notice in the defence of right ?

Answer.

Have you implicit faith in our honor and justice ?

Answer.

Behold, then, this vessel filled with molten lead. Quick ! give the proof of your courage and fidelity —plunge your naked hand boldly into this seething metal, and bring forth this ring !

Sublime Grand Commander drops Ring into the Vase, Neophyte takes it out.

It was well and bravely done, most valiant Knight. You perceive your confidence in us was not misplaced, and our trust in you is still more strengthened. You see no real danger, or physical injury was intended you ; the test was but to remind you, that in sudden emergency or peril, promptness or valour will ever be triumphant.

Forever wear this Ring as an Emblem of Masonic Truth and Knightly Valour.

Your pilgrimage in this degree draws to an end, one journey more and it will be completed.

Before you start upon your way, you must need refreshment and must receive it at our hands. A draught of wine will re-invigorate your strength and prepare you to encounter the hardships of the road.

Sublime Grand Commander presents S—— with Wine.

You look with wonder, perhaps disgust, upon the vessel which contains it. Why so? True, it is not gold, nor silver, nor even crystal; but it has a greater value, it was the home of a human intelligence, the seat of wisdom and of feeling.

Believe me, Brother, we must banish from our minds the morbid feelings which make us shrink from everything denoting the great change awaiting all: we must teach ourselves to look with calmness on the emblems of mortality; why should not what the dead has left us, be used for the benefit of the living? We use this S—— as a drinking cup to prove that we are superior to the childish prejudices of the uninitiated, and that when the ceremonies of this sacred Rite demand it, we can conquer any repugnance to what seems (but is not) painful and revolting. This has a moral teaching also:—"All that live must die, passing through nature to Eternity." Die! Yes, but is that the end? No! For as surely as day follows night, and night again succeeds to day, so surely man is immortal. What see you in this cup? Wine. Life in Death, Strength in Decay. The wreath of Cypress on your brow, the liquor in this quaint goblet, and the garland of roses which I now place on this fleshless skull, all teach the same lesson—Life in Death and, Death in Life, succeeding to all Eternity. Now Sir Knight, place your left hand upon your heart, raise the goblet in your right, and repeat your O. B.

IV.

I promise and swear in presence of T. S. A. O. T. U. that I will never acknowledge any person or persons

as belonging to the Antient and Primitive Rite of Masonry, except those owing fealty and allegiance to the Sovereign Sanctuary of the 33d. Degree in and for Great Britain and Ireland, or other authority recognised by it, and that I will denounce all impostors, spurious and clandestine persons, claiming to be of this Rite, and will expose them to the brotherhood wherever he or they may be situated. This I promise, and to this I swear, and should I break my vow, may this wine I now drink, be unto me as deadly poison as the hemlock-juice drank by Socrates, our ancient brother. Amen.

He drinks.

SUBLIME GRAND COMMANDER.—

Proceed on your last journey, and may the All Powerful bless and guard you.

Solemn Music is played, during which he is conducted twice around, while the following is read.

SENIOR KNIGHT.—

The darkness is passing away and the dawn is nigh.

JUNIOR KNIGHT.—

Praised be His name who rules the night and the day.

Neophyte stops at Altar—the Areopagus is lighted, the Knights exclaim :

ALL.—Welcome to the Knightly Pilgrim—welcome.

SUBLIME GRAND COMMANDER.—

You have completed your final journey in this Degree, and all that remains is to administer to you the last O. B. of it, and acknowledge you as a Knight Grand Inspector and Commander in Masonry; this will insure your entrance into the 33d. Degree of Scottish Rite Masonry, wherever the same is legitimately conferred. You have been tried in the balance, and not found wanting.

We are satisfied with the proofs you have given of your sincerity, perseverance, courage, and devotion to our sacred Rite.

You have well and truly justified our confidence in your integrity, and all we now exact, before you receive the secrets of a Knight Grand Inspector, is, that you will promise on the Sacred Book of the religion you profess, never to divulge our mysteries.

We seek not to dictate or control the religious feelings of any. Every man is free to worship God as his own heart dictates, and God alone has the right to judge his children. Brother, what is the creed or faith you profess? Answer.

Place upon the Altar the Sacred Book of our brother's faith.

This is done.

To order, Illustrious Knights, let the Triangle be formed.

V.

To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B, swear, in the presence of T. S. A. O. T. U. and the brilliant lights of this Illustrious Senate and Areopagus, on the Sacred Book of Laws, and on the Glaive, symbol of Honour, Fidelity to the Celestial Empire of the Antient and Primitive Rite of Masonry, and obedience to its sacred laws. I promise and swear to abide by the Bye-laws, Rules, and Regulations of this or any other body of the Rite, of which I may hereafter become a member, and to obey all summons sent, or given me therefrom, and also to obey the Laws, Rules, and Regulations of the Mystic Temple of Princes of Memphis, 32d. Degree, for the Province of— if within my power: I promise and swear to obey the Constitutions, Edicts, General Statutes, and

Ordinances of Antient and Primitive Masonry, emanating from the Sovereign Sanctuary of Patriarchs, in and for Great Britain and Ireland.

I do furthermore promise that I will never by look, word, or sign divulge or imperil the sacred mysteries of our Rite to the profane, or to those of inferior Degrees.

I swear that I will not communicate to any person the sacred word of this Degree, not even for instruction to an Illustrious Knight of this Degree, unless in the manner in which I shall receive it. To this and all I swear, under no less penalty than that of being compelled to cut out my own tongue, and should I wilfully break this solemn vow, I invoke the power of Heaven to shower all the calamities on me to which man is susceptible, may my days be wretched, my nights sleepless, my life wither in misery, the scorn and disgrace of humanity. AMEN!

SUBLIME GRAND COMMANDER.—

It is sworn!

SENIOR KNIGHT.—

It is sworn!

JUNIOR KNIGHT —

It is sworn!

SUBLIME GRAND COMMANDER.—

The Jewel of this Degree with which I now invest you, is the double-headed Eagle, the Masonic significance of which was explained in the Degree of Knight of the Red Eagle.

This Ring, with which you are never to part, is an emblem of your truth, and a proof of your Knightly valour. Upon it is engraved the device of this Degree, *Deus meumque Jus*; and what more appropriate device can Masons use than that of "God and my Right."

It now becomes my duty to instruct you in the S., T., and W. of a Knight Grand Inspector.

The S.—of entrance is to . The S.— of order; place the left ... Sign of O. B.— make the action of — and alludes to the point in your

There are two P. W., and two answers given only with the T.

The S. W.— is given only in the Areopagus, and in this manner.

The Initials M. C. B. J. were emblazoned on the standard of the family of the Maccabees, of Judas, that devoted champion of Liberty, of Right, and of Masonry, who lost his life in defence of those noble principles, against the Syrian oppressors of his country, 160 years before the Christian Era.

Illustrious Knight of Introduction, you will conduct our newly created Knight Grand Inspector to the north-west and south-west angles, and let him prove to the Most Learned Senior and Junior Knights Interpreters, that he is in possession of the S., W., and T. of this Degree.

This is done.

Illustrious Knight Captain of the Guard, make the usual proclamation. To order, Illustrious Knights.

Neophyte is placed on his knees at the A. The Captain of the Guard draws his sword, stands in front of Neophyte, gives him the accolade, saying :

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland. Salutation on all points of the triangle. Respect to the Order.

Arise, Knight Grand Inspector, Commander in Masonry, which I now proclaim you, and I call

upon all present to recognise you in your quality as such, and to render you aid and protection in case of need.

SUBLIME GRAND COMMANDER.—

Join me, Illustrious Knights, in rejoicing over the happy acquisition this Senate has made. Together, Illustrious Knights.

Battery 55555-333-1-22.

This is the battery or alarm of this Degree and alludes to the journeys you made in the same, it also alludes to the year five thousand three hundred and twelve, when our Grand Master Jacques De Molai, was condemned to death, and the order declared abolished, by the tyrant Pope Clement the Fifth.

You will now listen to the lecture or discourse of our Knight of Eloquence.

Neophyte is conducted to Orator.

DISCOURSE.

In the beginning man was born free from sin, pure—having within him a Divine instinct of the noblest virtue, and the most generous inspirations. To do good was a natural impulse. Evil did not, could not exist, for Charity and Love were the sole motors of his actions. He lived for others more than for himself; his Religion, Politics, and Economy were comprised in the command, "Love one another." Obedience to this law comprised every duty. In his fellow man he recognized a brother, and freely shared with him the fruits of his vine-yards and the clothing of his flocks. All lived in Peace and Harmony, until families became societies, and societies grew into nations. Then the odious distinction "Mine and Thine" arose, and Avarice and Corruption, like noxious reptiles, began to crawl amongst and infest a happy people with their

venom. Avarice and Ambition united and brought forth Pride, Envy, and Hatred; together they attacked the heart of man and destroyed in it the impulse of good, the seeds of virtue; all remembrance of his celestial origin, and of his sublime destiny. Love and Charity grew weak, and arbitrary power usurping their place, triumphed over the feeble, subjected them to its caprices, and forced them to cultivate the earth by the sweat of their brow, and gathering in the harvest of which the powerful seized the fruitful ears, leaving scarcely more than the barren straws to the labourer and his little ones.

Divisions soon took place among the rulers. Murder depopulated the earth. War spread its dreadful banners to the wind, and destruction, pestilence, and famine followed in his train. The furrows overflowed with the blood of those who disputed for possession of the field, whilst the sweet voice of humanity was stifled by infuriate howlings and savage discord. To crown the evil came the reign of Ignorance, grades of caste, party politics, and Priestly sway—when many a clever scoundrel called himself the Interpreter of Divinity, and sacrilegiously bringing down the Supreme Benevolence to his own mean level, made him appear as avaricious, bloody, and revengeful as himself. Religion, which should be Faith in a just and kind God; a never failing consolation to the unhappy, and a balm to the wounded mind, became a trade, and was sold as merchandise, until its spirit, seeking sanctuary in a few honest breasts, left only its pompous ceremonies and heartless mummeries as the stock in trade of the traffickers.

Without these few pure souls, a virtuous man might have looked mournfully around him, and reproached our common father for having abandoned everything to the Genius of Evil. But with the evil came the remedy.—Masonry arose! Some

few master-spirits preserved the emblems of the sacred fire, and under various titles, Poets, Historians, and Philosophers, seemed united by a mystic chain, whose links, connecting every epoch, enclosed all in a circle, whose centre is eternal Truth. Its radius spread from one end of the world to the other. A sacred and symbolical word would call the virtuous to rally and close to each other's aid, or extend the hand of sympathy from Dan to Beersheba, to find out and succour the distressed, whether in the hearts of cities, or the wilds of the desert. Pilgrims of this faith have undertaken distant and toilsome journeys; dared the rigours of the polar regions, the destructive fevers of the tropics, suffered the hellish tortures of the Red Indians, the Chinese zealots, and the Persian Priests, not for wealth and power, but to succour and save a brother. Thus, by imitation, the noble-minded of every country, formed a symbolic union, founded on Morality, Love, and Humanity. No one remained deaf to the appeal of a brother; and among a crowd of similar circumstances, we have selected the following for its sublime simplicity:—

A disciple of Pythagoras, travelling in a wild and almost barbarous country, far from home or friends, was taken sick in the cabin of some poor people, who, although they were themselves suffering from extreme poverty, assisted him with what they had, and took the tenderest care of him. His sickness was long, but their hospitable solicitude never abated. Grateful for their attentions, but lacking the means of recompensing their disinterestedness, feeling himself on the point of death, he asked for a flat stone, and tracing on it some symbolic characters, he besought them to place it near the roadside. He died. Many years after a disciple of the same school accidentally passed, perceiving the stone, read the inscription, and watered it with his pious tears, hastened to acquit the debt the deceased had

contracted, although he had never known him, or ever seen him; but in the mystic writing he was requested, as a brother, to fulfil a dying man's wishes.

Masonry, then, was the system which our Sovereign Master chose as the means to preserve benevolence and learning upon earth, and though we may see some fail in their duty and defame our noble institution by their wickedness and folly, do we not know that on earth nothing is perfect, and that virtue even is subject to abuse. Let us remark, however, that when these abuses multiplied, and everything seemed a prey to evil, God drew from the treasure of his inexhaustible love, his most priceless gift. Jesus appeared—that sublime regenerator, that supreme and incomprehensible being, that glorious light shining between the past and future. Christ, the pacific conqueror, peaceably advanced before the amazed world, carrying aloft his banner whereon is inscribed "Love one another." It was his theory of conquest, and will yet restore all nations to innocence and happiness. These three words contain all the wisdom, all philosophy of the preceding ages. It absorbs and condenses every doctrine ever yet invented for the general good, and gives a tangible shape to every benevolent inspiration.

"Love one another." 'Tis a charm, at the utterance of which the human race awoke from a long and frightful dream to find its hopes of happiness not destroyed, but shining more radiantly than ever—for gradually we shall see despotism overthrown, and Charity reigning universal over all.

Yet we must acknowledge that in consequence of the feebleness inherent in human nature, evil once more prevailed, and barbarism once more broke the bonds that had restrained it, and pouring in torrents from the Northern wilds, carried ruin and devastation around. The pitiless sword was

the tyrant that governed all; nothing liberal, nothing intellectual, withstood its attacks; nothing dared oppose its sway; nothing but Free Masonry, which, like a Minister of Mercy, still answered the appeal of Humanity and Progress—only being competent to encounter cruelty and intolerance with their own weapons, our members donned the helmet and glaive, the lance and shield, and advancing to the East and North, reached from the banks of the poetic river Jordan, to the bleak shores of the Oder and Vistula, and effectually stayed the march of brutish vandalism.

Can we contemplate, without admiration, those noble Cavaliers, as gentle after the carnage as terrible in combat; succouring, after the battle, those whom their carnage had overthrown! Need we mention their oath to protect the fatherless and oppressed; or that unalterable friendship and touching brotherhood in arms, by which a Knight Mason was a stranger in no country nor under any misfortune?

Masonry not only buckled on the sword and shield for the defence of society and Religion, but furnished with the square and compass, it raised gigantic Cathedrals, noble monuments on which our ancestors inscribed their creeds in language as simple as profound, and their traditions descending from generation to generation, in their original purity, stand to this day as landmarks of Faith, Patience, and Self-denial.

The tie that united these chivalrous Knights was the "cable tow" of Masonry, that strong symbolic cord which binds so many thousand fragile brands into one resistless body.

In the darkness of the middle ages it is more difficult to follow the footsteps of our order, yet an earnest enquirer may still find it seeking shelter where it gave protection, and in the schools of science, one of which in particular deserves men-

tion—the University of Paris, whose pupils united by initiation, defended and protected themselves against tyrannical oppression.

In the bosom of the Universities was preserved that spirit of free inquiry which by instigating religious reform, did so much towards the regeneration of humanity, and still more by Printing, that powerful vehicle of thought, that wing of God, which carries abroad, with the rapidity of the wind, the results of human intelligence.

The invention of Printing determined the emancipation of the human spirit by secularising science. Constantinople was taken and Rome accorded a noble hospitality to the illustrious prosscripts of Greece; even the cannon civilizes by adjudging the victory to genius and discipline. Thus the first Printers, realising the importance of their work, formed themselves into a powerful corporation, and guarded carefully the sacred arcanum of their mystery; fabricating in silence, under the direction of Reason and Philosophy, the arms which gave Liberty to the world of mind, and annihilated Feudal and Religious Despotism for ever.

The discovery of America led to a revolution in the commerce, property, and finances of the ancient world. The introduction of gold from Mexico and Peru lowered the price of the precious metals, and created a new property and power—that of capital. Then succeeded Adventures beyond sea; the whole globe became aggrandised, colonies commenced, the military, and merchant marine grew apace. The small interior sea of the ancients became but a basin, of little importance, since the riches of India arrived in Europe on the crest of the tempests. All these events contributed to revive the fire of Masonry and project its rays into all civilised countries.

Thus will be seen how Intelligence continually enlarges the circle of human affection, and gradually extends from family to country, and thence to the whole creation. You will see how Civilisation resisted and withstood the Barbarism to which Feudality had reduced it,—ever strive to spread the Masonic behest,—“Love one another.”

