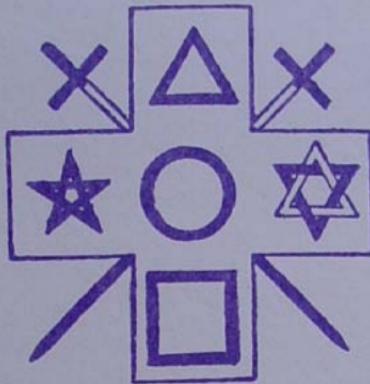


COLLECTANEA



*Manual of the Degrees of the
Antient & Primitive Rite of Masonry
(Part 3: 27°–33°)*

Arturo de Hoyos, Pt. Gr. Ch. (Hon.), Kt. Gr. Cr.
Grand Archivist

VOLUME 19, PART 3

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

2007

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Of the Degrees of the
Ancient & Primitive Rite
Of Masonry.*

*Part 3: 27°–33°
With the “Secret Work”*

Arturo de Hoyos, Pt. Gr. Ch. (Hon.), Kt. Gr. Cr.
Grand Archivist, Grand College of Rites, USA



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Rite of Masonry. Part 3: 27°-33°, with the "Secret Work"*

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REESE L. HARRISON, JR.

Grand Chancellor

2007

MASONIC HISTORY OF REESE L. HARRISON, JR.

Most Illustrious Grand Sovereign Reese L. Harrison, Jr., was born in San Antonio, Texas, on January 5, 1938 and is the son of Reese L. Harrison, Sr. and Ruth Leona Fischer Harrison. He was raised on a farm and ranch in Caldwell County, TX. He graduated from Brackenridge High School in the San Antonio Independent School District in 1956, graduated from Baylor University with a Bachelor of Business Administration in 3 years in 1959 and with a Master of Science in Economics in 1965. While in college he was a member of several fraternities. He graduated from Southern Methodist University with a Juris Doctor Degree and was a member of the Delta Theta Phi Law Fraternity.

He married the former Judith Karen Scott and they have two daughters, Judith Karen Scott Harrison, Jr. (better known as Scottie) and Tiffany Farrah Lynn Harrison.

Grand Sovereign Harrison was admitted to the practice of law in September 1962 and was appointed by Pres. Lyndon B. Johnson and Atty. Gen. Robert F. Kennedy as an Asst. U.S. Atty. for the U.S. Dept. of Justice in the Western District of Texas, serving from 64-72 and as a Special Asst. U.S. Atty. in 72-73. He entered the private practice of law as a partner in the law firm of Oppenheimer, Blend, Harrison and Tate, Inc. in 1972.

Reese L. Harrison, Jr., Colonel, USAF Retired, was awarded a brevet promotion to the rank of Brigadier General on Sept. 1, 2004, in the Texas Air National Guard. On April 1, 2006 he was inducted into the Texas National Guard Hall of Honor which is the highest form of recognition and tribute that a member of the Texas Military Forces can achieve.

He is admitted to practice law in the Supreme Court of the U.S., and in all Article III and Article I Courts of the United States.

He and his family are members of Trinity Baptist Church, where he serves on several committees. He is a member of the San Antonio Chamber of Commerce and the Council of Governments. He is active in the Democratic Party at the County, State and National levels.

Some of his Masonic achievements are as follows:

Order of Demolay Jan. 25, 1954 at the age of 16- Past Master, Councilor and Past Chapter Advisor, State Scribe and various other offices.

Past I.K.C. Priory No. 38

DeMolay Legion of Honor at the age of 23

DeMolay International Grand Cross in 2002 and Cross of Honor in 1970

Past Master 69-70 Lodge No. 1169, Sec. & Treas. as well
Joined Chapter No. 381, R.A.M. in 1959, Council No. 14, 69-70
and Past Commandery No. 7 K.T. in 1974

He is Grand Rep. of RA Chapter of Netherlands near Texas, Grand Rep. of Grand Council of Dist. of Columbia near Texas and was Aide de Camp to the Dep. G.M. of K.T. for the U.S. of America in the Triennium, 2000-2003.

32° Scottish Rite in 1959

Joined the Shrine in 1959 and was Potentate of Alzafar Temple - 79 as well as other awards

Past Worthy Patron and Treas. of Order of the Eastern Star

M.I. Grand Sov. of the United Grand Imperial Council of the Order of the Red Cross of Constantine in 1972

Mr. Harrison holds membership in almost every branch of the Masonic organization and has advanced through the line to become Grand Chancellor in 2007.

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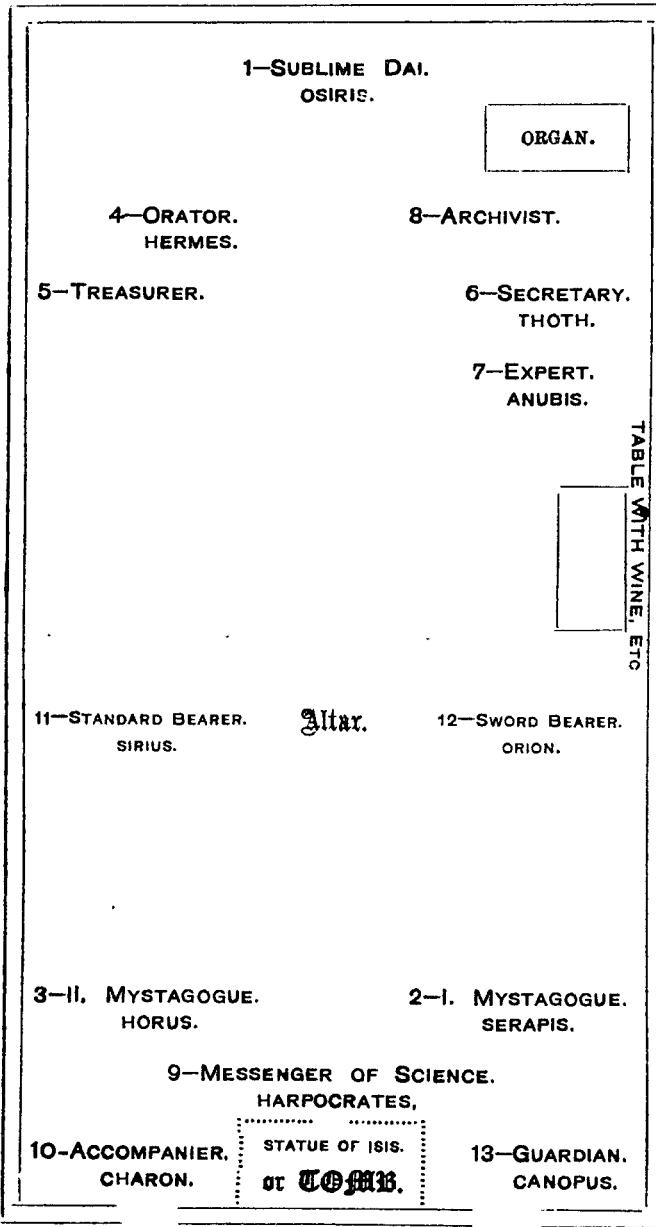
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CLASS VII.

COUNCIL.



PATRIARCH OF ISIS.

27th Degree.

The Sublime Council uses three apartments; where there is only one room it is divided by a black curtain, all the brothers being in the East.

OPENING.

SUBLIME DAI.—Strikes 333. All rise.

Illustrious First Mystagogue, assure yourself that we are covered from profane intruders.

The Expert goes outside and knocks with the battery, which expresses we are covered. He then re-enters and reports to the First Mystagogue.

FIRST MYSTAGOGUE.—

The accesses of the Temple are deserted, its echoes are silent, none can overhear us.

SUBLIME DAI.—

Who are fit to be present at our ceremonies?

FIRST MYSTAGOGUE.—

Honest, good, and harmless men.

SUBLIME DAI.—

Holy things are for holy people; depart hence all profane.

SECOND MYSTAGOGUE.—

Illustrious Brother Ceryce: will you overlook the assembly and assure yourself that the members comprising it possess the privilege of entry.

The Expert takes the word of the degree and reports.

SUBLIME DAI.—

Illustrious First Mystagogue at what hour do the members of our order assemble?

FIRST MYSTAGOGUE.—

At break of day. To develope the dogmatic part, moral and scientific, of the order.

SUBLIME DAI.—

With what aim Illustrious First Mystagogue ?

FIRST MYSTAGOGUE.—

For the instruction of our brethren.

SUBLIME DAI.—

What are the first duties of our Rite ?

FIRST MYSTAGOGUE.—

Benevolence towards our brothers, justice to all; to combat the vices which dishonour humanity, to have but one thought, that of good; and to propagate light and truth.

SUBLIME DAI.—

God has given us strength to fulfill this mission, let us cultivate science in order to render reason profitable to save us from the ravages of error. God is truth, teach then the truth.

ALL.—Extending their right hands—We swear it.

SUBLIME DAI.—

Illustrious Second Mystagogue, what hour is it ?

SECOND MYSTAGOGUE.—

The hour of resuming our labours, Sublime Dai.

SUBLIME DAI.—

Since it is the hour of labour, unite with me in requesting of T.S.A.O.T.U. that it may be conducted conformably to His laws, and have no other aim than the glory of His name, and the general good of humanity.

The S.D. descends and places himself in the middle of the Temple facing the Orient. Before him is an antique vase of perfumes; at his side are the two Mystagogues, and the Messenger is at the foot of the altar; the Ceryce or Expert, the Hydranos or Accompanier, and the Hieroceryx or Guardian behind the S.D. at seven paces distance. The S.D. inclines himself and in a loud voice gives the following—

PRAYER.

Sovereign God, who reigns above, Omnipotent, Immutable Jehovah, Father of Nature, Source of Light, Supreme-law of the Universe, we salute Thee. Receive O God, 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, and permit us to behold some of the plans which serve Thee, in wisdom, to govern the world, in order that we may become more worthy of Thee, and be enabled to celebrate in hymns without end, the Universal harmony which Thy presence imprints upon all nature. Adonai! Adonai! Adonai!

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

The S.D. ascends the Orient, the Dignitaries take their places.

SUBLIME DAI.—Sword in hand strikes 333.

Illustrious Brothers observe the Orient, and attend to giving the S.—*27.* 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, duly opened as Patriarchs of Isis, 27th Degree, and at labour, with the aim of securing to all Brethren the inestimable blessings derivable from the observance of peace, tolerance and truth.

S.D. strikes 1. All seated.

RECEPTION.

SUBLIME DAI.—

Our labours being now open, it is our business to receive two worthy brothers and confer upon them the title of Patriarchs of Isis. You will therefore retire to prepare the Neophytes.

Expert and Orator, whilst the brethren sing a suitable hymn, retire to the Neophyte and giving the battery 333-4444, bring him into the west of

THE FIRST APARTMENT.

It is dimly lighted and in unison with the idea conveyed.

EXPERT.—

Sublime Dai, I bring to you the representative of an ancient philosopher for mystic instruction.

SUBLIME DAI.—

Worthy Brother, you come to us as an Epoptæ of Science who journeyed the length of the Nile to study theosophy and demand the revelation of the Mysteries. After he had visited the Thebiad, the classic land of the fine arts, the Neophyte presented himself in the Pronaos of the Temple of Memphis with the aim of attaining initiation; he struck the seven Mystic blows, and the Ceryce, upon admitting him into the interior presented his right hand in sign of fraternal friendship, in reply to the accustomed sign. The Neophyte was admitted into the Temple after a series of questions upon his past life which he answered fearlessly. The visages of the assembled Sages betrayed nothing of the sympathy inspired in them, by the relation of a career so well filled by ardent researches in science and virtue.

The S.D. gives three knocks and all the brethren group themselves in a triangle of which the S.D. forms the summit. After a short deliberation, the Patriarchs, having assented to the reception of the Neophyte, the S.D. gives four knocks, and the triangle opens at the base to form a right angle.

Thy request is accorded. Thou goest to undertake a long and painful voyage; forget not that man in coming into life, bears within him the germ of some passion which will one day dominate his soul; if reason directs these passions by human sympathy and love, the sentiment of tenderness, of pity and benevolence, of generosity and of humanity, will very soon become the dominant feeling and thou

wilt be sensible and reasonable. If thou knowest the dignity of nature, thou wilt be elevated towards its author, if thou knowest love thou wilt love the First of Beings, thyself, thy country, and thy kind, and active beneficence will be the guiding passion of thy life. Forget not that triumph over the passions is the union of wisdom and virtue with justice and liberty. The Illustrious Ceryce will accompany thee through many wanderings; to know it is necessary to learn, to acquire it is necessary to labour; seek and thou shalt find. Go and may the Spirit of God watch over thee.