Wherever the armies of freedom have met those of tyranny, our order has been found, and it looks hopefully to the day when unlimited and licentious tyranny will no longer oppress the earth. The warfare against the powers of evil still goes bravely on, and freedom marches ever onwards toward the conquest of the world. The vast power of public opinion reaches and controls even the occupants of despotic thrones. The infamous tortures of the middle ages are no longer known, and the persecutions for opinion’s sake are remembered like plague and pestilence, which swept the earth with the besom of destruction. The rights of the people are daily rising into view and their will is every where coming to be recognised as the foundation of all civil power and government. But much still remains to be done. Tyranny is weakened but not overthrown. Chains still weigh on human thought and conscience. Monopolies and privileges in the hands of favoured classes still impose burthens on the people, and there is work remaining for the Elect. It is the old contest between good and evil, between the sons of light and darkness. With the tongue and the pen, with all our open and secret influences, even with the sword, if justice and our rights require it, we still advance the cause of human progress, freedom and civilization, and labour to enfranchise human thought, and to give freedom to human conscience. Opposition to oligarchical and sacerdotal tyranny and usurpation, caused the dedication of our Masonic Lodges to Holy St. John, in opposition to St. Peter, an East.

ern schism introduced into Europe by the Knightly orders, and the adoption of Hiram the son of a poor widow and a worker in metals, as the hero of its legends, in succession to the God-King Osiris, who was the typification of light, further evidences the opposition of modern Masonry to the unjust privileges of feudal times, and to all those Orders which enjoy monopolies that they may be enabled to live in contented indolence.

The West cries,—be of good cheer, the eagles gather together, for the doom of tyranny is at hand. The South—assures us that truth struggles bravely on, and the great electric ocean of thought is in agitation; the storm hovers on the horizon, and the lightning is ready to leap forth against ancient wrong and the hoary precincts of oppression. From the East,—we hear that the people begin to know their rights and to be conscious of their dignity. The reign of darkness draweth to a close, and the sun's rays smite the mountains. Let us, therefore, sow the good seed that those may reap to whom God, in his own good time, may assign it —be patient and hope. The golden age, of the beginning, approaches; when the cycle of evil will have run its course, and mankind, regenerated, will contend only in good works,—love and benevolence for each other.

SUBLIME GRAND COMMANDER.—

This concludes the twentieth Degree of Antient and Primitive Masonry, and gives you the knowledge to be obtained in a Senate of Knight Hermetic Philosophers.

CLOSING SAME AS OPENING.

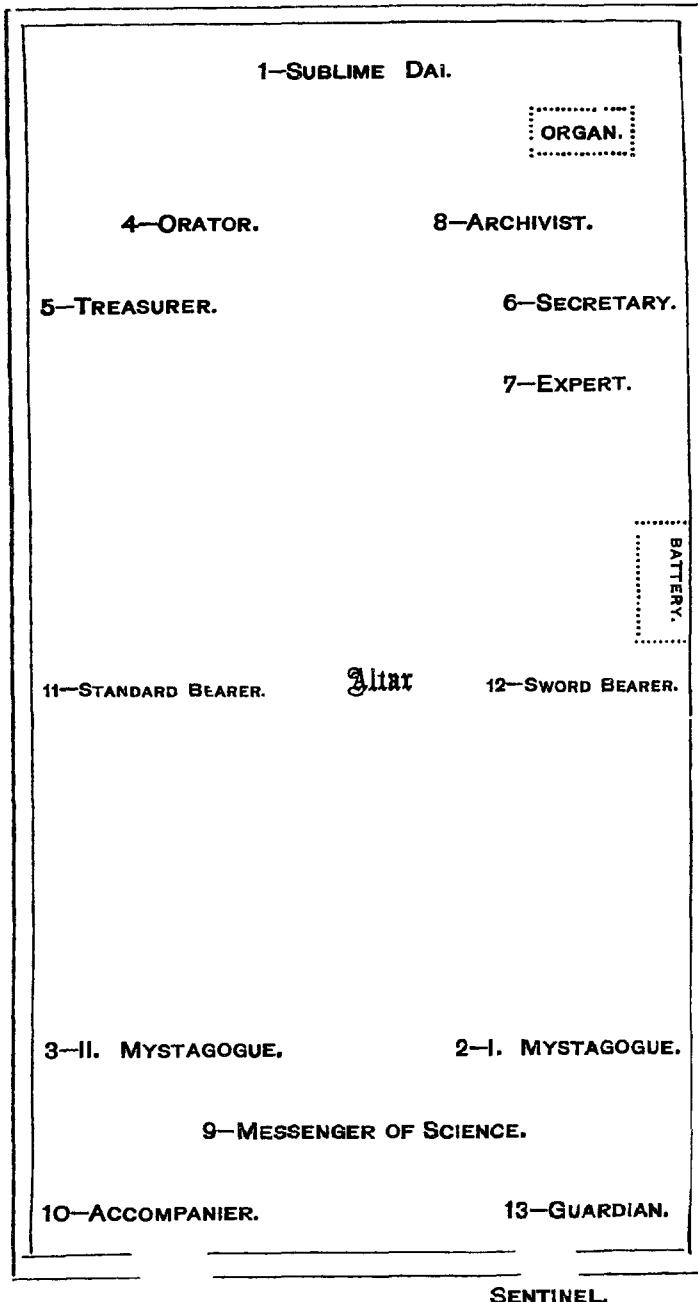
ANTIENT & PRIMITIVE RITE.

SERIES III.

SUBLIME COUNCIL.

CLASS VI.

CONSISTORY.



GRAND INSTALLATOR.

*First Degree of the Sublime Council
and Twenty-first Degree of
Antient and Primitive Masonry.*

The three following grades are Official Consecrations. The Sash is white. The Jewel a winged egg engraved with the Hermetic Cross and double-headed eagle, and placed within an equilateral triangle.

OPENING.

SUBLIME DAI.—Strikes 333. Repeated by the Two M. All rise.
Illustrious First Mystagogue, what is your duty?

FIRST MYSTAGOGUE.—

It is to protect the inviolability of our Mysteries against all intruders.

SUBLIME DAI.—

Illustrious Grand Expert, assure yourself that the accesses of the Temple are deserted and its echoes silent.

GRAND EXPERT.—Retires, and, on return, reports.
Sublime Dai, no one can overhear us.

SUBLIME DAI.—

Illustrious Second Mystagogue, at what hour is the labour of this Sublime Council to be put into activity?

SECOND MYSTAGOGUE.—

Sublime Dai, the labours are continuous.

SUBLIME DAI.—

Illustrious Second Mystagogue, why continuous?

SECOND MYSTAGOGUE.—

Because the labours to which we are vowed exact the perpetual employment of all our powers and suffer no interruption, except during the moments devoted to the restoration of exhausted nature.

SUBLIME DAI.—

What is the period for repose, conceded by our traditions?

FIRST MYSTAGOGUE.—

The interval of perfect darkness.

SUBLIME DAI.—

Illustrious Second Mystagogue, at what hour do we renew our labours?

SECOND MYSTAGOGUE.—

At the first appearance of light.

SUBLIME DAI.—

What hour is it now?

SECOND MYSTAGOGUE.—

It is the hour for resuming our labours.

SUBLIME DAI.—

Since it is the hour for resuming labour, unite with me in beseeching T.S.A.O.T.U. to grant that we may have but one aim in view,—the glory of His name, the prosperity of our order and the general good of humanity.

The S.D. descends, places himself in the midst of the temple, facing the East, before him is burning incense, at his side the two Mystagogues; at the foot of the altar are the Messenger and Accompainer, three paces behind these the Expert, Standard Bearer, and Guardian. All the members turn towards the East, and the Sublime Dai in a loud voice pronounces the following

PRAYER.

S.A.O.T.U., Father of Nature, Source of Light, Supreme Law of the Universe, receive the homage of our love, of our admiration, and of our worship.

We prostrate ourselves before the eternal laws of Thy wisdom; direct our labours, enlighten them with Thy light, dissipate the darkness which veils truth; unite mankind whom ignorance and prejudice divide; remove the band of error which obscures their eyes; that led to truth by philosophy the human race may present but one family of brothers offering from all parts an incense, pure and worthy of Thee.

ALL.—Glory to Thee O Lord! Glory to Thy works! Glory to Thy infinite goodness.

SUBLIME DAI.—Re-ascends to the East, gives the Battery which is repeated by the two Mystagogues, and, sword in hand, says,

Illustrious Brothers, observe the Orient and attend to giving the S.*21*. To the Glory of T.S.A.O.T.U. In the name and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland, I declare this Sublime Council of Grand Installators, open and at labour on the twenty-first degree, with the aim of securing to all brethren the inestimable blessings derivable from the observance of peace, tolerance, and truth.

Strikes 1. All seated.

RECEPTION.

The Grand Expert, with Neophyte, strikes 333-333-333 on the door of the Council.

SUBLIME DAI.—

Illustrious Messenger of Science, see who disturbs this Sublime Council.

MESSENGER OF SCIENCE.—Opens the door and says.
Who alarms this Sublime Council?

GRAND EXPERT.—

It is Illustrious Sir Knight A.B., who seeks advancement, light and knowledge.

MESSENGER OF SCIENCE.—

It is Illustrious Sir Knight A.B., who seeks advancement in our venerated Rite, and is accompanied by the Illustrious Grand Expert.

SUBLIME DAI.—

Admit them that we may ascertain his motives.
Done.

GRAND EXPERT.—

Sublime Dai, I present to you Illustrious Sir Knight A.B. who has worked his way with zeal and energy from the degree of an Apprentice Mason to that of a Knight Grand Inspector; and who now desires more light and knowledge, in order to increase his usefulness to his brother Masons in every degree.

SUBLIME DAI.—

By what recommendation does he solicit advancement from this Sublime Council?

GRAND EXPERT.—

By the many Masonic trials, ordeals, probations and purifications which he has already undergone.

SUBLIME DAI.—

Dost thou know goodness and canst thou do it?

NEOPHYTE.—Prompted by Expert.

Yes, and I promise to do good wherever it is possible.

SUBLIME DAI.—

Forget not that man is a material being, mortal by his body, but spiritual and immortal by his soul; that he may be drawn by one of these two substances of which he is composed to all sensible beings and by the other to God himself, that he is placed upon earth to be, as it were, the King and Pastor of nature and to render homage to its Author. Dost thou promise to propagate science, light and the gentle morality professed by this Sublime Council: to teach truth and justice, with which

noble faculty the Supreme hath endowed thee; to practice love and devotion to all thy brothers?

NEOPHYTE.—

I do.

SUBLIME DAI.—

Dost thou solemnly promise to maintain faithful allegiance to this Sublime Council, to use whatever light and knowledge thou mayst acquire for the good of the Rite and its members. Dost thou, likewise, solemnly and sacredly promise to keep secret the forms, ceremonies, and teachings of this Sublime Council?

NEOPHYTE.—

I do.

SUBLIME DAI.—

Illustrious Brothers, are you willing to grant advancement to this Candidate?

All signify assent by the battery.

Illustrious Knight, we perceive that your petition meets with a favourable reception from this Sublime Council and that the members are willing to grant your request. The labour of our Sublime Council is directed to the investigation of the religious dogma of remote antiquity. The special aim of the first three degrees, which we are about to confer upon you, is to prepare you for officiating in the Public Ceremonials of the Rite and to teach you that our doctrine and faith is of the most remote antiquity. In all religious Rites and Mysteries the priestly class have been inducted with solemn ceremonies, their Temples inaugurated with Mystic Rites; and their dead buried in the faith of an immortal life beyond the grave.

We cannot do better in this introductory degree than recall to your recollection the ceremonial observances of the various rites through which you have already passed, from the degree of Ap-

prentice and Master Mason to the point at which you have already arrived. These commence with the primitive Craft traditions of the Semitic branch of the human race. They allegorically represent the creation of the world by the great Master Builder and as such you were placed as a foundation stone in the North East corner. The same custom was followed in our Egyptian traditions, they made use of the Mosaic pavement, the rough and perfect ashlar, the square, trowel, the lotus, heliotrope, acacia, and myrtle, all symbols which are well known to you. The science of symbolism was not only known amongst the Egyptians but spread, as an ancient form of civilization, into Canaan, Syria, Chaldea, Arabia, Tyre, Sidon, and Nineveh. The figures of animals were used by these nations as symbolical only of the attributes which guided their worship. The compound Cherubic Sphynx especially symbolised the divine attributes and when applied to the position of the constellations, it gives to Masonry, as resurrected good, a period of 5876 years before the common era.

In your earlier initiations you were instructed in the natural and mechanical sciences and more especially geometry; as you advanced onwards you were made acquainted with theosophical emblems, and it now becomes your duty to make a practical application of these in conducting the Installation of the Officers, of subordinate bodies of our Antient and Primitive Rite in their Chapters, Senates, and Councils.

Strikes 333. All rise.

SUBLIME DAI.—Placing both hands on Neophyte's head.

S.A.O.T.U., Chief and Father of that first supreme law and reason which dwells in us, deign to keep us in remembrance of that nobility of nature which we have received from thee; grant that it may aid us to purify ourselves from unreasonable passions

and render us superior to them, so that our organs may serve us in the best and most convenient manner; endow us with the noble faculty of understanding truth and justice; deign to enlighten the Neophyte, who comes amongst us, with thy divine light; receive, we pray thee, the homage of his love, bless our labours, dissipate the clouds which cover our eyes, in order that we may become worthy of Thy merciful kindness and protection. He places the sacred glaive upon his head, and says. To the glory of T.S.A.O.T.U. I consecrate thee to the service of God and the brotherhood. To qualify you for further instruction I confer upon you the title of Grand Installator of our Antient and Primitive Rite. In your new quality it becomes your duty to make yourself fully acquainted with the ritual and Public Ceremonials of our Rite, as they have been transmitted to us, from the East, by the Patriarchs of our ancient and venerated order; and continue our sublime teachings uncorrupted. Gives to the Neophyte the ritual of Installator.

I will now instruct you in the special S.T. and W. which prove you to have been qualified for your appointed duties.

This is done. Strikes 1. All seated.

You will now take your seat and listen to the instructive lessons of the degree.

CHARGE.

Symbols and emblems were the primitive language of the people of the East. The *horse* represented courage, the *ox* strength, the *serpent* cunning or prudence. Such symbols were adopted by theology to designate the distinctive attributes of divinity, and science and art had no other language. The symbols were further designed to express a grand idea of the creator, a dogma, a doctrine, or a belief.

The grand hieroglyphic used to express nature, recalled to the intellect that eternal animation witnessed in the planetary world, the destruction and generation of beings, of which the sun was considered the primary cause, and the moon, in its absence, the secondary cause, the one typifying the father and the other the mother. The symbolical and emblematical language was that of the priests, savants, and architects; not because it is hidden and mysterious, but because it personifies and perfectly characterises the truth of things.

It follows that since symbols and emblems have been used to conserve Freemasonry, during the lapse of centuries, and shew its true origin, they ought to be an object of great veneration to the eyes of the brethren; but they have a further sacred application which sanctifies their ordinarily wise use amongst us. Under their metaphysical envelope is found the basis of the religious dogma and philosophy of the institution. Each symbolical or emblematical figure is the image of a natural truth which serves as a torch by which a brother may enlighten his reason, and clear for himself a straight way in the passage of life.

In the modern classification of Freemasonry, each degree has its symbols and emblems, which are but the luminous lines traced for the intelligence of the initiate, by which to arrive at the discovery of the essence of truth, and of what is good and just in each thing.

Our order is divided primarily into three degrees lengthened into three serial divisions, because the ancient Temples were divided into three portions;—the first for disciples, the second for believers, and the third, or most holy place, for divinity. Our ancient architectural brethren divided their churches and cathedrals into nave, chancel, and communion

for the same reason, and separated the last from the two former by the rood-screen. Even so should our own symbolical temples be arranged. In the first degree you are taught morality and the love of mankind; in the second, the natural sciences, and more especially mathematics, which were anciently termed, the gate of the gods; in the third you are raised to a knowledge of the dogma of a life beyond the grave. In the first serial division of our rite are embodied our elementary principles; in the second our scientific teaching; and in the third our philosophy and sacred theosophy.

These three states were anciently symbolised by the rough and perfect ashlar, and the white marble stone of true die or square. The mosaic pavement represents the ancient doctrine of the dual principles of good and evil. The two pillars, J. and B., in their original import are those of Hermes and mark the solstitial points. The flaming star, is Sothis or Sirius. The seven steps represent the seven properties of nature—attraction, repulsion, circulation, heat, light, sound, corporiety, symbolised by seven cosmogonical deities or hieroglyphical representations. Thus, as we have seen, the emblems of the sun and moon have an abstract signification.