SUBLIME DAI.—

After these words a masked door opened to the right, and the Aspirant followed the Ceryce into a vast vault lighted by a single lamp suspended from the centre. The walls were so much decayed that ruin seemed to menace them in every part. The Aspirant supported by the Ceryce descended a gentle slope into the bowels of the earth, in profound obscurity, and he heard a hollow voice from beneath address him.

He is led round and stops at First Mystagogue.

FIRST MYSTAGOGUE.—

Halt! learn to know how to form thyself for God, for humanity, of which thou art part, in one word, form thyself for good, such is the natural law. Presume not to scrutinize Divinity; the proper study of mankind is man; he is placed in a species of Isthmus, being of a mixed nature, obscurely habited, with too much knowledge for the doubting Sceptic, and too much feebleness for the proud Stoic; he is, as it were, balanced between the incertitude of acting or of doing nothing, of thinking himself a god or a brute, of giving the preference to body or spirit; he is born but to die, he reasons but to wander, and such is that reason that he errs equally by thinking too much or thinking too little; chaos

of reasonings and of passions, all is confused, continually abused or disabused; created in part to rise and in part to fall. Master of all things, sole judge of truth; precipitating himself in endless error; the glory, sport, enigma of the world.

Go, surprising creature, mount where the sciences carry thee, measure the earth, weigh the air, rule the waves, instruct the planets in the courses which they ought to observe, correct old time and guide the sun, raise thyself even to the first good, the first perfect! Go, and teach eternal wisdom, how it should govern, then returning to thyself, what wilt thou find? Nothing!

He is led round a second time to S. DAI.

SUBLIME DAI.—

When these words and questionings were ended a part of the solid wall suddenly glided away opening free passage into a vast garden where a thousand odoriferous flowers rejoiced the sight and smell, whilst remote music flowed to their ears. Their steps were arrested at a lake of vast extent, but little depth, which had to be traversed. Arrived at the opposite shore the Aspirant beheld before him a splendid monument, with a portico of marble of Paros, ascended by 21 steps of red granite glistening in the sun, but to attain this goal so near in appearance, his guide led him from the portico, of which the marvellous architecture struck him with astonishment, in order to overrun the girdle of Crypts before arriving at the only entrance; innumerable paths branched off in all directions constituting an interminable labyrinth, where the Neophyte would have wandered a couple of days and nights if he had not been led like a child; he follows his guide courageously through the windings of the first Crypts and after having several times retraced their steps arrived by force of observation before a vestibule, above which was written 'DOOR OF DEATH.'

As soon as they had cleared this asylum a *Tephysite* went to meet them and presented the Neophyte with a golden branch, symbol of initiation, given to Aspirant, and threw over his head a black veil-Done-conducting him into a Temple guarded by masked men, with dog's heads, where 21 Patriarchs were seated. The Neophyte admired the interior disposition of this edifice, the walls of which were painted with lively colours, covered with hieroglyphics and all the signs of the Zodiac; in the midst of the Sanctuary was a triangular pyramid surmounted by a sun, at the end a little altar richly decorated, upon which was a book bound in red, which the Ceryce opened, causing the Aspirant to write his names, age and quality.

He writes his name and is led round to Second M.

SECOND MYSTAGOGUE.—

Learn then that the Universal Cause acts with one aim, but by diverse laws, let this great truth be ever present to thy memory. Consider the world in which thou art placed, examine the chain of love which unites all here below as above. See how fruitful nature labours with this object; one atom attracts another, and that which is drawn attracts again, figuring to us man's sympathy with his neighbour. Behold all matter, varied in a thousand forms, pressing towards a common centre, the general good. A vegetative movement sustains another life, a form which ceases to exist is succeeded by another passing alternately from life to death and from death to life. The Universal Spirit which extends over all, conserves all and unites all beings. The chain is endlessly perpetuated and nothing exists by itself. Where is the end?

Dost thou think that God has laboured solely for thy good, thy pleasure, thy ornament, and thy nourishment? Is it for thee that the lark warbles in the air? No! joy excites its song. Is the gilded

harvest of a fertile year alone for thee? No! a merited part repays the labour of the ox. Know then that all nature's children share its cares, that in the due form of reason and instinct each being rejoices in the possession of those faculties most convenient to it, which by their principle tend equally to happiness and find means for that end; instinct is always serviceable, reason often falls short.

Who has taught the denizens of the woods and fields to avoid poisons and choose their aliment? Who has taught the Spider to design its parallels with geometrical exactitude? Who has instructed the Stork to overrun straugh skies and unknown worlds? Who convokes their assembly and fixes their day of departure? Who forms their phalanxes, marks their way? Consider these things well, my Brother; God places in the nature of each being the seeds of its happiness. It is thus eternal order reigns from the beginning, and creature is bound to creature, man to man, all which the vivifying heaven animates, all in which is the breath of life.

Believe not that in the first days of the world the creatures walked blindly, it was the reign of God, self love and social love had birth with the world; union was the bond of all things, and there was no pride. Amongst the beasts and insects were observed all forms of society; subterranean towns, and towns constructed in the air upon the agitated trees. Man contemplated the genius and polity of each little people; the republic of the ant and the kingdom of the bees; how that each submits to a single master, and have their separate cell, their own goods, and their own unvarying laws, which preserve their state; laws as wise as nature, as immutable as destiny, teaching to birds the food which the shrubs produce, to animals the property of herbs. Docile man learned lessons from the lower creation, towns were built, societies formed, and loving communion strongly united mankind.

Then each Patriarch, crowned by nature's laws, was the King and Pastor of his born state and subjects, who waited upon him as a second Providence; his eye was their law, his language their oracle, and perfect felicity reigned among them. There was but one true faith and plan of good government,-Love of God, love of man. Such was the grand harmony which bore in the world, union, order, and the cement of all. Man like the vine, has need of support and the strength thus acquired tends to brace that which gives it. As the planets which turn at the same time upon their own proper axes and around the sun, so the same two compatible movements act in the soul, one of which regards persons and the other the Universe. It is thus T.S.A.O.T.U. and nature has willed, that self-love and social-love confounded make but one. Thus, my Brother, labour incessantly in order to acquire the knowledge necessary to ameliorate the human species and procure that happiness which exists only with virtue.

EXPERT.—

If thou wilt persevere thou wilt learn amongst us the Ammopitish language (Ancient Mysteries) and the Hytopadesa, the most ancient book of the world, repository of wisdom, dost thou consent to pursue thy route. Look!

Aspirant replies—I desire it. Then the Expert presents him with a globe surrounded with a serpent and sustained by the displayed wings of two vultures.

NEOPHYTE.—

I comprehend by this that you give to the earth a double movement, conformable to the laws of nature and the calculations of reason.

EXPERT.—

Light thy torch before the arrival of darkness. March with the torch of reason in search of truth. Pardon everything in another but nothing to thyself.

Rejoice in justice, but contend with energy against iniquity. Suffer without complaint. Be good, for goodness enchains all hearts.

He is presented with mystic staff, and led round to S.D.

SUBLIME DAI.—

After this the Ceryce led the Aspirant by the hand and in silence, out of the Temple. Their steps led to the foot of a sycamore tree, which touching Coptic tradition at this day has rendered venerable, and which has a symbolical reference, and then the Ceryce raised the veil of the Aspirant. Done. As night advanced they descended a narrow ravine bordered on one side by rocks and on the other by forest trees; the heavens were gathering clouds, all was silent and the most profound calm reigned around. Suddenly a roll of thunder is heard afar off, which echoed by the woods, acquires such strength that the soul of the Neophyte is frozen with affright. They finally arrive, but not without trouble, in a vaulted chamber; the ground trembles under their feet. The guide turning round says—“Hast thou courage to follow this route?” as he persists they continue their march in the midst of the most profound obscurity, until by an issue they arrive by a path environed with mountains. The lowering clouds disappear under the shade of an olive wood; a rapid flash has just traced a lozenge of fire; the wind becomes more and more impetuous; the heavens half open at every minute, showing the Elysian fields. After an hour they arrive at the entrance of a grotto, the end of which is closed by a brazen door. Near it was a man of venerable figure in striking costume; the heavens were now again beautiful and the moon brilliant in her eclat. The Ceryce said to the Neophyte “Behold that man!” Zoroaster addressed him,—“If in doubt whether an action is good or bad abstain thee; march in the way of justice.” The Neophyte having

saluted the Sage with respect, advanced with his guide to the brazen door which opened and closed with such force that the body of the Neophyte was shaken. As he cast a look around he discovered to his dismay that the Ceryce has disappeared.

After a vain search he advances hap-hazard amongst the ruins, at times, he seems to see his companion supported against an obelisk and he dashes in that direction only to find a mutilated statute; finally he perceives at some distance a brilliant light towards which he directs himself with precaution. As he advances the road seems to become narrower, and at length terminates in an edifice which bars entirely the passage. A single plank conducts to the entrance, which, as the Neophyte ventures upon it, sinks under his weight. He now gives himself up for lost, but he is seized by powerful arms and drawn into a vast chamber, at the entrance of which was written—“ASYLUM OF THE DEAD.” The chamber contained two rows of coffins and mummies ranged on each side of the wall and in the midst were several tombs of a triangular form. The voice of an unseen Stalista addressed him in a deep tone.

MESSENGER OF SCIENCE.—

The trials you have undergone have no value in our eyes, if your soul remains defiled by impure thoughts, and if your life has not been chaste and your actions always guided by the counsels of wisdom.

ORATOR.—For Neophyte.—

I have always endeavoured to vanquish my passions and have often succeeded in conquering them, because I have learned self-respect.

SUBLIME DAI.—

Essaying to depart from the chamber by a different door to that which he had entered, a white-haired man clothed in a black robe said to him—“Read these words,” the Neophyte did so and exclaimed,

"Vanity of vanities, all is vanity ;" the aged man replied—"Continue thy voyage ; learn to die well may the Omnipotent enlighten thee with his living and pure light, and thou wilt know truth." The Neophyte leaves the chamber and guided by a dim figure, after a long voyage of painful extent, reaches, sadly fatigued, the foot of a splendid portico. The Levites clad in tunics of broidered linen, advance to aid him over a precipice of immeasurable depth, thus encouraged he rushes upon the mystic ladder of seven steps, which trembles under the weight of his body. After freeing this final obstacle, the Levites placed on the lips of the exhausted Neophyte some drops of a strengthening liquor and conduct him into the temple where an imposing sight met his eyes. The temple is resplendent with light and richly decorated ; three suns shine together upon the clouds of the West, whilst the dawn appears to enflame the East, and all is golden. The vault is traversed by the vapours of burning incense, the light clouds of which undulate in broken waves.

On each side of the edifice are two ranks of warriors armed with glaives and having the head covered with the Egyptian Mitre. The Grand Hierophant seated upon a splendid throne of ivory, in the midst of an estrade covered with a brilliant coloured dais, awaits the introduction of the Neophyte and with a benign countenance says—"Since thou hast been able to undergo the proofs and trials required of thee, come and receive the new life which has been prepared for thee. Adore God the Master of the Universe, he is One and of himself alone, all beings owe their existence to him, he acts in them and by them, he sees all and has never been seen by mortal eye."

SUBLIME DAI.—

Such my brothers was the pomp of ancient

initiation of which the full ceremonies required the revenue of an Empire. If you desire further instruction you will retire with the Expert who will conduct your reception into the Temple of Symbols.

Neophyte retires whilst the room is prepared or the officers enter the already prepared Temple of Symbols.

THE SECOND APARTMENT.

Expert strikes 333.4444 and enters at the Western door, when the following ceremony occurs:—

SUBLIME DAI.—

What is the cause of this alarm ?

EXPERT.—

Despite the storm which now rages without this sacred Temple of our Ancient Mysteries ; the philosopher, Thales, accompanied by a brother who like himself has undergone the required ordeals, trials, purifications and probations, are here seeking admission to your presence as Epoptæ of the Mysteries of Isis.

SUBLIME DAI.—

Have all precautions been observed, and have they undergone due trial of their courage and endurance ?

EXPERT.—

They have. An hour ago when the storm was at its utmost height and the waters of Lake Moeris were lashed into fury by the howling winds till they resembled the angry waves of the sea as seen by the lightning's glare, a frail bark tossed at the mercy of the storm contained two Neophytes who landed by the light of our beacon. Satisfying ourselves by the usual signs and words that they were the brethren expected here, we led them through the narrow rocky pass till we arrived at the entrance of the subterranean passage. In darkness, in the dismal abode of the dead, divested of metals, loaded with chains, alone and unprotected, they have endured all the horrors and apparent dangers of their dismal

journey with manly courage and determination. In the Subterranean Hall, guarded by four men wearing helmets fashioned like the heads of dogs, they have been strictly examined on all subjects and never were questions answered with greater sagacity. Nothing was elicited unfavourable to their future progress. They have been presented with the Mystic staff entwined with serpents, and the password and sign communicated to them by means of which they would be able to pass our portal and enter this Temple of Symbols.