The insignia of the degree of Rose Croix is a rose united to a cross, the rose symbolising the secret and the cross immortal life; this is the key of the grade, but the moral and philosophical sense contained in these two emblems are the secrets of science at which one can only arrive by special study. Secrecy is a wise virtue, leading to happy lessons of prudence, moderation and intimate confidence. The Rose Croix Mason, in directing his studies according to the fraternal and humanitarian spirit of Masonry, necessarily forms a just idea of this virtue and of the truth of its moral quality. It is the same with the symbol of the

cross, that most ancient emblem of eternal life; in considering the immortality of the soul, as a glorious prize reserved for the wise man who consecrates his life for the happiness of his fellows, noble inspirations and generous sentiments are born in his heart; for such immortality is not the stimulant of egotism, nor the illusion of prejudiced pride, it is the recompense which T.S.A.O.T.U. reserves for virtue.

The symbols and emblems of a Rite each contain in their metaphysical expression a ray of the true light; the explanation is but a scientific development of these figures, leading to a certain knowledge of the moral principles of masonry. The ancient initiates recognised each other not only by signs and grips but by the rules of conduct which their principles prescribed; the fraternity was not then formulated entirely in words or in demonstrations, it was all in action, it was the heart which did the work, and as nature regulated the movement there was no ambiguity of either language or thought. God, country, love, devotion, liberty, equality, and all the other words which express such great things, and which people for so long a time have employed to accomplish so much evil, had a precise and absolute sense; there is no better logic than that which comes from the heart, when the love of God and man dominates it.

There are some enlightened Masons, who, seduced by the false glitter of the profane sciences, imagine that the symbols and emblems have neither social bearing nor solemn character, and who desire to see them no longer figuring as the sacred language of the Masonic code. According to them it is necessary to nationalise its language, in order to place Freemasonry in accord with the age, and cause it to march in spirit with the sciences and arts, as they are traced by contemporaneous intel-

ligences. These are errors which it is necessary to combat because they are dangerous. Men of science are now only wading the stream which our order forded centuries ago. Moreover an institution founded upon the eternal principles of natural law can neither change nor vary its doctrines; for that truth which emanates from the bosom of divinity, can have but one way of expressing itself and but one mode of instruction. And in order that this truth be not subject to false interpretations and eccentric heresies, it has need of a universal language immutable in its foundation and form, both in its figures and expression. The hidden and problematical sense of language, has, in all ages, created confusion and disorder in the world and led the human heart from the way of reason and truth. Symbolical language remains constant to the nature of things, and to their interior and exterior properties, and cannot, in consequence, change its signification or figurative expression without destroying its distinctive properties. Art is mute thought and reproduces itself nowise better than by images; it is symbols only, which, in speaking to the eyes, recalls all the attributes of nature to the mind. A universal language, which so far from becoming corrupt by old age, perfects and enriches itself, is a precious help for an order which is spread all over the world, and divided, into little bodies independent of each other; it conserves unity of faith, purity of doctrine, orthodoxy of laws, homogeneity of teaching; lastly it is the electrical fluid of that social language which permeates everywhere with the same free effect.

To deprive Masonry of its sacred symbolical language would be to spoil it of its direct strength, the breath of its universal animation; it is that which preserves all the charms which attach to its beliefs, and the sweet hopes which inspire its

philanthropical efforts. There is in this mysterious system that which the spirit ought to be able to comprehend without seeking to define it. That which is essence and light may be represented by symbols, but cannot be explained by the logic of words. It is faith which sees and conscience which decides. The Oviathan symbolism of the Ophites, or the Sephiroth of the Hebrew Cabalists, which enclose in a simple table the attributes and spiritual properties of the Deity, are grand and sublime images, inspiring in us admiration and respect, but imposing humility on science. If you wish to evict the sot and exclude the indifferent and the impious, give not to proud philosophy the means of subtilising upon our doctrines and of materialising our faith. Respect the veil under which nature hides her mysteries, content yourselves with the mute language in which it speaks to your reason; itself is a grand symbol, the perfect image of a supreme providence. Remain faithful then, my Brothers, to the language given to you, by which to imitate the eternal and beneficent love of T.S.A.O.T.U., study and perpetuate our symbolism.

GRAND CONSECRATOR.

22nd Degree.

OPENING.

As given in the last Degree.

RECEPTION.

The preliminary portion of Reception is identical with the grade of Grand Installator. (*vide pp. 5 and 7*)

SUBLIME DAI.—

As in the last degree it became my duty to impress upon you the necessity of qualifying yourself by the study of our laws for the performance of the duties of Installation, so in this I have to impress upon you the necessity which you are under of being able to fill (when called upon) the important office of Consecrating the Temples of our Rite to the service of the brotherhood. In this, as in the duty of Installation, a full knowledge of symbolism is of the greatest importance, and that which applies to the one is equally necessary in the other.

The form and symbolism which our Temples take are already well known to you, and will be still further elucidated as you proceed in the mystic knowledge of our Rite. These, in our solemn ceremonials, we purify and consecrate by fire and water, and sprinkle our Lodges with corn, wine, and oil; things which have a significant allusion, long since elucidated, and may be termed the exoteric part of the degree which we confer upon you at the present time.

The grand aim of our Sublime Order is to raise a Temple to Wisdom, of which the immutable principle is that virtue which it is necessary to strive to preserve in our souls. Our institution forbids only the vices,—pride, hatred, vengeance, hardness of heart, slander, ingratitude, perjury, hypocrisy; it inspires and commands only the sweetest and most sublime virtues; forget not that strength of spirit is the triumph of reflection, an instinct superior to the passions, and to be just is to know, to will, and to do good. Thus you see that the practice of the morals of our institution is a veritable worship which ordains for us the destruction of ignorance, misery, and depravity, and so to bring the kingdom of God upon earth.

The three circles which you behold traced before you, with the sun in the centre, represent the universal planetary system. The Illustrious Brother Orator will explain to you how the mystery of building our Mystic Temple of Sapanath Pencah is performed; and the knowledge of which you must acquire before you can hope to aid us in the mystical part of our order.

ORATOR.—

In the centre of the space which the stars overrun in their courses, is raised the Temple Sapanath Pencah. Marble, alabaster or porphyry compose not its elegant and majestic walls; such materials are left to mortals. Its columns are composed of a pure, subtle, material essence of the elements which glows with sweet clearness; extending in long Porticos, rounded by imposing arches, headed by bold cupolas; forming a sanctuary of which art cannot imitate its religious beauties. The place is filled with a soft light which takes many forms and everywhere charms the eye. The entrance thereto is not defended by armed phantoms with flaming

swords, but sweet benevolence, seated at the first Portico, extends the hand to timid beings who arrive there to supplicate Divinity for admission amongst the Grand Elect of this Sanctuary.

Upon the front is the image of the sun in its glory, below the Ineffable name. The stars circulate round the entablatures which they decorate with their luminous globes; the columns are surrounded with vine leaves and all the shrubs which cling to the trunks of trees, for this our temple is an epitome of the universe. Between the columns are placed ethereal statues of virtuous men, whom the Eternal has made the instrument of happiness to their fellows, and who are worthy of the gratitude and admiration of the people. Upon the exterior face is a comprehensive and immense delineation of the three kingdoms of nature; the entire world, ornamented with its diverse productions, the elements and their distinguishing characteristics. There is displayed the imposing rising of the sun, until his sparkling disk rolls back to his couch upon the mountains' ridge, where he throws his last fires in the azure seas of the firmament; the heavenly cupolas sprinkled with scintillating stars; the silver disk of the moon bounding upon the waves; the luminous phantoms which walk upon the ocean in the midst of profound night; a majestic Temple breaks the level of the seas, situated upon the mobile plains among long mountain chains, falling ever, and ever renewed. The same hand has there represented the most beautiful scenes of earth; the four seasons display their charms; there may you behold the warm and vivifying rain falling in streaks of silver, as it traverses the rays of the sun, to reanimate the earth with the first tokens of spring; the torrents of undulating heat raised by the fires of summer on the cornfields embraced by the sun; a prairie, its banks covered with a carpet

of roses loaded with diamonds, of the vapours of autumn, scattered by the winds, and making a soft undulating robe, which during the repose of nature covers the earth with a dazzling whiteness.

In the interior of this Temple are magnificent *bas reliefs* which represent the history of man; the happy events which secure the felicity of mankind and the actions of those illustrious mortals, who brave the fury of mankind to defend innocence and truth. Here are represented those who by the strength of their genius, the grandeur of their conceptions, and their fearlessness of heart, have preserved their country from the horrors of civil war by abating the fury of factions who were conspiring its ruin, putting an end to public calamities and consecrating, for their fellow citizens, new annals of happiness.

The first object which strikes the ardent gaze of the entering Neophyte, in this august Temple, is *Beauty*, eldest born of T.S.A.O T.U., her delightful form serving for the model which gives being to the charming companions of men; near to her is *Nature*, the elements composing her existence, the pure fire which burns in her eyes, forms round her forehead a luminous glory; her breath is the zephyr, and around her face and bosom curves meteoric light in undulating waves; upon her diapered robe is figured all the flowers which embellish the earth, all the birds which animate the groves. Everywhere is enchanting order, ravishing harmony, seas of pleasure and virtue; beneficent apparitions who conserve the world and are resident near T.S.A.O. T.U., occupying themselves each moment with delicious contemplation of his marvellous works, participate in his felicity, and listening with avidity and in silence to the sublime language which charms them.

The Eternal, addressing the Elect says:—Approach, fear nothing, listen! The stars you behold in the fields of immensity are sustained in space by my arm; no obstacles oppose their course for the motive power is my will and the execution of my plans; two, attracting and repellent movements, which, according to human science, tend apparently to their destruction, restrain each in their orbits but produce by occasional collision a shocking chaos. My Omnipotent hand separates light and darkness, and gives brilliancy to those torches which scintillate in eternal glory in the skies; the star of day is filled with eternal light which I have caused to flow in inexhaustible torrents; other suns are scattered in the void and form centres of vaster systems, which turn their luminous torrents upon the stars, relegated to the very confines of space, again borrowing light from crossing planets which become confounded in space, uniting all together to enlighten the inhabited globes which they vivify; and causing the elements, agitated by these fires, to produce in their proper series the beings which embellish them. The kernel of the earth, I have formed of so hard a substance, that the water of the ocean, which covers and dissolves all bodies, cannot penetrate it, whilst the surface is kept moist by the permeating waters. Two opposing forces cause the oscillation from pole to pole, of this immense mass of earth, and the waters accumulated in the abyss, which yet are preserved by this even balance from destruction. Vast forests are surrounded with long chains of mountains, capped with clouds, from which they attract the nourishing waters which furnish to the flowers their inexhaustible rivers, meandering to the seas by insensible slopes, and traversing countries over which they spread freshness and life; these rivers are incessantly contributing to the oceans and to the waves, which maintain their level without ever overflowing, and rendering

back to them that which the winds and the heat have attracted from their surface; the reservoirs which traverse the bosom of the earth in all directions receive the excess of these tributaries, and overflowing the surrounding banks inundate the earth.

Streams, spouting from the bosom of the earth, after having passed through their subterranean course, and vapours of fertilising rain, warmed by the heat of the star of day, unite with matter to cause fermentation in the inert and immobile mass, from which is born and to which returns all created beings. This mass of matter cracks and lifts in all its parts and becomes covered with a carpet of verdure. Thus are nourished immense forests inhabited by animals; delicious groves reserved for mortals. From the celestial intelligences, even to man, who is first in the order of those spirits united to matter, down to the inanimate vegetable which is born and flourishes on the shores of the ocean, an innumerable train of beings exist upon the globe; the air, the earth, the waters, swarm with life; all is full of animals of which the form and manners is varied to infinity and of which the imperishable species will for ever attest my power and the fecundity of my creative genius; legions of insects, born in the crystal waters, flutter with their sparkling wings, upon the bank and come to deposit the fruit of their aerial loves. Within the bosom of the motionless greenish pool from which man swerves as from a corrupt dwelling, are animated beings, in their simplicity approaching the elements, beings long unknown to mortals who had no suspicion of their existence, nourished with the juices obtained by dissolution, and thus reentering the mass of animated matter whilst themselves serving for food to other beings. These waters collect all kinds of bodies and by friction

give them back to earth; from their bosom warmed by the sun, arise vapours, invested by the twilight and the dawn with the most lively colours, which the atmosphere receives and transforms into fertilizing rains. The decomposition of certain bodies serve for the formation of others, the generation of living beings breathe, with the air, the emanations of that which has just been extinguished; children are the coffins of their fathers, all set out from this animated matter and turn by turn all return to it; it is the same mother-world reborn unceasingly from its own ashes, nothing can depart from its allotted sphere or be destroyed, nothing perishes.

SUBLIME DAL.—

Such, my Brother, is the language which the Eternal holds to our senses.

Behold the clouds which arrest thy intelligence, if thou art possessed of perseverance thou wilt penetrate obscurity; nature will deliver to thee its secrets, and explain the dealings of Omnipotence. Consult the heavens, the most beautiful and the grandest of all books, because composed by God himself. Forget not that the myriads of beings which people the universe, and the number of which is known only to T.S.A.O.T.U., are but members of the same family; they are thy brothers, for there is but one vital essence, but one nature of soul, but one divine breath.

You will perceive, my brother, that in the degree of Grand Consecrator you have a double duty to perform,—the *exoteric* Consecration of our Temples, and the *esoteric* consecration of a Temple prepared by T.S.A.O.T.U. for those who merit his favors.

Places hands on Neophyte's head and receives him as in the grade of Grand Installator, saying finally:—

I receive you Illustrious Brother into the rank of a Grand Consecrator of our Antient and Prim-

itive Rite, and trust that you will make yourself fully acquainted with the sacred rituals used in consecrating and dedicating our Temples to the service of T.S.A.O.T.U. and the brotherhood.

Gives to the Neophyte the ritual or Public Ceremonial.

I will now entrust you with the special S.T. and W. which prove you to have been qualified for your appointed duties.

This is done.

The Grand Invocation sign is accompanied by three breathings which express the past, present and future, birth, life, death, and form the sacred name Ye-ho-ha; and which is formed symbolically, as is the Brahminical A-U-M.; both expressing the same idea in the act and form of their pronunciation. You will now take your seat and listen to the closing discourse.

CHARGE.

If man had the intelligent strength of will to raise the Isiac veil which covers the mysteries of nature, he would seize the extent of her vast plans and the numerous means employed for their execution. He would comprehend the phenomenon of fire which penetrates, animates and modifies matter; the composition of bodies by the condensation of the fluids; light, that mother of illusions and generator of all the colours which embellish the various formations. He would understand the elements and their combinations which constantly escape attention; and the darkness which envelopes the last limits of human knowledge would be dispersed; enabling him to seize with a glance the long train of consequences; the labours and lights of men of genius, as they accumulate to form sciences, are monuments of the extent of the superiority of man over the other beings, by which he is surrounded, as well as of his own feebleness in the limits which he is unable to pass; the enlightened

spirit, no longer like a torch obscured with its own vapours, would burn with the purest flame and cast over every object a gentle radiance.

When thy attention shall have contemplated our Mystic Temple, learned all its beauties, and seized the affinities between its several parts, and overrun the immense labyrinth visited by the stars; thou wilt enjoy the celestial harmony of the bodies coursing in space, in fixed paths and combined distances, moved by the arms of the Eternal, guided by Omnipotent intelligence, father of thought. Then will develope to thy astonished eyes spectacles more grand and sublime than nature can offer; thou wilt contemplate with astonishment bodies of immense volume disposed in the space which they traverse, accompanied by a majestic galaxy of planets and scintillating stars, shedding a light more pure than that of the star of day, and peopled with beings destined like ourselves for eternal felicity, superior beings of which the forms, qualities and manners, were not before suspected by thy weak intelligence.