SUBLIME DAI —

Where are they now ?

EXPERT.—

They have passed the labyrinth and are even now in the outer halls of the Temple where the Stalista is explaining to them the meaning of such symbolic mysteries as come within his province. Isis (nature) caressing her son Horus (toil). The Pelican nourishing its young with its blood, which represents the earth. The statutes of science, charity, temperance and truth. The Serpent vomiting an egg, denoting the universe, containing within itself the germ of all things developed by the action of the sun. The Serpent coiled in a circle, emblematic of eternity. The Magpie pulling to pieces a laurel leaf, symbol of calumny.

By this time they await your will and pleasure.

SUBLIME DAI.—

Accompanier, let all things be prepared for their reception and let them enter.

Neophyte and the Sublime Orator (who represents Thales,) are brought in and placed at the altar. The following questions are put by the Sublime Dai and answered by the Orator.

Q.—Approach and fear not. What seek ye ?

A.—More light Is not this the Temple of Symbols?

Q.—It is. What then ?

A.—As allegory is the voice of wisdom, I come to learn from you the language and the hidden meaning of the symbols which you use.

Q.—Thou knowest that our Sublime Institution is a science and mysterious language; that its Temple is placed in the midst of the desert and its Sanctuary is difficult to open, and that no one can arrive there until he has been prepared by long and painful voyages. Reflect, for by this is symbolised that more than zeal is necessary to penetrate our mysteries, it needs a firm will to find the way and a sustained courage to follow to the end.

A.—I will follow to the end.

Q.—Illustrious Brother, fate is so varied and changeable that we cannot even feel assured of the continuance of thy material existence. It has foreseen that danger; but should the storms of misfortune assail thee, I am confident that thou wilt remain calm under the pitiless storm since thou hast the moral strength which gives to man the heroism of virtue. These *Compasses* symbolise the power which sustains the feeble and causes the wicked to tremble. The lever by the aid of which Archimedes wished to raise the world, and with which Hercules cleared the earth of those monsters which ravaged it, are only feeble images of material strength; this sign which I give thee is that of moral strength; of that which resists everything impure or corrupt, such as ignorance and superstition; those vile imposters which the powers of darkness employ to retain mankind under the yoke of vices that render them impotent and unable to progress. When thou shalt be upon the ocean of life amidst the storm of passion, remember that I have placed this iron instrument in thy hands as a talisman against all temptation to evil. Then mayest thou cast thine eyes over the past and discover the germs of virtue with which

I have inspired thee; and thou wilt take the *symbolic rule* to mark the shortest and easiest way by which to arrive at the perfect point of the triangle. Behold this *Triangle*, it is a symbol of the unity of God. What does thou understand by unity?

A.—Unity is the basis of all order, harmony and life,—it is strength.

Q.—What dost thou understand by an emblem?

A.—The image of an object which represents one thing to the eye and another to the mind.

Q.—What by a type?

A.—Hercules was the type of physical strength, Apollo of intellectual power, both employed for the benefit of mankind.

Q.—What are hieroglyphics?

A.—A method of presenting ideas by figures of animals, plants and other objects of nature.

Q.—Dost thou regard symbolism as a false science?

A.—No! it is one which by means of emblems conveys to the mind important truths which warm the heart and enlighten the understanding.

Q.—What is reason?

A.—The principal light of the mind and the germ of all knowledge.

Q.—What is the natural law?

A.—Order is heaven's first law, and T.S.A.O.T.U. governs by general not particular law. He wills that happiness should be bestowed upon all alike and to be happy man must love his brother man.

Q.—Has primary matter a real existence?

A.—Certainly! matter exists when the actual form of the body is destroyed. Primary matter is matter which is uncreated, eternal, infinite and indestructible.

Q.—Then primary matter exists always under some form?

A.—Yes. Nature knows no such thing as a vacuum. Matter is everywhere and it must exist under some form.

Q.—What signification do you attach to an Asymptote line?

A.—In Geometry it is a right line, besides which is a curved one which continually approaches it without touching. It is a symbol of eternity; the centre of the circumference represents the Universal Spirit.

SUBLIME DAI.—

Most learned Sage, give full sway to thy genius and thy reason; let thy soul traverse all the mystic regions enlightened by the sun. See if equality, liberty and fraternity form not the most precious heritage of humanity. Seek a power in the order of nature which should have the right to violate this general law of the creation. Does not the *level* teach us that all men are equal and that justice is based on the great law of reciprocity? Never try to deprive a brother man of that thou wouldest not part with thyself. This is signified by the *Square*, the emblem of justice, it teaches us to render justice to all mankind; fall not into the bottomless pit of imposture and error.

This *Rough Stone* is an emblem of the primitive age of man; the first sacrifices were made upon rough stones,—so says tradition.

The *Temple with seven columns* symbolises the seven planets known to the ancients. The initiates of ancient times believed that the soul was immortal, but symbolised the road to heaven by seven gates of lead, pewter, iron, copper, bronze, silver and gold. The Hermetic Philosophers supposed that the soul must pass through the seven planets figured by these metals before it was permitted to repose in the centre of felicity.

The *Two Columns* at the entrance of the Temple symbolise God and nature, strength and beauty, justice and charity, intelligence and wisdom, but are variously interpreted in the different scientific sections. The *Two Pillars* placed in the middle of the Temple denote the two equinoxes.

The *Sphynx*, seated at the threshold of the temples, figure the Sages who watched over Egyptian science and philosophy. It indicates that always the Masonic work must remain secret and impenetrable to the profane. It moreover symbolises Divine reason, prevision and strength, and in its compound form alludes to the three first grips of the man, the eagle and the lion.

The *Griffin pushing a wheel*, placed between the columns at the Temple of Memphis, figures East and West and the dualism of nature. The *Griffin* is moreover an emblem of the sun and the *four spokes* of the wheel represent the four seasons of the year.

This is a *Statute* representing *wisdom*; it has ten arms to remind us of the ten principal vices which we are called upon to resist during life.

The figure having a *fore-finger on the lips* denotes silence, it teaches that the lips of an initiate should never be defiled by falsehood, and opened ever to proclaim the truth.

This is a *Statute of Isis*, it represents teeming nature. Individually the first legislator of the world, a Sage who came from the banks of the Euphrates, whose genius was as vast as his imagination was brilliant.

Behold this man of venerable aspect, with a beard whiter than snow; it is *Zoroaster*, who in the midst of a vestibule with a hundred gates, all conducting to wisdom, is engaged in concentrating the celestial fire in the focus of a concave mirror.

The *Winged bull* is a symbol of the air.

The *Winged egg* or *Kneph* signifies the world which incessantly renews itself.

The *Phœnix* is an emblem of immortality. The well known myth connected with its destruction and resurrection on the altar of the Sun at Heliopolis, refers to the Sothic Cycle of 1260 years.

The *Pelican* is the symbol of the birth and death of nature, and also of filial love.

A *Serpent vomiting an egg* is an emblem of the Universe enclosing all things developed by the star of day. A *Serpent biting its own tail* is an emblem of the wicked man who will one day fall a victim to his own crimes. A *Serpent spirally rolled* on itself and devouring its tail is the mystic figure of the eternal revolution of the sun.

Three *Emblematic fires* burning on *three altars* before the image of Isis with her son Horus on her knees, refers to the ternary nature of all things. Man is body, soul and spirit. The *lighted Braxier* before thee, symbolises the impetuosity of youth.

Osiris as the Sun, and *Typhon* as darkness, symbolise the combat of the two principles of good and evil; of death, which is a necessity of life, and of life which succeeds death.

The *Sun* is an emblem of life, of Deity, of the sacred fire which ought to enlighten us. The *Moon* of the divine regeneratrix, mother and nourisher of men and things. The *Planet* is an emblem of the stability of our rite. The *Flaming-star* refers to Sothis and was one of the last symbols offered to initiates for their meditation, it is composed of two words *cabab* star, and *leb* flame. The *Morning-star* denotes watchfulness.

The *Ark* is an emblem of man's soul tossed on a sea of passions and escaping from a deluge of the vices.

The *Sword* is a symbol of honour, and the *flaming Sword* means that it should only be used in the cause of right and truth.

The *Pyramid* surmounted by a *Sun*, expresses ardent research for science and the virtues which we profess to admire; the first by its form gives the idea of perfection and the second the virtues which we propose. The *Triangular Pyramid* which contains on one side the eye of providence enclosed in a circle formed by a serpent holding his tail in his mouth; on the second a death's head surmounted by a butterfly; and on the third a figure holding in the right hand a torch inverted and extinguished and in the left hand an antique burning lamp, symbolises life and death. The *Mythraic* pictures represent two geni's, one of them Young holding a raised torch and the other Old with his torch reversed and nearly extinguished, implying the same mystery of life and death—the aged child, Lao-tsen.

A *Blind Giant* supported by a staff with the radiated-eye at the top, symbolises the people supported by the sceptre of the law.

The *Seven Steps of the Altar* symbolise strength, labour, wisdom, virtue, purity of soul, light and truth. The *Altar of Perfumes* symbolises the homage which we pay to T.S.A.O.T.U. Its *Geometrical Divisions* symbolize the elements, the stars, the universe, the mechanism of the world. The *Tools* upon the *Triangular Altar* are emblematic of the fine arts.

The *Hand and Tongue* enclosed in a ring are two symbols used by the Hierophants to indicate the mode of softening T.S.A.O.T.U., the tongue for prayer and the hand for offering.

The *Owl* as a jewel presented with the laws, refers emblematically to man, who at birth is blind as the owl and becomes man but by the aid of experience and the light of philosophy.

The *Palm-tree* symbolises the twelve months of the year, because it produces a branch at every new moon, making twelve in a year.

The *Light* in the *West* denotes the flame of virtue and that without it there is no real happiness; the *Light* in the *North* is the emblem of humanity, it should remind us to practice benevolence. The *cand/estick* with three branches and three lighted candles denotes the triple luminous essence of the divinity—Wisdom, Justice, Mercy.

The geometrical symbols and tools are thus interpreted:—the *intersecting triangles* represent the three great truths and the trinitarian mystery; the three hieroglyphical letters placed at the three principal angles signify Faith, Hope and Charity; the *equilateral triangle* is a symbol of divine perfection; the *lever* is an emblem of the power which man derives from the formulas of science to accomplish undertakings to which his individual strength would be inadequate; the *compasses* mark out the circumference of a circle, a symbol of the course of the celestial bodies through space; the *rule* is an emblem of the precision with which we should measure our conduct; the *trestle-board* reminds us not to undertake anything without due reflection, it is emblematical of irreproachable conduct; the figure composed of five triangles is called *Pentalpha*, it is an emblem of peace and fraternal affection; the *Square-stone* placed in the centre of three *circles* indicates that our edifice should have for its foundation a perfect stone, the three circles are emblematical of divinity.

The *Book of true light* supporting a *lamb* which holds with its foot the *flag of victory*, symbolises the resurrection or revivification of the sun by his victory over the frosts of winter; this *book* contains the allegories, mysteries and symbols, a knowledge of which can only be obtained by a study of the seven sciences denoted by the *seven seals* upon the book.

The *Golden branch* is the symbol of initiation; all ancient tradition attests this fact, it signifies here

that a brother has arrived at the degree which denotes the perfection of initiation into the mysteries. The *Myrtle* is a sacred plant borne as a symbol by the initiates of Heliopolis. The *Sprig of Accacia* is the modern substitute, and the *Golden-branch* which Virgil placed in the house of Æneas has no other origin.

The *Metals* are emblems of the vices. The Indian priests before offering sacrifices to the sun divested themselves of their rings and their gold and silver ornaments. Our *Golden-ring* worn as an ornament is the symbol of union.

The *Mosaic pavement* formed of different stones cemented together, symbolises the intimate union which exists among the initiates. The *Indented Tassel* as a border is the emblem of the outward ornaments of a temple and of the secrecy in which its mysterious ceremonies should be enshrined. The *Pot of Incense* is the emblem of those virtues which should ever warm the heart of the good Mason. The *Pot of Manna* of spiritual science. The *Bee-hive* is the emblem of industry and obedience. The *Anchor* of hope. The *Balance* is an emblem of justice, chief of all the virtues. The *Olive-branch* of the peace which should for ever reign amongst us.

The emblem of the *Brazen-sea* serves for purification by water, it is supported by *twelve bullocks* in allusion to the twelve months of the year, three looking east, three west, three north and three south, representing the four seasons. The *Altar of Shew-bread* is the emblem of union. The *Tower* is an emblem of the pride and blindness of the children of men, the stones symbolize the passions and the cement discord. The *Ladder* reminds us of the virtues which we ought to possess, the two uprights are called humanity and charity, for these two virtues ought to be the base of all our actions.