The pleasures of this sublime contemplation will fill eternity for thee; thy faculties, ever increasing, will develope themselves so as to embrace all the marvels of space, and the charms of truth will glitter before thine eyes in all its brilliancy; thy intelligence will then embrace the universe, its vast conceptions will comprise all that which is, all that can be, thy spirit, all the thoughts which form thy intelligence; thou wilt understand the universality of affinities; the assemblage of celestial systems accumulated in the powerful hands of T.S.A.O.T.U., system upon system, even to the confines of immensity; thou wilt comprehend the strength and the movements of those worlds, of which the union and affinity create the harmony of the universe.

Oh, my Brother, contemplate the world which we inhabit. What order, what harmony! Each object is made for some other; earth, heavens, seas, elements and seasons, all bound together in the harmonious concert of things. Behold the assemblage of the celestial bodies, of which the prodigious distances and astonishing grandeur exhaust the calculations of the greatest genius; those stars which roll over our heads, those globes of light which give brilliancy to the firmament, those worlds sprinkled in space, forming one complete, harmonious system, in which all bodies weigh against each other and produce a reciprocal movement, all held together by general laws and constantly affording each other mutual support.

Now, from the infinitely great, let us descend to the infinitely little, and by the aid of a microscope, consider these animalculæ which are millions of times less than a grain of sand; yet they have their head, mouth, eyes, and those eyes have their eyeballs, fibres and muscles; they have their veins, nerves and arteries; those veins have their blood, those nerves their spirit; they have their particles, those particles have their pores, and those pores are full of parts, each having their shape and division into still more minute parts; all those innumerable parts, of which no effort of intellect can conceive the minuteness, are formed by exact proportion into a living animal being, which has aliments proper to it, its chyle and its humours, and its special functions like other beings; trituration, circulation of the blood, digestion and generation; in fine, all these operations are amongst the marvels of nature and bear witness of the intelligence, wisdom, and power of the creator.

Why choose, my Brother, from objects within our range. Take at hazard and examine, the birds which fly, the fish which swim, the spider which

spins, the bee with his policy and laws; the industrious insect which purveys with so much art for the wants of its momentarily hatched little ones; the creeping caterpillar which metamorphoses itself into the lovely butterfly; the plant which vegetates, the shrub which grows by the aid of the roots which seek its nourishment; the seed which the earth receives into its bosom in order to render it back an hundredfold; the pippin which grows for our use, trees, flowers, and shrubs; the mobile edifice of our own body, of which Galen could not explain the structure, without exclaiming, with all the enthusiasm of which he was capable, that it sang the most beautiful hymn in honour of T.S.A. O.T.U.

The universe is a book open to all men; the road which conducts to the Temple of T.S.A.O.T.U. is neither rough nor harassed with thorns, and Masonry does not require its members to abandon themselves to superstitions terrors, which break all the bonds which attach them to the objects by which they are surrounded, or condemn them to privations, the practise of austeries, and a contemplative life. It is a state contrary to our institution. What man, inflated with vain pride, dares to say? "I raise myself by thought above other men, and break the chains which unite me to them; I fix my attention on divinity alone." For mortal man it suffices to love each other, sustain the weight of each others feebleness and enjoy without abuse the riches which nature produces; it suffices for each to follow the secret inspiration which they bear in their heart, this guide will never turn them from the path of virtue, the mother of true happiness. The chains which attach men to the earth are not weighty, and they are able by contemplation to raise themselves above them; the moral world is man's true empire and T.S.A.O.T.U. has placed immutable bonds between His spiritual world and that of

matter; what power can destroy those bonds? There are the vast regions of thought, the realms of imagination; the spirit will find in traversing them a joyousness of which all the powers of evil will be unable to deprive it.

Man has but a short distance to traverse in the road of life; he is often persecuted and more easily detached from the earth, the wings of death are his asylm, and when the blind divinity has broken the thick mould of matter which envelopes his soul, he will shine in space as an angel of light; grief will no longer affect him, he will see with an eye of contempt the infernal cohorts of passion, in vain seeking their prey upon the slime which he has quitted; semblance of the hideous worm, which after having long crawled npon the earth an object of aversion and contempt, casts aside the mask which veiled its beauty, and develops to the rays of the day-star his scintillating wings, raised triumphantly above those who would crush him underfoot. The man who aspires to nothing but material possession, cannot perceive what happiness he could enjoy when separated from it; he is terrified by the solitude of immensity; he sees nothing wherewith to occupy his spirit, no object that his heart can love; what will he do in eternity? He prefers nothingness. But scarcely relieved from his bonds, and he will know his sublime destiny, and he will bless the powerful hand which drew him from this nothingness to give him eternity. Such is the Consecrated Mission of Freemasonry. It is for all of you, my Brothers, to cultivate the vast field of human intelligence to sow the seeds of a beneficent philosophy and point the road to happiness.

GRAND EULOGIST.

23rd Degree.

OPENING.

As given in the preceding degree.

RECEPTION.

The preliminary portion of Reception is identical with the Grade of Grand Installator. (*vide pp. 5 and 7*)

SUBLIME DAY.—

It was customary amongst the Sages of Egypt to require from Aspirants to their Order, a course of stndies in Rhetoric and the sacred dogmas before their initiation into the Mysteries was permitted, the object of this solicitude was that the Neophyte might be qualified to deliver the funeral orations and conduct the same according to the authorised ritual. In this degree of Grand Eulogist you are required to stndy the ceremonial usages and customs observed in the interment of any member who has received the Rose Croix degree of our Antient and Primitive Rite.

In the interment of our dead it has been customary to offer *Water*, which nature incessantly renews and is an emblem of purity, in virtue of its removing all stains; *Milk*, the first nourishment and the symbol of candour and freedom; and *Wine*, which we derive from vegetation and which is the symbol of strength.

The practise of funeral ceremonies has existed amongst men in all ages, and are usually an occasion to recall the good actions which have been done by him whose loss they meet to deplore and to render homage to the virtues which distinguished him.

Amongst our old Masters, where Masonic science was more cultivated than vain show, no one could gain admittance to the sacred asylum of the tomb, until he had passed a solemn judgment. A grave tribunal sat equally in judgment upon the King and the peasant. They said to the dead, "whoever thou art give account to thy country of thine actions; what hast thou done with thy life. The law interrogates thee, thy country hears thee; Truth sits in judgement upon thee." Princes were carried to be judged, escorted by their virtues and their vices. A public accuser recounted the history of the dead man's life and threw the blaze of truth o'er all his actions. If he were adjudged to have led an evil life, his memory was condemned in the presence of the nation, and his body was denied the honour of sepulture. We, in Masonry, have no such tribunal to judge the brethren and our desire is that their good deeds live after them, the evil be interred with their bones. But whatever is said in behalf of a deceased brother should be the truth, and if it should unfortunately happen of one of our brethren, that nothing of good can be truthfully said, let us mournfully bury him out of our sight in silence.

In the degree of Grand Eulogist we follow the opinions of the ancient sages, who taught the resurrection of the human soul after it had vacated its material bodily temple.

It is in Egypt that we find the most perfect information in regard to the old faith, because of the care with which they are recorded to have preserved ancient tradition, and because of the great antiquity of their manuscript and monumental records preserved to us. This great nation had a thoroughly developed religious system 6,880 years ago, about which time Menes united Upper and Lower Egypt into a single empire, and embodied a

hieroglyphical representation of seven great cosmogonical and psychical gods whose worship had prevailed in the twenty-six Nomes of that, even then, ancient country. This great Emperor, the descendant of a race of prophets, priests and kings, built the Temple of Memphis and advanced the worship of Heseri and Isis in the whole united empire. He established at Memphis, the seven sons of Ptah, who with Neith produced Ra or Helios, the creative power of the solar orb, which again produces Agathedæmon, spirit, or breath. After this Chronos or Saturn and Nu or Rhea, time and space, produce Heseri and Isis, Set and Nephthis, and they Horus, Anubis, and Hermes or Thoth, who is the Revelator.

In the Egyptian Book of the Dead will be found a description of the progress of the human soul in the future state. Some copies of this book are at least 4500 years old, even then accompanied by commentary upon commentary, proving that the great antiquity of the book, at that time, was such that the educated priests themselves had a difficulty in interpreting its esoteric secrets.

The principal orders of gods or immortals, mentioned, are the *Nu* or associate Gods and the primordial waters, the *pu-t* or celestial cycle; the great gods *Neteru* or *Neter-aat* and the chiefs *Gaga*. There is moreover mention of the *Mu* or dead, the *Bet mes* or depraved, and the *Kefti* or accusers of the passing soul. Two antagonistic beings appear throughout, Osiris and his triad, the prototype of the good and justified; and *Set* or *Baba* and his devils, the subverters of good. Physically they are divided into light and darkness, symbolically they are represented by the sun and the great dragon Apophis. The soul would seem to be an uncreated being, but the breath of life is the gift of *Tum* the setting sun, or Serapis.

Isis and Nephthis render aid to the spirit, Thoth justifies him, Anubis embalms his mummy, Horus defends. The object of the book is to teach the spirit how to avoid the "Second death in Hades" and to deliver itself from its various adversaries who might seek to detain or destroy it, on its passage or destiny. The sun is symbolical of this, for the Ritual says: "Ho! workmen of the sun by day and by night, the Osiris lives after he dies, like the sun daily, for as the sun died and was born yesterday so the Osiris is born" "He is the son beloved of the Father, he has come from the mummy a prepared spirit." Aware of his divine nature, the spirit exclaims, "I know that I was begotten by Ptah, brought forth by Neith" Like Osiris the spirit is the victim of various diabolical traps and persecutions over which he triumphs by *gnosis* or knowledge, of celestial and infernal mysteries which he has learned. At length the soul of the deceased Heseri, is conducted into the presence of the divine father who is seated with forty-two judges in the "Hall of the Two Truths," symbolised, as truth and justice, by the cubit and ostrich feather; and distinguished as immortals or gods, by the ring-handled tau cross. Here he denied forty-two sins.

The soul is described as going in like a Phoenix; having passed through the roads of darkness he comes forth with joy, exclaiming: "I come forth with justification against my enemies; I have reached the heavens, I have passed through the earth; I have crossed the earth at the footsteps of the spirits a living chief." Brilliant as the Sun, the gods exclaim. "Hail coming as Tum, created by the Creator of the Gods," and of the sun they exclaim. "Hail thou greater than the gods, rising in the heavens ruling in the gate! Hail thou who hast cut in pieces the Scowler and strangled the Apophis," by which simile mortals were encouraged to combat against darkness and evil. The renovated

soul performs all the old functions of life, but:—"There is not a limb of him not as a god." He is triumphantly crowned as a faithful soldier of the gods, who thus address him—"Thy Father Tum has bound thee with this good crown of justification, with that living frontlet: beloved of the gods, thou livest for ever."

The religious faith of all mankind derives from a single central source; with us the Great Spirit develops into the Being Jehovah, as Brahm into Brahma, and Kneph or Ptah into Osiris. Thus in Isis and Swayambhuva we have the spirit or generative principle. In Horus (who is also Khem), Kristna, and Buddha, we have the Saviour Mediator. In Set, Siva, Satan, the accuser and destroyer of souls.

Behold, then, the sun as it is about to disappear, it symbolises life in death; birth, life, death and resurrection; the victory of virtue over vice, the present in the past; it is death which produces life. Beyond the tomb commences our true activity; here below is the country of errors, doubts, and disbelief. It is after having freed the realm of death that thou wilt find the kingdom of certitude, of conviction, and thy true country.

Places hands on Neophyte's head and receives him as in the grade of Grand Installator, saying finally,—

I receive you, Illustrious Brother, into the rank of a Grand Eulogist of our Antient and Primitive Rite.

I entrust to your hands as a Ceremonial Official the Ritual of the three grades which have now been conferred upon you by this Sublime Council. They are branches of learning, in which it is necessary that the Patriarchs of our Rite should be accomplished so as to be qualified at any time to officiate in such capacities.

Gives to the Neophyte the Rituals or Public Ceremonials.

I will now entrust you, with the special S.T. & W. which prove you to have been qualified for your appointed duties.

This is done.

Illustrious Brother Sword Bearer, let proclamation be made.

SWORD BEARER.—

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I proclaim our Illustrious Brother to be elevated to the dignity of Grand Installator, Grand Consecrator, and Grand Eulogist, 21st, 22nd, and 23rd degrees of our Antient and Primitive Rite, and I call upon all Illustrious Brethren to recognise him in his high quality as such and render him aid and assistance in case of need.

Join me Illustrious Brethren in rejoicing over the happy acquisition made to our Rite.

All give Battery 333-333-333. S.D. Strikes 1. All are seated.

You will now take your seat and listen to the closing discourse.

CHARGE.

The examples of the most remote ages, and the usages of the most barbarous people, teach us that respect for the dead is universal. This respect is a proof that all nations admit the existence of God, and of the immortality of the human soul.

The Atheist is a monster of pride and imperfection; in order to raise himself he debases divinity. He is enchain'd within the narrow circle of his thoughts and whilst attempting to embrace immensity he makes an idol of matter. And what means has he of assuring himself, that he exists,

outside his senses, that the universe is not a perception of his soul, as it is one of the ideas of T.S.A.O.T.U.? O, thou Atheist, who says to thyself,—“What need to fatigue my imagination with the idea of a God who humiliates my pride? Matter has some inherent force which suffices for its movement, let us relegate this Being to imaginative children.” No, no, thou canst not humble this Superior Being, the proof of his existence is written in letters of fire, upon the canopy of the firmament in which thy spirit wanders. Why! man would be a prodigy of matter directed by intelligence, and the universe in which he is but an atom would be produced and directed by chance! Those masses scintillating in immensity would be eternal and that which produced them perishable? No that is impossible! Is the idea of the existence of a Being superior to thee, and the immortality of the soul, too vast, too sublime, for thy comprehension? Thou art unable to sustain the weight of the word eternity! Thy imagination is unable to conceive a world peopled with beings superior to thyself! If chance is a God, to which mortals have knelt, they ought to conjure a better state of things! If inert matter has created thought, if T.S.A.O.T.U. is a child of the imagination; the idea of his existence was the most vast, the most sublime of all man's thought; it is a man then who is the creator of the universe, the least perfect of mortals was the first of beings; it is he who has made what the earth adores as its sovereign, it is to him that his fellowmen ought to raise their altars.

In vain, will it be, that a mother prostrates herself, to waste her grief on the tomb of some mortal whom she adored, to sorrow for that loss which she most cherished, and to desire to launch herself into eternity with the lost one. In vain, will be, that hope of a better state which sustains a virtuous and persecuted man, dragging himself to the end

of his career, for he will find beyond it,—Naught? It will be in vain for the culpable man, torn with remorse, to prostrate himself on the tomb of his victim! Since the poor man is but the dnp of virtue; since there is neither recompense nor indemnity for long privation; there only remains for him the resonrces of crime and its concealment. The bonds of society are broken and men may flee into the forest for protection. Why should man care to cultivate his heart and spirit, for reason, knowledge and sensibility will only serve to render him the most unfortunate of beings, if his soul is not immortal, if there is no God. No, my brothers, believe it firmly, man is not the child of chance, he is not after death dissolved into nothingness. It is only the wicked man, pursued by remorse, who dares not fix his looks upon that long succession of time which has no end; he trembles at the voice of the judge who calls him, and to reassure himself exclaims,—“Man is but matter and there is no God!” But the virtuous man, who has exercised self-denial, counts upon immortality as his just recompence.

In Atheism there is nothing for imagination, nothing for misfortune; man is sustained by hope and lives upon its sweet illnsions, why deprive him of the most consolatory of these? The truth, say they, the truth! The fanaticism of that truth is then very cruel, since it assimilates man to the brutes and deprives him of the hope of immortality.

But upon what solid foundation shall we believe that matter and chance have formed the universe, since the nature of things entirely belie it? If matter has created the universe, itself, by blind necessity, whence arise in us all those grand ideas and sentiments so contrary to its principles; whence do we derive all such characteristics as prudence, prevision, and choice, so repugnant to the system of fatalism. Whence come conscience, remorse,

moral law, natural duties, and the idea of liberty felt by all men. If blind chance has formed the world, whence above all intelligence and wisdom; why the affinities between beings possessing these qualities, wherefore have they order and idea? No, my brother, it is only the fool who has said in his heart there is no God, immortality is the innate conception of mankind from the earliest era, and the doctrine which we here enforce.

You will see all this still more clearly when the Sublime Council accords you instruction in the science, symbolism, and theosophy of the various philosophies of antiquity, and the greater and lesser mysteries of our sage predecessors.