Darkness represents death. *Water* which nature incessantly renews is the emblem of purity. *Wine* of strength. This *Stone* is called *salix*, it is the emblem of the sacred fire. This is the *Box of Pandora*, it contains all the evils, but hope remains at the bottom. The *Apron* is the symbol of labour, it teaches us that every man has a task to perform, and that is, to labour for the benefit of humanity. *Bread and Wine* refer to the ancient times of simplicity and good faith; on the first moon which followed the spring equinox, the initiates assembled in the Island of Meroë to eat in common that which had been blessed by the Priests, whence we have our *Agapae*.

This *Triangular Plate*, marked on the one side with the name of *Jehovah* and the words "Truth, Wisdom, Science," and on the other side engraved with a serpent coiled in a circle, in the centre of which is a *lion*, is also symbolical; the serpent and the lion are emblems of cunning and strength. The initiated priests were instructed to combine the wisdom of the serpent with the harmlessness of the dove. We are informed that the initiates of Serapis, or Osiris in his risen state and immortal god-head, bore on their persons, the sacred name I-HA-HO, to indicate that they were followers of God the Eternal. So closely were the Antient and Primitive Mysteries assimilated with those of Jesus of Nazareth, the lion of the tribe of Judah, that history informs us, that: "Those who adore Serapis are called christians, are devoted to Serapis, and term themselves the bishops of Christ. There are no chiefs of Synagogues, nor Priests of Christianity, nor divines, nor soothsayers, nor prophesiers, who are not worshippers of Serapis also." You have already been instructed upon this connection in the Chapter and Senate grades, and have here an intimation, that the Osirian and Christian faith were in substance the same.

SUBLIME DAI.—

Illustrious Brother Expert, conduct this Sage to the Vestibule.

Expert, Orator and Neophyte retire to the West.

EXPERT.—

Sage, thou art said to be the wisest of philosophers; answer me, who is the wisest of mankind?

ORATOR.—

He who knows himself the best; the most humble is the most wise.

The Orator and Neophyte are at the North West. Music. The brethren form in line North and South. If there is no third apartment for the members to withdraw to, the curtains at the back of the Temple are withdrawn, to form

THE THIRD APARTMENT.

The Sublime Dai with the officers splendidly attired are in their places. The incense on the tripod is ignited, and the banners of the Council are unfurled. This tableau must be arranged with all the splendour which the resources of the Council will admit of. The Orator and Neophyte are presented by the Expert.

SUBLIME DAI.—

Most learned Sage, and you, my brother, approach the East.—Done.

Have you well comprehended the bearing of the trials, to which our forefathers, the Initiates of Egypt, submitted themselves in order to obtain a knowledge of the mysteries?

NEOPHYTE.—

I have, Sublime Dai, and I promise never to swerve from the right line, which ought to conduct me to the perfect point of the triangle.

Expert presents cup.

SUBLIME DAI.—

This cup is the symbol of life, drink and forget thy past, think only on the future. Give to thy body, to thy heart, and to thy spirit, all the strength, the greatness, and the perfection of which they are susceptible by their nature.

You will see that in the ancient mysteries initiation was the symbol of the immortality of the soul. The difficulties, the dangers, the privations, the darkness, and places full of dread, were emblems of this terrestrial life. The brilliancy, the pomp, the delicious regions, which succeeded the proofs, were the image of a second existence. The Neophyte died to profane life in order to commence one new and more pure.

Conduct the Neophyte to the altar, where he will take his obligation.—Strikes 333—All rise.

The triangle is formed as at the opening of the reception. Neophyte places right-hand on heart and left on the book.

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. promise, in the presence of T. S. A. O. T. U. and this Sublime Council, upon the sacred book of the law, fidelity to our venerated institution. I promise to be submissive to the laws of my country and to practise all the virtues. I promise to deliver myself to all good works, and to labour constantly to carry truth, justice, and peace, to all hearts. I promise to propagate science and the sweet morality which our rite professes, and to exact nothing from the Neophyte who would be admitted among us but probity and knowledge. I promise lastly love and devotion to all my brothers. May T. S. A. O. T. U. be my aid.

SUBLIME DAI—Raises him by the right hand, saying.

Arise! Go forth into the world, and teach the sublime truths which you have learned this night, but only to those who may prove themselves worthy of it. Forget not that we are but travellers on life's road, and that our common destination is the grave.

Let good deeds mark your course, so you will leave behind an enduring monument to your fame, more lasting than marble, more precious than gold, a good name. I now clothe you with this sacred vestment,—Cordon and Scarf.—My Brother, forget not that this insignia is the emblem of our order and of your dignity therein. It recalls to those who wear it the duties which are imposed thereby, and the necessity to observe them.

I will now communicate to you the signs, token and password of your rank.—This is done.

Kneel my brother —

Kneels and S. D. places the naked glaive on his head.

By virtue of my office, and as the representative of the M. I. S. Grand Master General, I create and declare you, Patriarch of Isis and as such entitled to all the rights and privileges thereto pertaining.—Arise.—He arises.

Illustrious Brother Sword Bearer, make the proclamation.—Strikes 333.

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 ele-
vated to the dignity of Patriarch of Isis, twenty-
seventh degree, and I call upon all Illustrious
Brethren to recognize him in his high quality as
such, and to render him aid and assistance in case
of need. Join me, Illustrious Brethren, in rejoicing
over the happy acquisition made to our Rite.

Battery 333—4444.—All rise and face East. Orator and Neophyte stand by the altar. Hymn is sung whilst the brothers make three journeys around the room, those on the North going to the South, and those on the South going to the North and taking the right. The first round they salute the S. D., the 2nd time the Neophyte, the 3rd the East again. They then in parallel lines give the Grand Salute.

SUBLIME DAI.—

Illustrious Brother Expert, you will conduct the Neophyte to his seat. Hoff Omphet,—watch and be pure.

CHARGE.

The precise origin of Masonry, like that of all the grand institutions, destined to exercise a powerful influence upon the future of humanity, is lost in the night of time.

In the midst of an uncultivated people, T. S. A. O. T. U. gave birth to a great genius; this man, the honour of whose birth-place has been disputed by all the nations of antiquity, and who has been named by turns, Manu, Ammon, Odin, Prometheus, assembled the scattered families, instructed and civilized them; at his voice the primitive arts arose out of Chaos, and the earth, feebly cultivated, responded to the efforts of the first cultivators; a second creator of the world, he announced to them a Supreme God, immutable and eternal; he spoke to them in his name and spread over them those beneficent rays of light which T. S. A. O. T. U. gave him. This legislator of the world, born perhaps, on the delicious banks of the Ganges, or the Indus, before his eyes were closed, lived to behold the imposing edifice which he had built.