CLOSING.

SUBLIME DAI.— Strikes 333. Repeated by the Mystagogues.

All rise

Illustrious First Mystagogue, at what hour ought we to suspend our labours?

FIRST MYSTAGOGUE.—

At the hour of perfect darkness.

SUBLIME DAI.—

Illustrious Second Mystagogue, is it time to suspend our labours?

SECOND MYSTAGOGUE.—

It is, Sublime Dai.

SUBLIME DAI.—

Illustrious Brother Messenger of Science, advance to receive a commission. He whispers in his ear the P.W., which he carries to the two Mystagogues, and then lights the incense. Since it is the hour to suspend our labours unite with me, Illustrious Brothers, for that purpose.

The S.D. descends from the East and places himself as at the opening ceremony.

PRAYER.

S.A.O.T U., eternal and fruitful source of light and truth, full of gratitude for Thy infinite goodness, we render Thee a thousand thanks and attribute to

Thee all that we have done, of good, of the useful during this day. Continue, Father of Mercies, to protect our labours, direct them towards perfection and grant that harmony, concord, and union, be ever the triple cement which unites us.

ALL.—Glory to Thee O Lord. Glory to Thy works. Glory to Thy infinite goodness.

The S.D. reascends the East, and the Officers resume their places. Soft harmonious music.

SUBLIME DAI.—Strikes 333, which the two Ms. repeat.

To the glory of T.S.A.O.T.U. In the name and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland, I declare the labours of this Sublime Council of Grand Enologists suspended. Let us retire in peace, and may the spirit of T.S.A.O.T.U. watch forever over you.

PATRIACH OF TRUTH.

24th Degree.

There are seven Obelisks of Egyptian design of the following colours; which represent the seven Egyptian Deities and their supposed mythological attributes, according to the philosophy of the Magi.

They are arranged in the manner here indicated.—

1	7 ALTAR ²	3
6	&	5 VASE. 4

DEITY.	ATTRIBUTE.	EMBLEM.	COLOUR.
1. Seb, Chronos.	Time.	Scythe.	Azure.
2. Kneph.	Power.	Eagle.	Hyacinth or bloodred.
3. Osiris.	Health.	Silver Cock.	Anachite diamond or
4. Ra, Hercules.	Strength.	Lion.	Ruby. [pure white.
5. Isis.	Love.	White Dove.	Emerald.
6. Taut, Hermes.	Science.	Caduceus.	Agate.
7. Savonia.	Purity.	Crescent.	Beryl or Crystal.

In the centre of the circle stands a tripod, on which is placed a vase containing wine and displaying this legend.—“*Truth lives in the blood of the vine.*” In the south must be placed a Cabinet, of antique form, concealing a small Electric Battery; in the East is a recess with very thick black curtains or folding doors, behind which is placed the Perfect Light.

The three following grades rank as schools of instruction. The insignia is same as that in the preceding grades except that the emblem upon the winged-egg is a pyramid surmounted by a sun.

OPENING.

As given in the preceding degrees.

RECEPTION.

The lights are reduced to the faintest glimmer. The place of meeting represents the Pyramid of Cheops. Neophyte is hooded, and stands in the west.

SUBLIME DAI.—

Again we are assembled in the Sacred Sanctuary of the Fountain of Perfect Light, deep in the bowels of our mother earth, securer from the observation

of the profane, and only to be found by brethren who have participated in our solemn mysteries; and by those whom they may conduct hither for the purpose of enlightenment in the secrets of nature and science.

Illustrious Brother Guardian of the Sanctuary, see that our portals are guarded; and you Illustrious Brother Grand Expert, watch over the safety of the Sacred Light, and superintend its revelation.

GRAND EXPERT.—

The servant of the Fountain of Mystic Light and of the mighty orb from which it first derived its origin, though now concealed and worshipped, deep in the secret vaults of earth, far from its parent source, has observed your commands.

Organ Music and Ode.

Here within these gloomy halls,
Buried deep in earth's dark breast,
Where no ray of sunlight falls.
And all seems hushed in endless rest,
Far beneath the haunts of men,
And its source, day's orb, so bright,
Hidden from all eyes profane,
Burns the pure and mystic light.

Alorus' gift, when Nimrod reigned;
First hero and first king on earth,
The mighty god of fire, on high,
To this his Perfect Light gave birth,
And to the Patriarchs of Truth,
By Achan's sacred charge twas given,
Within these deep and silent caves,
To guard the brilliant child of heaven.

Be this our pledge;—ne'er shall its light
Beam on unworthy or profane,
But on each Brother of our Rite,
Its rays shall shine, and lustre reign;
For countless ages yet to come
The favoured Patriarchs of the Truth,

Shall worship it as they have done,
Since earth itself was in its youth.

M. of S.—Strikes 333—444—22 in the West.

SUBLIME DAI.—

Who dares interrupt our solemnities? The solitude and silence of this mystic and secret Temple, should never be broken but by the voice of wisdom and the hymns of praise and devotion. Answer, what means this rude intrusion, and what daring mortal has ventured through the tortuous passages of the great Pyramid, braved the horrors of the dark pit of Orcus, and even demands admission to this our most sacred of sanctuaries? What seeks he here and by what right?

MESSENGER OF SCIENCE.—

It is a Knight Hermetic Philosopher, tried and well approved, truthful and honest. He is a wanderer in search of more mental light and aliment, still thirsting for deeper draughts of the sweet waters of truth. Now in the deep darkness of our portal, unarmed and unprotected, save by his integrity and his reliance on the power and justice of the Great First Cause, he awaits with patience and submission your august award. He is a candidate for admission into the august Mysteries of Memphis, that he may study and compare the knowledge of the East with that which he has acquired in the West.

SUBLIME DAI.—

By what right is he emboldened thus to claim a participation in the science and learning of this our most secret retreat?

MESSENGER OF SCIENCE.—

He has expended many years of his life in an arduous pilgrimage, seeking to obtain the knowledge that shall give its possessor perpetual peace and happiness.

SUBLIME DAI.—

And during this long pilgrimage through what lands has he journeyed?

MESSENGER OF SCIENCE.—

The far lands of the West, where the descendants of Japhet abide, are as familiar to him, as the land which gave him birth. He comes from the land of Judea, crossing the valley of death, and the burning deserts, to the Kingdom of Mizraim. He has sojourned in the distant Ind, and studied deeply the precepts and sacred lore of the followers of Brahma and Buddha.

SUBLIME DAI.—

But from whence came he originally?

MESSENGER OF SCIENCE.—

From a mould of living clay; cast by the Eternal Artificer, who, to prove the transcendent superiority of His last and noblest work, made man in His own image.

SUBLIME DAI.—

What advantage does he hope to gain by admission to our inspired retreat?

MESSENGER OF SCIENCE.—

He seeks the key of Zeus, which unlocks the treasure-cave of knowledge,—past, present, and to come,—in which the mysterious and hidden powers of nature may be studied and developed; especially those forces as yet unknown, which in the future are destined to revolutionise the world, and make the wisdom of the present, appear but as the folly of the past.

SUBLIME DAI.—

And has this daring adventurer the courage and confidence to hazard the fearful consequences that may follow such a rash and unhallowed tampering with the unseen powers.

MESSENGER OF SCIENCE.—

He has and earnestly awaits the ordeal. He knows that life eternal awaits him in the future,

and he places an unfaltering trust in Supreme Providence.

SUBLIME DAI.—

Illustrious Brother Archivist, procure from the Sublime Treasurer, the Key of Zeus, and plunge it in yonder cauldron of boiling oil. Lead the Neophyte to the cauldron and let his right arm be bared. If his courage be genuine and his motives just and worthy, the seething liquid will become as harmless and as cold as are the eternal snows, and he will secure the key with ease; but if his courage and intentions are alike false, his flesh will seethe and fall from the bone, and he will become the object of our contemptuous pity.

Whilst these directions are given the Officers execute them. Music. The Neophyte secures the Key.

SUBLIME DAI.—

Illustrious Brother Grand Expert, bring hither the Mystic Mirror, in which thine aged sight alone, can behold all that will transpire in the future, for the eyes of the Aspirant must for awhile longer be closed to the light. Conduct him to the entrance of the Cave of Knowledge, and guide his hand that he may place within its massive lock the key that opens this mystic depository of unknown wonders.

Music. Neophyte is conducted thrice round and over various obstructions; he is led to the South, the key is turned and the bolt shot. Gong sounds; a noise is heard like the wash of waves. Music. The Sublime Dai puts the following questions, which are answered by the Expert, who wears a cap with wings, the emblem of the sacred scribes.

Q.—Illustrious Brother Grand Expert, what seest thou in the Mystic Mirror, and what means that sound like unto the rushing noise of mighty waters?

A.—I see a mighty vessel on a boundless ocean; no sails are set to catch the breeze, but two enormous chariot wheels, like wings, propel her swiftly o'er the heaving waves, whilst from the interior of this mighty galleon dense dark clouds arise, and

mar the beauty of the bright blue sky.

The vision has faded from the surface of the Mirror and another is slowly forming in its place.

Music. Noise.

Q.—What seest thou now, and what unearthly noise was that, like unto the yell of a despairing demon?

A.—I behold a still more marvellous vision than the first. I see what appears to be a living monster clad in green and gold, with eyes of flame, and breathing fire and vapour. With strength incredible and lightning speed he draws after him, scores of chariots of strange construction, filled with hundreds of people, clad in unfamiliar garbs. Even in these few minutes they have crossed an arm of the sea, a viaduct across the valley, reached a distant mountain and disappeared as 'twere through its very centre! All is dark upon the Mirror's surface once again.

Q.—Doth the enquirer after Truth wish further insight and knowledge of the ages yet to come?

A.—He doth. He seeks but one more trial of the Key of Zeus. He would open the inner door of the Cave of Knowledge and learn the secret of vitality; the source of being, motion, and transmutation.

Q.—His wish shall be accomplished; but ere he ventures upon this second trial let him weigh the possible result. There may be danger in the bold experiment.

A.—He is prepared to meet it.

The Neophyte is conducted once round and faces the South. The Key is again placed in the lock, and the Neophyte instantly receives a shock from the concealed Battery, and the doors of the Cave close with a loud crash.

SUBLIME DAI.—

Rash, but courageous brother, behold the punish-

ment of thy temerity. What thou hast received is but a very slight monition of the fearful force inherent in the power of that subtle essence, that all pervading fluid, a knowledge of whose nature and properties, you were so desirous to pluck from the secret records of the mighty Zeus. This much I am permitted to impart to you. It is the primary and never resting cause and effect of all existence, in our system and throughout all space. It is found in the air we breathe, in the lightning that flashes in the stormy heavens, the blood that courses through our veins, the very thoughts passing through our brain, the gentle dew that falls upon the opening flowers, the howling winds that sweep across the raging main and submerging in their senseless fury many a brave barque with their devoted crews. It exists in and controls all created things,—animal, vegetable and mineral; it regulates the movements of our solar system. Nor is this all, for it is alike powerful in forming the innumerable systems that revolve around the universe in harmony and sweet accord.

Now let the Neophyte commence the last stage of his journey, at the termination of which his eyes shall behold the glory of the Fountain of Perfect Light and Truth.

Music. Neophyte is led five times round by the Expert and Messenger, during which the following passages are chanted.

1. Long has our brother wandered in the darkness; in the black gloom of horror and despair.
2. Seeking the light of reason and of hope, but still not finding it, for false lights have beguiled him.
3. Leading his steps into the paths of error, and the worship of false gods; whose brilliancy was but the reflection of hell's lurid fires.
4. Charity, Love, Hope, and Faith, are lovely in their lustre; but He is the source of all glory and

of all brightness; He, the central orb of boundless space.

5. Let then our Brother's eyes behold; and his soul rejoice in the ineffable beauty of His radiance. For the light shineth in the darkness and man comprehendeth it not; but the time hath come and the darkness rolleth away, and the glory of the Shekinah shall be manifested.

By this time Neophyte is placed upon his kuees in the East directly opposite the Perfect Light.

SUBLIME DAI.—Strikes 333. All rise.

Illustrious Brothers let the Triangle be formed.
Done.

Now my Brother, whilst in that posture of devotion, repeat in our presence an obligation of secrecy.

To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Ancient and Primitive Masoury, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., do most solemnly promise and bind myself by this oath, never to reveal the secrets of this retreat, to any person in the world, unless I know him or them to be lawfully entitled to receive them, and should I knowingly break this oath, may I, for the future, be deprived of my intelligence, by the everliving God. Amen.

ORATOR.—Exclaims.

And He said, let there be light and there was light.

Music. The curtain or doors are quickly thrown apart, and the Perfect Light is displayed. The Council is fully illuminated. All the brethren sing the following Hymn.

Glory to Him, the mighty One!
The Giver of all Light!
Whose will from chaos formed the world,
When all was cheerless night.

At whose command the darkness fled,
The glorious sun had birth;
Whose genial heat and dazzling rays,
Then sanctified our earth.

Music grows louder. Doors of the Perfect Light are rapidly closed. Sublime Dai takes the hand of the Neophyte and raises him.

SUBLIME DAI.—

Arise, Illustrious Brother, it is now my duty to greet you as a Patriarch of Truth, and an associate of the devoted servants of the Fountain of Pure and Perfect Light, for your eyes have seen a glimmering of the glory of the Holy One and the dazzling whiteness of His raiment, for it is of Him that the Perfect Light is the type and symbol. Light is the life, the soul, the nourisher of the Universe, and of all created things.

I will now instruct you in the S.T. and W. of a Patriarch of Truth.

This is done. Then presents Neophyte with a cup of wine from the vase on the tripod.

SUBLIME DAI.—

My Brother, accept from my hands this cup of generous wine, and let the draught be a pledge of communion between us,—a communion of brotherhood, love, and faith. It is an adage almost as old as the earth itself, that "Truth lives in Wine,"—the wine of life; and so it does, for truth must exist in all things that are real and have a being. Wine is a symbol of the world and of the universe; for as it is the blood of the vine, so is the element of water the blood of all eternal and unbounded space. All things around us are but emblems and symbols of what is higher and nobler. Behold this azure column, surmounted by a scythe, the emblem of Time, alike the creator and destroyer of all that lives and dies. Then look upon this hyacinth column upon which is placed the semblance of an

eagle, the symbol of Kneph, whose attributes were wisdom and majesty. This anachite column on whose capital you see a silver image of the cock, represents Osiris as the tutelary deity of the Nile, the God of agriculture, and the healing art. This ruby column, surmounted by a lion, represents Ra or Hercules, and is an emblem of strength and valour. This one of emerald, on whose capital is seen a white dove is the emblem of Isis, the wife of Osiris and the goddess of divine love. The sixth which is of agate, bearing on it the representation of a Caduceus, is typical of Hermes, the father and presiding deity of science and the arts. The seventh and last whose shaft is of transparent beryl, and whose emblem is a crescent, represents Savonia, the goddess of purity.

The ancient Egyptians had seven gods of the first class, or the seven sons of Ptah at Memphis, twelve of the second order, and seven of the third order, who were children of the greater seven, and we have selected these to illustrate our meaning.

To the uninitiated profane, these columns would represent so many deities, and each worthy, in the estimation of the common herd, of single and devoted worship; but to the initiated sons of light, of all climes, they are but symbols representing some of the many divine attributes of the one true and only Supreme God, of which the Fountain of Perfect Light is but the faint and humble emblem.

My Brother, you must have been impressed throughout your masonic career, with the conviction that Masonry, even from the very first degree, proclaims the power and glory of T S. A. O. T. U. and that to Him alone is worship due. You will now take your seat among your Brother Patriarchs. The Illustrious Brother Orator will give you a further description of the origin and history of this Sacred Rite.

CHARGE.

The place of meeting of the Patriarchs of Truth, represents a subterranean hall, situated in the lowest depths of the inmost recesses of the Great Pyramid of Cheops; the only entrance to which was through a series of gloomy corridors, small winding passages but three feet wide and the same in height, leading to the mouth of a dark and terrible abyss, apparently of immense depth, down which the Patriarchs descended. The external of this gorgeous edifice was the symbolism of the world, built upon the purest principles of astronomy, astrology, mathematics and geometry. The interior was a temple designed to teach and illustrate those sciences. Then the soul of man was regarded as a direct emanation from the deity, and its fall from spirit to dense matter, its transmigration and ultimate birth into manhood, and its redescend into animal forms in the case of the brutalised man, or, if the divine element prevailed, a new birth into the god-like nature. These were the stages of the glorious drama which these temples were built to display, and chief of all the great temple of Cheops, which the founders by abstruse astronomical calculations designed should be the physical centre of the world and the metaphysical centre of their sublime teachings. This dumb but eloquent structure is full of mystical revelation, to those who possess Gnosis.

The base line of this great building is 761 feet, and occupies over 13 acres of land, its vertical height is 480 feet. The standard of its construction was the common cubit of 17,7425 inches, or 6 palms or 2 spans, the royal cubit being a handsbreadth greater. The canon of proportion is 3,14159 and the origin of all the ancient standards of measurement in time and space. Each side of the base symbolises a quarter of a year in the computation

of 100 inches per day, or $9131055 \times 4 = 36524$, 22 inches, thus each side is 515,1647 cubits, a sum which plays an important part in the internal symbolism, as it is the cubic diagonal of the king's chamber, being also half the greatest circumference of the coffer, the capacity of which is 4000 cubits, or 70898,151 cubic inches.

The base is a perfect square, symbolising the union of the male and female principles of creation; the sides, a perfect triangle, symbolise the masculine principle of nature. Twice in the year the beholder witnessed the sun as if resting upon its very apex. The different stages of the mysteries celebrated within its bewildering passages, grand chambers, galleries, sunken shafts ending in secret crypts, the descending passages all leading to sepulchral edifices, the ascending galleries and noble chambers with lidless and empty sarcophagi, all speak to the heart of the true Master. But their spirit is found in the grand law of universal correspondence, which makes geometry the plan, and mathematics the sum of all things, binding together colour, sound, form, function, matter, spirit, man and his creator, each planet with its solar system, and these with the entire universe in one stupendous scheme of harmony. Sounds and colours are but spiritual numerals; as the seven prismatic rays proceed from one spot in the heavens, so the seven powers of nature, each of them a number, are the seven radiations of unity, the central, spiritual sun. Fragments of the sublime Egyptian philosophy was obtained by all the capable minds who resorted to the Egyptian priests for occult instruction; and is found in the philosophical systems of the Greeks, Romans, Jews, and Hermetics of the West; in the fulness of ancient Masonry and the effete exoteric puerilities of some of the modern Rites. A pyramid in revolution becomes a cone. Our grand triad is indestructible spirit, life or motion, and matter, or

the astral light, of which electricity is a variation. In this electrical action the planetary system revolves, and in the astral matter the spiritual element. The astral matter of man is not a single element like the immortal spirit but is a combination of the elements from the sun and planetary systems, air, ether, atmosphere, earth with its organic and inorganic life and emanations make up the wonderful body of man, who is a true *Cosmos* upon which is impressed all that the soul has gathered up in its process of growth, and is as much a microcosm of the individual's mind within as of the visible and invisible universe without: constituting spheres or layers, which after death form the astral body of the spirit, and are analogous to the electrical and astral matter in the realms of space: the spiritual principle of the earth, galvanism, magnetism, motion, throughout its rocks, plants, minerals, waters and gases.

According to the Arabs, each of the seven pyramidal chambers was dedicated to a particular planet; each mummy, holding an influence over the departed spirit for 3000 years, was placed in such a position as to ascend through the seven planetary chambers before its exit at the symbolical apex, in this further symbolising the seven spiritual spheres. The sun, to whose honour this temple of Cheops was dedicated, once in every year dies and descends into earth's depths, so does death linger in the lowest crypts in the ashes of the earthly founder of the building. The intricate passages, the narrow, rough and rugged paths and the final opening into the great Temple-hall, were only so many practical types and symbols, comparing the soul's progress to that of the sun through the constellated zodiac of the skies. It was in this great hall that the Neophyte received his final instruction in the mystery of life and death. Slain by violence and laid in the coffer with him is destroyed the Master's word on which the building

of the great temple depends. Once found, raised, and born again; there the sun of heaven sits triumphant on the very apex of that pyramid, which is itself a symbol of the generative life; that but an emblem of the spiritual sun, which is God, whence the material derives life and lustre.

I need not describe the ceremonies through which you have passed this evening, nor attempt to interpret their meaning to you, as that has already been made clear, step by step. At the same time it is necessary that you should be enlightened as to the fact that the real birthplace of the most important and sublime portions of Masonry, was that mighty land of mystery and wisdom,—the land of Egypt. Egypt, whose very origin is obscured by the mists of countless ages, upon the banks of whose great river, Nile, once stood 30,000 magnificent cities, some whose population seem of almost fabulous amount—whose gorgeous Temples and whose mighty works of art, laugh to scorn the efforts of modern civilization. Their architectural works have withstood the ravages of time and the destructive hand of man, for thousands of years, and will for ages yet to come; still the gigantic pyramids rear their unbroken summits to the clouds, eternal momentos of a mighty race. Egypt, the mother of civilization, the home of wisdom and of art, when Greece and Rome were yet unsung, unheard of, and the mighty empires of the present were not.

It was in this land of Egypt, in the valley of Memphis, that our beloved Rite first assumed a cognate and coherent form and gained from the greatest and best of Egypt's Sages those divine lessons of wisdom, virtue and charity, which with their knowledge of the arts and sciences combined, has preserved through sixty centuries or more, even through wars, famines, plagues, barbarism and the darkness of the middle ages, the Antient

and Primitive Rite in all its pure unsullied beauty. At the most remote period, Masonry flourished in Egypt and attained so strong a footing therein, that all the most learned and powerful of its population were members of the mystic tie. The archives of the Rite of Memphis can reckon amongst its votaries such names as Orpheus, Homer, Pythagoras, Thales, Virgil, Hippocrates, Socrates, Plato, and many other great names of Greece, that intellectual daughter of Egypt. Triptolemeus, Erechtheus, Cadmus and many others tore themselves from the charms of home to carry the light of civilization to barbarous peoples. Homer, Herodotus, and others gathered at Thebes and Memphis, the knowledge and science which they afterwards bestowed on their ungrateful countrymen. Pythagoras dared the most frightful perils in travelling the banks of the Nile to learn from the hierophants how man may become happy by being virtuous. The wealth and influence of the order was almost beyond computation. Buildings of enormous magnitude were erected in which our rites were celebrated. The greatest precautions were used to guard our mysteries from the profane, so much so, that in the time of the Grand Hierophant Moeris, the successor of Osymandias, he caused a great lake to be dug around the temple, sacred to our meetings, and called it after his own name; but in the course of ages that lake became choked up by the sands of the desert and the meetings of the Rite, from that time, were held in the Pyramids in chambers expressly adapted for every degree of the Rite.

From every part of the then known world came the most learned philosophers, the most heroic warriors, the most powerful princes, seeking admission within the portals of our temples. Willing and eager to submit to the rigorous examinations, the long probations, the fasts, the vigils, the hardships, the terrible trials of courage, strength, endurance,

and intelligence, which were then exacted from all candidates before they were allowed to receive even the first degree of Isis. The Greek and Roman mysteries were nothing but corrupt perversions of the moral teachings of Masonry, but the Jews who acquired their knowledge of the Craft in Egypt, were so truly imbued with the pure doctrines of the Rite and its teachings, that they preserved them intact, with the exception of altering the names and locality and as it were nationalizing the earlier degrees.

Such, my Brother, was the origin and rise of this Rite which now exists in every civilized country of the world; which counts its associates by thousands, whose principles are founded on truth, justice, humanity, and virtue; and whose power for good excels that of all the pontiffs, emperors, kings, and potentates of earth combined.

CLOSING SAME AS LAST DEGREE.

PATRIARCH OF THE PLANISPHERES.

25th Degree.

OPENING.

As given in the preceding degree.

RECEPTION.

In this degree the Planispheres are depicted on the floor. Neophyte is prepared as a Patriarch of Truth, by the Grand Expert, who then strikes 333-4444-22, on the door.

SUBLIME DAI.—

Illustrious Brother Messenger of Science, see who disturbs us?

MESSENGER OF SCIENCE.—Opens the door, and says.
Who alarms the Sublime Council?

GRAND EXPERT —

It is a Patriarch of Truth, who is desirous of finishing his probation and anxious to receive the knowledge of a Patriarch of the Planispheres.

MESSENGER OF SCIENCE.—

The prayer of the Neophyte shall be carried to the Throne of Truth. Closes door and says. Sublime Dai, the alarm was caused by the Grand Expert, who reports in waiting a Patriarch of Truth, desirous of finishing his probation and receiving the knowledge of a Patriarch of the Planispheres.

SUBLIME DAI.—

Let him enter.

MESSENGER OF SCIENCE.—Opens door, saying.
Let him enter.

SUBLIME DAI.—

Let the Patriarch be led thrice round in the course

of those heavenly bodies by which we are enlightened.

Music. Expert leads Neophyte between the columns.

FIRST MYSTAGOGUE.—

My dear Brother, in the degree of a Fellow Craft Freemason your attention was particularly drawn to two columns and the globes surmounting them. Since your advancement in philosophical Masonry, your intellectuality must have convinced you that this is a modern innovation, and we will now instruct you in the correct application. In our Antient Rite, the circles were depicted upon the floor, as you now behold them, containing the plan of the celestial hemisphere, and the signs of the zodiac, as originally designed by our ancient High Priests, on the banks of the Nile. The duty of a true Mason is to contemplate the works of T.S.A.O.T.U.

Expert leads Neophyte round to the North West.

SECOND MYSTAGOGUE.—

The most ancient of the Egyptians were acquainted with the signs of the zodiac, as well as with the correct system of the revolution of the heavenly bodies. Their earliest monuments, bear on them numerous figures, amongst which those of the crab, the wild goat, the balance, the scorpion, the ram, the bull, the kid, the lion, and the virgin, are frequently found. The twelve symbolical names, which signify the twelve portions both of the year and the heavens, were, among that primitive people, a prodigious assistance towards regulating the beginning of sowing, mowing, harvesting and other agricultural pursuits of man. It was found convenient to publicly expose in certain places one of these signs, to designate the period when general works were to be commenced and popular celebrations and feasts held. The use of these figures were so convenient that in time they extended to more things besides the order of the calender. This method amongst the Masons of Egypt and

Israel produced the taste for allegories with which our Rite is so often embellished.

Expert leads Neophyte round, and stops in front of Altar.

SUBLIME DAI.—

Man, thou hast two ears to hear the same sound, two eyes to perceive the same objects, two hands to execute the same purpose; so the Masonic science, above all others is exoteric and esoteric. Exoterism constitutes the power, esoterism the thought. Exoterism is taught, is learned, is given, esoterism is not taught, learned, or given; it comes from above.

What is the object of Masonry?

FIRST MYSTAGOGUE.—

To render man better; its means are to dissipate the darkness of ignorance, to give birth to all the virtues which flow from instruction, and the love of our fellow-creatures.

The following questions are similarly put by S. D. and answered by F. M.

Q.—Is it useful for man to know the order of beings and things, whether material, spiritual, visible, or invisible, as God, Nature, Man, Truth, Justice, Virtue?

A.—Yes, for the highest degree of intelligence that man can attain must be to know the nature of beings and their relation to us, the essence of things and the qualities of the objects destined for our instruction, for the development and perfecting of our own nature. Man should observe all nature, submit all to the examination of reason, experience, and analysis, and direct all towards his perfection.

Q.—Why does philosophy form an essential part of Masonry?

A.—Because all doctrine, moral, religious or scientific, which is not enlightened by philosophy is false; and would mislead more than ignorance.

Q.—What is Sabeism?

A.—The worship and adoration of the stars and elements—Idolatry; which though an error, was a natural one to man before he was enlightened, either by revelation or by that intuition which is called the exaltation of his intelligence.

Q.—In what did the primitive religion consist?

A.—In adoring God in spirit and truth; that is to say, in thought, and knowledge of the heart, and also loving his neighbour as himself.

Q.—By what means may the true Mason convince himself of the existence of God?

A.—By the observation and contemplation of the masterpieces which His Almighty Hand has produced in nature.

Q.—How can we be initiated into the first principles of human knowledge?

A.—In carrying the primitive truths to the highest degree of evidence; the theory of being, its possibility, its existence, its essence, its attributes, modifications, strength, duration, principles, causes, effects, its truth and perfection.

SUBLIME DAL.—

If you feel the slightest repugnance to subscribe to our principles now is the time to declare it. This is no vain question. Reflect there is yet time for you to withdraw, if you feel so inclined. Or, are you content to proceed?

Neophyte replies affirmatively.

You will then approach the Altar of Obligation, where you will take upon yourself the obligation of this grade, according to the formalities of our Antient and Primitive Rite

Illustrious Brethren, let the Triangle be formed.

Strikes 333. Brethren form the Triangle.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masoury in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., hereby renew all my previous bonds, to which I promise faithful allegiance, under penalty of being held in scorn and disgust as a false Mason and a perjured man. Amen.

My Brother, Egyptian and Hebrew Masonry were so closely connected in the earlier ages, that deep research has been made to discover where and when they were dissevered. Moses, as the adopted son of Pharaoh's daughter, and destined for the priesthood, had been early initiated into the Egyptian Mysteries, and taught his followers that it was an egregious error to represent the Deity under the form of animals, as the Egyptians did, or in the shape of man, as was the practice of many, including the Greeks in later times.

That is the Deity, said he, which made heaven, earth, and every living thing, that which we call the world, the sum of all things, Nature. For this reason, Moses wished the Deity to be worshipped without emblems, and according to His proper nature; and he accordingly ordered a Temple, worthy of Him, to be erected, emblematical of the three worlds,—the terrestrial, the celestial, and the angelical. It was constructed on the plan of the Egyptian Temples, and consisted of three parts, the Court, the Holy Place, and the Sanctum Sanctorum. The first contained the altar of earthy matter, surrounded by water, exposed to the air, and having on it a continual fire, the four elements of the terrestrial world. The second was in the middle, and represented the firmament. The third was the dwelling of the Most High, who, by the medium of angels, condescended to communicate with man. But in vain did Moses try to efface from his religion whatever could bring to remembrance the worship of the stars; a multiplicity of allusions, in spite of his exertions, remained to point it out.

The twelve signs of the Zodiac, are represented by the twelve stones of the Essene of the High

Priest, and are arranged in the same order as the precious stones by which the Arabian Astrologers represent the twelve astrological houses of the sun. The seven lamps of the great candlestick, the feast of the two equinoxes, each of which at that period formed a year, the ceremony of the Lamb or Celestial Ram, then at its fifteenth degree; lastly, the name of Osiris or Heseri, even preserved in his song,—“The words of Isour are perfect,”—Isour, to give, forming one of Plutarch’s definitions of Osiris,—and the ark, or coffer, an imitation of the tomb in which that god was enclosed, remain to bear record of the domination of his ideas, and their derivations from the common source.

The divulging of the first degree, by Moses to his countrymen; the initiation of the Levites into the other degrees; explains the flight into the desert of the whole people, and their constancy in remaining, rather than return into Egypt. A whole people initiated was an anomaly. The initiator was a perjurer, and consequently, by the laws of initiation, condemned to death. In the present day we should call them irregular Masons, but in those days that was sufficient crime, and explains the rigour of Pharaoh.

I now, my Illustrious Brother, receive you a Patriarch of the Planispheres, and will explain to you the S.T. and W. of the degree.—Douce.

The sign of this degree is significant of the P.W. which signifies,—abode of the Lord.—Strikes 1.

You will now take your seat and listen to the instruction of our Illustrious Brother Orator.

CHARGE.

When the first men began to unite in society, they found it necessary to apply themselves to agriculture, the practice of which required the observation of the heavens. It was requisite to regulate

the duration and the succession of the seasons, the months and years. In order to do this, it was imperative to become acquainted with the course of the sun, which, in its ZodiacaL revolution, appears to be itself the first and supreme agent of all creation; then the moon, by its changes and returns, regulated time; lastly the course of stars, and even the planets; in a word to establish an entire system of astronomy. Then, observing that the productions of the earth bore a regular connection with the phenomena of the heavens, men conceived an idea of power in these bodies and they became to them Genii, Gods,—authors of good and evil. By the more learned it was noticed that the sun originated fertility, and that the moon had its effects upon the tides, whilst generally the bodily health was influenced by the heavens. Records were made of eclipses, comets, the varying positions of the heavenly bodies, and the effects of these upon animate and inanimate matter. Hence, by comparison of these careful enquiries, arose the belief in astrology as a science in which man’s destiny was influenced chemically and magnetically.

The Sun became the first symbol of God; the Moon his consort; the Planets, servants; and the multitude of Stars an array of heroes to govern the world. It was thus, on the shores of the Nile, that the complex system of Star-worship, as connected with agriculture, was constructed. The Thebans called stars of Inundation, or of Aquarius, those under which the river began to overflow. Stars of the Ox or Bull, those under which it was convenient to plough the earth. Stars of the Lion, those under which that animal, driven by thirst from the desert, made his appearance on the banks of the Nile. Stars of the Sheaf, or the Harvest-maid, those under which the harvest was gathered. Stars of the Lamb and of the Goat, those under which these animals brought forth their young.

Having observed that the return of the inundation of the Nile was always preceded by the appearance of a very beautiful star, towards the source of the Nile, which seemed to warn the peasants against surprise by the waters, they compared it to the animal, which by its barking gives notice of danger, and called it Sirius or the dog-star. They called others, Stars of the Crab, which shewed themselves when the sun having reached the bounds of the tropics, returned backwards and sideways, like the Crab or Cancer. Stars of the Wild-goat, those which,—the sun having arrived at its greatest altitude,—imitated the action of that animal who delights in climbing the highest rocks. Stars of the Balance, those which,—the days and night being of the same length,—seem to observe an equilibrium like that instrument. Stars of the Scorpion, those which were perceptible when certain regular winds brought a burning vapour like the poison of the Scorpion.

From these things it resulted that, by a very natural metaphor, men said,—“the bull spreads upon the earth the germs of fecundity (spring), and brings back the revival of vegetation. The Ram, or Lamb as it was of old called, delivers the heavens from the evil genii of winter, and saves the world from the serpent (emblem of the wet season); the Scorpion pours out its venom upon the earth, and spreads disease and death.” In process of time, man lost sight of the motive which led to the adoption of these expressions; and the allegory remaining, the people saw their gods before them and offered up their prayers to them. They demanded of the Ram of their flock, the influence which they expected from their celestial Ram. They prayed the Scorpion not to pour out its venom upon nature. They revered the fish of the river, the crab and the scarabeus of the slime; and by a series of corrupt, but inseparable analogies, lost

themselves in a labyrinth of absurdities. Moreover, the hieroglyphical sculptures of the priests were similarly misinterpreted; for as the Sages taught that God was found in all forms, through which spirit transmigrated in becoming man, so the ignorant worshipped these creations as deities, whilst they were but emblems representing some of His attributes.

Such was the origin of this ancient and singular worship of animals; and thus was formed the vast system of theology, which, from the banks of the Nile, spread over the world.

A more elaborate allegory was developed in Persia, out of the solar system, to which also we find allusions both in India and Egypt. With the Zoroastrians there were six periods or months under the dominion of Ahriman—darkness, and six periods or months under the dominion of Ahramazda—light. It was when the sun entered Virgo that the serpent or dragon of the constellation was crushed, and a new sun born.

The allegorical narrative of the *Boundesh* thus represents each month as a thousand years and reads as follows. The Supreme God created at first the man, and bull, in an elevated place, and they remained 3000 years without evil,—the lamb, bull, and twins. After this 3,000 years transpired without further trouble,—the crab, lion, virgin. After this, at the 7th thousand, evil appeared,—the balance. Man was named Caimorah, and cultivated the earth. The stars began their career in the month Farvardim, which is the new year; and by the revolution of the sky the day was distinguished from the night, such is man. The balance is the turning, or point of evil. Another passage says,—Ahriman, the principle of evil and darkness, by whom evil entered the world, penetrates into the sky in the form of a serpent;—or again; made himself a road between the sky and the earth.

Macrobius thus speaks of the Mysteries of Bacchus, who was Dionysos, and Osiris. "The images or statues of Bacchus, represent him sometimes under the form of a young man, at other times with the beard of a mature man, and lastly, with the wrinkles of old age. These differences relate to the sun, a tender child at the winter solstice, such as the Egyptians represent him at a certain day, when they bring forth from an obscure nook of their Sanctuary, his infantine image, because the sun, being then at the shortest, seems to be but a feeble infant gradually growing from this moment."

The equinoctial points of spring and autumn at 4,500 and 2,500 years before the common era were the bull and the scorpion, and the constellations of the lamb and balance then replaced them. Mithra no longer triumphed under the sign of the Bull, but the Christian Lamb, from whose rising to that of the Pleiades, or 40 days, there was a ceremonial rejoicing. It was at the two points, Aries and Libra, that the astrologers fixed the exaltation of light and its degradation. The Egyptian Sphynx unites Leo and Virgo. Virgo gives birth to the new sun upon the 25th December, who becomes revived in splendour, when he enters the sign of the Lamb on the 25th March.

CLOSING SAME AS LAST DEGREE.

PATRIARCH OF THE VEDAS.

26th Degree.

OPENING.

As given in the preceding degree.

RECEPTION.

Expert introduces Neophyte in the West and strikes 333—4444—22.

SUBLIME DAI.—

What stranger seeks admission to this peaceful academy of the Eastern Theologies, where the Sacred Vedas and the laws of Manu, the divine epics of the Ramayana and the Brahmins, the laws and treatises of Buddha, and the Zend Avesta of Zoroaster, are all studied with equal zeal, and impartially compared and judged according to their merits?

GRAND EXPERT.—

It is a Patriarch who is desirous to learn the precepts of the Eastern faith, professed and believed in by millions of his fellow-beings. He wishes to become a member of this Council of Wisdom, so that he may participate in its grave deliberations.

SUBLIME DAI.—

His wishes shall be complied with. Prepare the Sacred Vedas, the Rules of Buddha, and the Zend Avesta of Zoroaster. Let the most learned students of each faith be prepared to explain its tenets, answer all enquiries, and as far as possible, meet all objections.

Illustrious Brother Orator, you will expound the doctrines of Brahma; you Illustrious Brother

First Mystagogue, those of Buddha; and you Illustrious Brother Second Mystagogue, will explain the teachings of Zoroaster.

Music. The brothers rise. Neophyte is brought forward by the Expert and Accompanier. He is led round seven times; in allusion to the seven Caverns in which Mahadeva bewailed the loss of Sita.

SUBLIME DAI.—

Let the Neophyte be led seven times around the Temple, copying the benevolent example of the sun in its course, and in allusion to the seven caverns of ancient initiation.

PRAYER.

O, mighty Being, greater than Brahma, we bow down before Thee as the prime creator, eternal God of Gods; the world's Temple. Thou art the incorruptible Being, distinct from all things transient. Thou art before all gods, the ancient Essence, and the supreme supporter of the universe. Thou art the Supreme Temple, and by Thee, O Infinite Form, the universe was spread abroad.

ALL.—Glory to Thee, O Lord. Glory to Thy works. Glory to Thy infinite goodness.

SUBLIME DAI.—

You are welcome, Illustrious Brother, to these halls of study and reflection. Your reception here has been open and unostentatious; and you have no mystic ceremonies, no fearful ordeals to encounter. We are rather an academy where the religions of the world are studied, compared, and analytically examined. We only exact an obligation of secrecy as to our proceedings, such as you have taken hitherto in your progress; and if you are willing to take it, you will advance to our common altar and repeat after me.

S.D.—Strikes 333. All rise and form the Triangle.

To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., hereby renew all my previous bonds, to which I promise faithful allegiance, under penalty of being held in scorn and disgust as a false Mason and perjured man. Amen.

SUBLIME DAI.—

We now acknowledge you as a member of this Sublime Council of Patriarchs of the Sacred Vedas. I congratulate you upon your admission, and will proceed to instruct you in the S.T. and W. thereof.

This is done.

We are satisfied, from the circumstance of your having sought admission amongst us, that you are of a liberal, enquiring, and unprejudiced nature. Why should we fear discussion? Truth cannot be overthrown, and it is but right that falsehood should be. Why should we condemn unheard, doctrines which millions accept as true? Is it not our duty to investigate them, and form an impartial judgment? We will now proceed to do so.

Illustrious Brother Orator, on you devolves the task of explaining the doctrines of Brahmanism, and the origin of the Sacred Vedas.

ORATOR.—

Long millions of ages back, when earth, sun and stars were not, or at best were cometary matter, there existed and had existed during all eternity, one great, uncreated, Supreme Being, invisible and incomprehensible; without form and yet Himself pervading and filling all space; the Universal Soul and germ of all that has since been developed; a womb in which exists the type of all things; so that all which now exists is but an archetypal emanation and reflection of this incomprehensible and unknowable God. By one exertion of His will, the

earth, the sun, the stars, the elements, and all the powers of nature sprang into existence. This First of Beings whose glory is so great, that no description can be made of Him, is named Sat or Being, Swayambhu or self-existent, Nervikalpa or uncreated, Avyaka or invisible; Ashariri, or bodiless, and Brahm, or infinite space, determining the form of things, but not the form itself, or spirit as opposed to matter.

From his brain, or will, sprang Brahma, called also Pitamaha, or all-father, Prajapati, or Lord of beings; Dhatra, or generator, the male principle; Lokaharta, or world-former; Lokapurwayas, or first-born of beings; Surasvara, or Lord of divinities, and to him Para-Brahma, or Brahm, the first cause delegated all his powers and returned to his original condition of eternal rest and beatitude. The Book of Manu, says,—“After having produced the universe, He, whose power is incomprehensible, vanished again, absorbed in the Supreme Soul. Having retired into the primitive darkness, the Great Soul remains within the unknowable, and is void of all form. It is thus by alternate waking and rest, that the immutable Being causes all existing creatures to revive and die, alternately becoming active and inert.”

Q.—What is understood by the Trimurti?

A.—The Being existing through himself is One, and emanates the creative faculty, or Perusha, the divine male, when the one becomes Two, male and female, and out of this union of the intellectual principle with that of first matter, evolves a Third, which is Viradj, the phenomenal world. From this invisible trinity, a second triad is evolved, which represents the creative, conservative and transforming faculties, typified as Brahma, Vishnu and Siva. Unity, Tridandi, is the God triply manifested, which gave rise to the symbolical A.U.M. or abbreviated Trimurti—A, agni, fire, V, varuna, water,

M, meruts, air, gods. It is under this trinity, ever active and tangible to all our senses that the invisible and unknown Monas, can manifest itself to the world of mortals. When he becomes Sarira, or He that puts on a visible form, He typifies all the principles of matter and germs of life; He is the God of the three visages, or triple power, the essence of the Vedaic triad. Numerically, 1 is God; 2 matter; 3, the union, or phenomenal world; 4, expresses the emptiness of all;—=10, the entire cosmos. The symbol of Brahma is earth; Vishnu, water, which is condensed air; Siva, fire.

Q.—What is said to have been the mission of Brahma?

A.—He, by one thought, created the Prajapatis, or Lords of creation, and from these proceeded all living creatures; and, numberless spirits of lower rank which swarm through all nature.

Q.—What is Vishnu's mission upon earth?

A.—To protect mankind from evil, punish vice, reward virtue, and to maintain order and justice, by coming upon earth in a manifest form.

Q.—What is the nature of Siva's mission?

A.—He was sent to destroy by fire, all that was evil, all that was superfluous, and needed to be remodelled in other conditions; but as death is only a transition to a new form of life, he is regarded as the representative of ever decaying and reviving nature. Siva is mythically said to cut off the head of Brahma each year, and form of the heads a necklace which he wears as Time; Brahma as the sun dies every year and is born again; hence we identify him with Osiris.

Q.—How is the account of the Creation of mankind, mythically rendered?

A.—Brahma, by his wife Sarbutie, brought forth a hundred sons, of whom the oldest, Datch, begat an equal number; but these generations of spiritual demigods, daints, giants, and the denizens of the

lower world, could not be employed to people Mirt-lock, or the earth. Therefore Brahma from his mouth engendered the Brahman or priest, to whom he gave the four Vedas, or the four words or books of his four mouths. From his right arm proceeded Raetius, the warrior, and from his left arm Shaterany, his wife. From his right thigh proceeded his third son Bais, destined to cultivate the soil, and to prosecute commerce and the mechanical arts; from his left thigh, his wife Basany. Then from his right foot proceeded his fourth son, Suder, who was intended to perform all kinds of servile labour; from his left foot his wife Suderany. These four sons typify the four Hindu castes, who received the four Vedas as the law of human life. The first-born son, Brahman, also demanded a consort; but the Eternal who wished him to devote his life to the study of the Vedas, to prayer and contemplation refused, but Brahman, still persisting in his desire, received, in anger, to wife, a daughter of the Daints or giants; and thus the entire Hindu priesthood, it is fabled, descend from a superior spirit and a female demon.

Q.—What are the Avatars or incarnations of Vishnu?

A.—There are nine of these which symbolize the nine geological periods, or more properly, the nine manifestations of the Eternal Spirit in the development of all created beings; advancing from the lowest reptile to the birth of mankind.

In the mythical account of the Avatars, it is related that a demon named Hayagriva, having stolen the sacred Vedas, swallowed them and took up his abode in the sea. The sacred books being lost, mankind soon fell into vice and wickedness, and becoming universally corrupt, a flood of water destroyed all of them with the exception of a pious monarch and his family of seven persons, who were saved in a vessel constructed by Vishnu. When

the waters had attained their greatest elevation, this god plunged into the ocean, attacked and slew the giant and recovered three of the books, the fourth having been digested. Then emerging from the earth, half man and fish, he restored the Vedas to Brahma; the earth returned to its former condition, and was repeopled by the descendants of the eight persons so miraculously preserved. In the second he assumed the form of an enormous turtle, bearing a mountain on his back. In the third he penetrated through the earth in the form of a wild boar, in pursuit of the monster Hiranyakshana, who had taken refuge in the lowest of the seven inferior worlds; he found and slew the monster. In the fourth Avater, he appeared as an animal, half man and lion, and slew the brother of Hiranyakshana. In the fifth, as a diminutive Brahmin, he appeared before the giant Bali, and demanded as much ground for a sacrifice as he could cover with his feet. On the giant acceding to the proposition, Vishnu assumed an enormous stature, one foot covering the entire earth, the other filling the entire space between earth and heaven; while a third foot, which sprang from his belly, crushed the giant's head, and hurled him down to the infernal regions. In the sixth, in the human form, he encountered and slew armies of giants. In the seventh, under the name of Rama, he met with the most marvellous adventures, so many that it would fill volumes to recount them. In the eighth, armed only with a huge serpent, he slew hundreds of giants. In the ninth Avater, he transformed himself into a tree. The Brahmins confidently look forward for his tenth incarnation, when he will appear as a warrior, mounted on a white steed, and bearing a flaming cymetar, with which he will exterminate all sinners and unbelievers.

Q.—Explain the doctrine of Metampsychosis.

A.—The souls of unpurified men migrate, after

death, into beings of higher or lower nature, according to the degree of moral impurity into which they have sunk in passing through existence. The Bhagovat Ghita says,—“As a man throweth away old garments and putteth on new, even so the soul having quitted its old mortal frame, entereth into others which are new. Wise men who have abandoned all thoughts of the fruit which is produced from their actions, are freed from the claims of birth, and go to the regions of eternal happiness.” At cycles, of immense duration, things recommence anew their developments; the elements will combat and everything return to its primitive state of sublimated matter; again to solidify, bring forth and produce as formerly.

Q.—How often is the earth supposed to receive an Avater?

A.—A portion of the Divine Being is supposed to be incarnated every cycle, or great year of 600 ordinary years, corrected to 608 years; the former is typified by the Osirian monogram XP, and the latter by the Greek, I.H.S.

Q.—You have well described the creative deity of the Hindus.—Para-Brahma, the deity with the thousand heads which are one, and his manifestations: was there not also a principle of evil?

A.—There was; it is related that Moisasur, one of the earliest creation of superior spirits, envious of the glory and power of the Trimurti, raised a host of other malevolent and rebellious evil spirits, and waged war against heaven itself. The struggle was a brief but fierce one. Siva, the third person of the Hindu trinity, conquered Moisasur, and hurled him and his adherents down from heaven into Onderah, the place of darkness. Yet even for these fallen spirits, there is a chance of regeneration. By the intercession of the Trimurti with Para-Brahma, or Brahm, instead of an eternity of punishment, they were condemned to pass through

fifteen transmigrations: the first seven in the bodies of the lower animals, and the other eight in the human form. Moisasur, and a few of his adherents still remain obdurate; but even for them there will be mercy, for, when the Zodiac has accomplished one entire revolution, the souls of all men and spirits alike will re-ascend to heaven.

Q.—Are the Sacred Vedas still in existence and used by the Brahmins?

A.—They are; they were preserved orally for many centuries; but a Brahmin named Vyasa collected them and arranged them in a proper systematic order, thus:—prayers, hymns, invocations, religious rules, and philosophical doctrines. The Laws of Manu is also an important work, and contains laws for the government of all political, religious, and social relations of life.

Q.—One more question, Illustrious Patriarch, and we have done. What are the duties of the Brahmin priesthood, and what was, and is, their influence in political and national affairs?

A.—The duties of a Brahmin, are to lead a pure and holy life, to pass his time in prayer, contemplation, and teaching the people the doctrine of the four Vedas and the Laws of Manu. He must not take life, nor eat animal food, unless it has first been used for sacrificial purposes. As regards their influence, political and social, it is all powerful. The princes and potentates of Hindostan are invariably of the military caste; but the priests or Brahmins, being the most highly educated and intellectual class, are the advisers and real directors of things, from the important affairs of government to the minutest details of social life.

SUBLIME DAI.—

We thank you, Illustrious Patriarch, for your exposition of the Brahminical faith. We would now, Illustrious Brother First Mystagogue, hear from you, an exposition of the doctrines of Buddha, as

briefly as you will, how and in what manner they differ from the teachings of the Brahmins.

FIRST MYSTAGOGUE.—

The founder of this widely spread system of religion, which numbers two hundred millions of devotees, was one Sakyamuni. He was a prince of royal descent, and possessed of every advantage of person and fortune. From the moment of his birth, which was attended by many miraculous events, he was under the guardianship and tuition of angelic spirits. Disgusted at a very early age with the vain pleasures of the world and the depravity of man, he retired from the court, and seeking the wilderness, he devoted six years of his life to prayer, mortification, and seclusion from his fellow-men. By this ascetic life, he was so purified from all human passions, that he became a Buddha or immortal. Leaving this retreat, he resolved to purify religion, and teach mankind that faith alone was not sufficient, unless accompanied by good-works. He taught the transmigration of souls, but considered that the highest state of felicity was that of Nirvana, in which the immortal spirit loses all bodily state and becomes at one with deity, but individually and eternally happy. This condition of bliss was only to be attained by alms-giving, morality, energy, and good-will to all men. His doctrines were rapidly spread throughout the entire East, not only in India, but China, Thibet, Ceylon, and the Japanese Islands. In China he is worshipped under the name of Fo, and in Japan as Fohi. His followers believe that he is to rule the world for 5000 years, and that when he is received into Nirvana another Buddha will be inaugurated.

SUBLIME DAI.—

Illustrious Brother Second Mystagogue, what are the Zend Avesta and their leading doctrines?

SECOND MYSTAGOGUE.—

The Zend Avesta are the sacred books of the

ancient Persians and modern Parsees. They teach that Zervane Akerene, or uncreated time, gave birth to two divine beings named Ormuzd and Ahriman, of entirely different natures, one being the offspring of faith and the other of doubt. Ormuzd is the God of light and goodness, dwelling in the region of brightness, and creator of holy angels, and all things necessary for the benefit and happiness of man; whilst Ahriman is the spirit of darkness and evil, and the creator of evil angels, and everything that can plague and destroy humanity and thwart the designs of Ormuzd. Thus, between these contending principles of light and darkness there is a constant struggle for the supremacy; but which in the end will terminate in the dominion of Ormuzd, when even Ahriman and his legions will be pardoned, and all obtain eternal happiness. Man having fallen by the sin of his first parents, was exposed to the temptation of Ahriman, and the Devs, his spirits of evil; but Ormuzd and his angelic hosts were constantly on the alert to save them from his malign power; the mediator for this purpose being Mithras, who was born in a cave hewn out of a rock. The following Persian allegory may not be out of place on this occasion. Ormuzd was formed from the purest light, and Ahriman on the contrary from the thickest darkness.—Ormuzd created six good deities like himself and Ahriman created six evil ones. Ormuzd then made twenty-four others, which he placed in an egg; but Ahriman made an equal number who broke open the egg; and in this way was produced in the world the mixture of good and evil. The twenty-four good deities are the twelve months divided into fortnights, to represent the waning and waxing moons; as was the custom amongst the Indians and Romans. The Avesta impressed upon believers the necessity of prayer, charity, resistance of temptation, obedience to authority, and industry in the cultivation of the earth.

Zoroaster was not the author of the Zend Avesta, nor was he the founder of the religion, but he was its greatest expounder, reformer, and prophet. He was also the founder of the Persian Mysteries, which in many respects were identical with those of Memphis, of which Zoroaster was a member.

SUBLIME DAI.—

Illustrious Brother Orator, what relation do the Khamitic or Egyptian dogmas bear to the Aryan and Semitic?

ORATOR.—

The Egyptians derived their religious dogmas from the same primitive source as the Aryan Indians, but were an earlier branch than the Vedaic followers; at a later time the Zoroastrians became masters of Babylon, and more or less influenced Egyptianism. Communion between the Egyptians, Ethiopians, and Indians was maintained at all times; and moreover the books of Hermes, like the Indian Vedas, were four, divided into 42 sections, and carried by both priests in the same order. The Brahminical system differed from the Egyptian only as a Rite. The Semitic race were younger, and had a faith of Babylonian design, modified by Egypt. The faith of the Chinese, and other of the Turanian races, is of primitive antiquity, but all teach the dogma of a sole living God, and the immortality of the human soul, the grand basis on which our Rite is founded.

Q.—What relation do these races bear to the Western Teutons?

A.—They are of the same blood, and their religious mysteries have the same origin. But the Western Teutons, when we first hear of them, were a warlike race, like the Vishnuites, whose mission was to make themselves a home in Europe, against the Celtic and other tribes, of the same stock as themselves, and hence the Aryan creed and my-

thology developed into a warlike doctrine in which Odin their Chief and All-Father would reward, in Valhalla, the valour of his race. These Teuts believed it impious to make any representation of the Omniscient God, but placed in their Temples, like the Egyptians at Memphis, seven statues which are now identified in the seven days of the week. The image of Odin was situated in the Holy Place upon a raised dais, behind him the Sun, and Moon, Tuesco, Thor, the Scandinavian war-god, Friga, their Isis, and Seater. They had an ark, with a fire continually burning upon an altar before it, and a vase for the sacrificial blood, which was sprinkled upon the worshippers. Twelve priests and a Supreme Pontiff, who were clothed with Zodiacal emblems, officiated in a single national temple, though they had also grove-worship. Their mysteries represented the God, Balder, as slain by Hodr.

CHARGE.

You have now heard from the lips of our Illustrions Patriarchs, the principal doctrines of the three great religions of the East; they have been given to you in a plain impartial manner, without any prejudice for or against. This is the only way in which such a subject can be investigated. The aim of this degree is not the studious advocacy of any of these creeds, but to shew our brethren how religion, like history, continually repeats itself.

There is not, and there never has been, a single faith, that has not borrowed some portion of its tenets from an older one; of course we accept the earliest Patriarchs, who worshipped God in the most primitive manner, but ever since forms of worship and priesthood commenced, the same ideas, the same dogmas, the same prejudices, and, more or less modified, the same forms can be traced and identified down to the latest concoction of the last impostor, or the last prophet.

The idea of one Supreme Being is common to all religions, even if they run into polytheism and idol worship. The Para-Brahma of the Hindus, Eternal Spirit of the Buddhists, the Zeruane Akerene of the ancient Persians, the Supreme Essence floating on the surface of the dark waters of the ancient Scandinavian mythology, the Belus of the Chaldeans; the Ulômos, or, El-om-os, eternal, rational, conscious God, of the Phoenicians, the Kneph of the Egyptians, the Virococha of the Mexicans, are all identical and represent the God of the Jews, Christians and Mohammedans. Every faith has its two opposing influences of good and evil,—God and Satau, Brahma and Moisasur, Ormuzd and Ahriman, Belus and Moloch, Osiris and Typhon, Vitzliputzli and Tezcatlipoca. All have their heavens and hells, and prominently three have purgatories, namely,—Roman Catholics, Egyptians and Parsees. The Brahmins have their triuity in unity as we Christians have. These three are represented by gold, silver and iron, or the three peaks of the holy Mount Meru. In the Brahminical mysteries, the Mystagogues represented Brahma, Vishnu and Siva, or the Sun in the East, South and West.

The number four is common to all,—the four elements, the four seasons, the four cardinal points, North, South, East and West, but it is almost useless to multiply instances of this; the cavern of Elephanta is supported by four massive pillars. The number seven occurs so frequently in all religions and ceremonies, that it almost conclusively proves a connecting link between them. Let us commence with the seven days of the week, and the seven planets of the ancients. The Jewish Rabbis describe seven hells and give their names. The Mohammedans believe in seven hells and seven heavens. Zoroaster says that there are seven classes of demons; there were seven Gothic deities; the

seven Pleiades; the seven Hyades; the seven Titans and Titanides; the seven Heliades of the Greeks; the seven Cabiri of the Phoenicians; the seven sons of Ptah at Memphis, and the seven great and seven lesser Gods; the seven Amschaspands of the Parsees; the seven Manus; the seven Pitrîs, Rishis, or Sages of the Aryan race; the body of Bacchus was cut into seven pieces by the Bacchantes; there were seven holy temples in Arabia; seven lamps in the temple of Bactria. The name of the wife of Thoth is Sfkh, Hebrew Sebah, or seven; her symbol is seven rays, or five rays and two horns, in allusion to the five planets and sun and moon, by which the festivals and seasons were regulated, and which Philo Herennius of Byblus qualifies as “creations without consciousness through which rational creatures are generated; called Zophasemin, or, Heaven watchers.” I might cite a thousand instances of its universality. To readers of the Bible I need not mention its continual recurrence in connection with all its most important events. The number twelve is similarly met with in all religious rites; the Egyptians had twelve Zodiacal gods; the Scandinavians had twelve priests, and Jesus had twelve disciples.

It is a remarkable circumstance, that many of the institutions and ceremonies of the Buddhists and the Roman Catholic Church so closely resemble each other that the two appear almost identical; now, as the sect of Buddha is eight or nine hundred years older than the latter church, how can we possibly account for this mysterious coincidence? The greater portion of the Buddhists believe that their prophet was born of a virgin, and the Parsees claim that Zoroaster was born in a state of innocence, without sin, that he spoke as soon as he came into the world, and was guarded by angels in the cradle. In the temples of Fo, or Buddha, in China, there is always placed upon the altar a pic-

ture of Shin-mo, the holy mother, with a child in her arms ; the woman's head is surrounded by a ray of glory, and lamps are kept continually burning before it. To say that all these wonderful coincidences are the result of chance alone, is an insult to the human understanding.

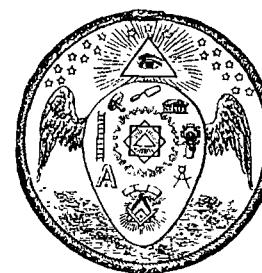
I might point out many other startling resemblances among religions, for instance the use of consecrated water, of fire in their ceremonies, from the time when Cain and Abel offered up sacrifices to the Lord, down to the wax tapers and swinging Censers of the Catholic church ; but your own attention being aroused will render that trouble needless.

Illustrious Brother, may all the combined blessings of the religions which we have been discussing, be showered upon your head and be yours now and forever. Remember this, never condemn unheard. Examine, reflect, and tolerate.

You are now sufficiently enlightened by the instruction of the last three degrees to comprehend the application and relationship of the various religious mysteries of the East and West, and you will now be led to understand the great value of Masonry as a cosmopolitan system. Our next Rites will instruct you in those magnificent ceremonials which were called the Lesser and Greater Mysteries of the Egyptian priests, devoted to the worship of Isis and Heseri or Osiris.

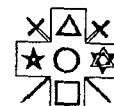
CLOSING SAME AS LAST DEGREE.

**MANUAL
OF THE
SECRET WORK OF THE 18°-26° OF THE
ANTIENT & PRIMITIVE RITE OF
MASONRY.**



Transcribed from Authentic Sources by

Arturo de Hoyos, Knight Grand Cross
Grand Archivist, Chairman of the Publications Committee



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AREOPAGUS.

18 —KNIGHT KADOSH

S Right hand upon the heart, fingers separate, then grasp right knee

S of O Hold sword in left hand, right hand on heart

G Right foot to other right foot, knee to knee, present right hand with fingers clenched, seize the thumb alternately, step back one pace, raise the arm as if to strike with a poniard and giving the following. —

P W. ELIEL (strength of God) Answer: EYRIE ¹ (Lord)

S.W. MENNAHIM. (Consolation from God.)

2 S W. NEKAM, MAGGHAI, (Vengence on the murderers.)

W. of E. NEKAMA. Answer, MENNAHIM

Withdrawal, PHAAKOL Answer, PHARASH-KOL

W of R CHOLSHANGHAS. (all is accomplished)

G W. ADONAI NEKAM

BAT 22—22—22—1

19 —KNIGHT OF THE ROYAL MYSTERY

S. Place the right hand on the heart, extend it horizontally palm down, then let it fall by the side.

G Carry right hand to the sword, draw it and point to the right in the air, place the right foot against left, raise and the arm as if in combat

¹ This is a misprint for Kyrie

W of R. PHAAL-CHOL, (Separated) Answer,
PHAROSCHCHOL (United.)

Together SHADDAI (Lord.)

P.W. SALIX. Answer, NONI. Together, TENGU
BAT 1-4444.

20 —KNIGHT GRAND INSPECTOR

S Arms crossed on the chest, the head bowed
S. of O Left hand on the heart.

S of O B Motion of cutting out the tongue

P W JACQUES-DE-MOLAY (Founder of Templar Masonry)
Answer, HIRAM-ABIF (Founder of Hebrew Masonry)

2. P W SESOSTRIS. Answer, MIZRAIM (Founder of Egyptian
Masonry.)

S W. Given only in Senate. *Mica, Macha, Bealim, Adonai*
(who is like unto Thee, O God.)

BAT 5555—333—1—s22

ALPHABET.

A. & P. COUNCIL.

21 —GRAND INSTALLATOR

S. Place the right hand on the heart, raise the eyes to heaven, carry hand to pocket, and then extend horizontally—implying Faith, Hope, Charity.

G The first, or man's grip, symbol of reason The human face of the Sphynx.

P W PTAH [The builder, the former.]

BAT 333—333—333

22.—GRAND CONSECRATOR

S. Uplift both hands as in Invocation, then lower them by three equal acts, inhaling and exhaling mentally a breath. [AH OH EY, the equivalent of the Brahminical A-U-M]

G The second or Eagle's grip, symbol of prevision and intelligence. The wings of the Sphynx.

P W. NEPH [The Spirit or sacred breath]

BAT. 333—333—333.

23.—GRAND EULOGIST

S Make a sign of horror, stroke hand over forehead, and then interlace the fingers and bring the backs to the brow, then extend the arms upwards

G The third or hon's grip, symbol of Divine strength and truth The hon-body of the Sphynx

P W. KHEM {The Son, "whose manifestation is his birth "

BAT 333—333—333

24 —PATRIARCH OF TRUTH.

S. Point to heaven with right thumb, carry open hand to the forehead, then point with the index finger to the earth [Signifying God, Intelligence, Futurity]

G With right thumb balance 3ce, palm to palm, balance 4; lock index finger, balance 2ce

P W KAB [Name of the Mystic Section of Memphis where the Symbolic Palm tree was found.]

S W SCHFTA [Mystic Valley, near Hehopohs, where the Patriarchs of Truth assembled]

BAT 333—4444—22

25 —PATRIARCH OF THE PLANISPHERES

S Point with the sword to the Orient

G As last

P W DONNOUGH [The abode of the Lord]

BAT 333—4444—22

26 —PATRIARCH OF THE SACRED VEDAS

S Point to heaven with right index finger

G As last

P W 1st SIGE; 2d ALETHE.

S.W. 1st SILENCE; 2d TRUTH.

BAT 333—4444—22

ALPHABET