The descendants of this Sage followed the course which he had traced for them; conservators of all the arts and sciences, they admitted to partake of such knowledge, only such privileged men as were rendered worthy by their virtues and great qualities. From the bosom of this Corporation of Sages shot forth the light which illuminated the universe. Not content with making the happiness of their own country only, these great and wise men assumed the glory of civilizing the rest of the world; from the plains of Persia they passed into Ethiopia and descended its mountains into the delta of the

nourishing river of Egypt, and instructed the people by the institution of the mysteries.

Menes was the first King, and flourishing about 5000 years ago, he united Upper and Lower Egypt, and ordained all the laws of religion and Masonic Science, making of it one harmonious whole, and confided the deposit to the highest dignitaries of the sacerdotal caste. In order to keep from the vulgar, the knowledge of the sacred dogmas, they enveloped them in allegories, and the better to baffle the curiosity of the profane adopted hieroglyphics. Thus confined to the profundity of their sanctuaries, the mysteries were revealed to but a small number of initiates, who previously submitted to a series of proofs, and engaged themselves by a solemn oath to inviolable secrecy.

Each city of Egypt adopted its particular symbol. The eloquent Memphis, the chattering magpie; Thebes, which elevated its thoughts to heaven, decorated its banner with the eagle and eye of fire; Canopus chose the incense vase, to symbolize its homage to the divinity. The Sages who watched over Egypt, were prepared in Heliopolis for the solemn mysteries of Memphis and Thebes, where they guarded the divine fire. Menes terminated in Memphis his long and glorious career, and his people after his death accorded him divine honours. Thebes included four magnificent temples, one of them, according to Diodorus of Sicily, who visited the ruins, measured a thousand and a half cubits round and forty cubits high. Thebes was named the city of a hundred gates and of a hundred temples.

The successor of Menes was the Sage Patrusim, who employed an entire army to lay the foundation of one of those gigantic monuments near to Egypt, which border the desert. Already beautiful and flourishing, Egypt became yet more great and powerful under Osyniandias. This Patriarch of the Order

constructed near the Nile, the most splendid temple known to the present day; he had there accumulated all the riches of the known world. He collected the precious archives of Hermes and placed Menes in the rank of the Gods. In order to worthily honour this predecessor, he enclosed his tomb within a circle of gold, ornamented with seven precious stones of different colours, whilst around extended a vast circular gallery, where the course of the sun was traced day by day from the commencement to the end of the year. The sacred fire of Masonry burned during a thousand years without any capable attempt being made to extinguish it. This sublime institution reckoned in the number of its Adepts, Hermes, Orpheus, Homer, Pythagoras, Thales, Hippocrates, Plato, Zaleucus, Lycurgus, and a crowd of other philosophers of Greece, that daughter of intellectual Egypt.

Whilst upon the banks of the Nile the august depositaries of the traditions veiled them from the eyes of their contemporaries, and revealed them but to a small number of those whom they deemed worthy of initiation; other Adepts in the interior of Africa, reassembled the uncultivated tribes, polished their manners, propagated science, and in short founded our sacred mysteries amidst the burning sands of Nubia. Meroë, on its side, instructed the Gymnosopists. Zoroaster founded the schools of the Magi in Persia and Media.

Amongst all the legislators of the world, we recognise the most sublime ideas of God; in Brahma, Fohi, Zoroaster, Menes, Hermes, Muos, Moses, Cecrops, Orpheus, Zaleucus, Carinondas, Lycurgus, Solon, Numa, Pythagoras, Socrates, Plato, Manco Capac, the child of the sun, who was father of the Incas and legislator of the Peruvians.

These benefactors of the human race deemed it impossible to present the true light to rude and

uncultivated miuds. They veiled under emblems which the multitude construed literally, the truth which had its devotees in the Temples of Sais, Heliopolis, Thebes, and Memphis. Thus, as was the case in China, Greece, ancient Rome, as also among enlightened people of the modern world, there were two religions in Egypt; that of the multitude, which addressed itself more to objects of the external world, and that of the enlightened, who disregarded such objects, or viewed them only as important in an allegorical sense of sublime significance, covering great moral truths or great features of nature.

Our sublime institution extended from the plains of Memphis to the palace of the wise David, whose son Solomon married an Egyptian princess. Since the day when Solomon built his temple to the glory of T.S.A.O.T.U., masonic science extended its beneficent rays from the Nile to the Jordan; the people joyfully united in the most cordial fraternity; the sacred fire burned in Chaldea; its pacific torch enlightened all Judea; in short, peace reigned in all the East, until the infamous Cambyses carried fire and sword into Egypt, and made a theatre of death and desolation of it. By this frightful overthrow civilization was arrested at one blow, and our sublime institution slept in its turn.

The Masonry of antiquity was comprised within three degrees; but in the present condition of society, it is impossible that Lodges can now be so constituted as to convey the whole doctrines of the sacred science within those limits to the initiates. There is still great resemblance between these magnificent old ceremonials and modern craft masonry, in the laws, the ritual, the use of the sacred name of T.S.A.O.T.U. which was given as a talisman and password to the initiate, to fortify his spiritual nature in the ascent to the Halls of Osiris. On the other hand the Christian church adopted many of the exoteric

symbols of the Egyptians. Isis, the Queen of Heaven, the mother of all things, the mother, the nurse of the divine human soul, or Osiris, is represented in pictures as a mother caressing her son Horus, which was appropriated by the churches of Christendom, and the ancient fabricators of pictures and images in honour of Isis, merely rechristened them and devoted their talents to constructing the same objects in honour of Mary, the mother of Jesus, who was consecrated in the spiritual faith of Egypt, Pontiff of the universal religion. Another common symbol is the "Sacred Heart;" the spirit of Osiris was said to become incarnate or born again in the person of his son Horus, who, placed in the arms of his mother Isis was represented with a flaming heart in his hand. In India the mediatorial god is represented as wearing a heart on his breast, and with the mark of the wound in his foot, from which he died, and for which lamentation was anciently made.

During all the period of the middle ages, which embraces several centuries, our sublime institution gave little signs of life, but it revived after the Crusades, which had so marked an effect upon the developement of light and social well being; the rude warriors of Europe were polished by contact with the Saracens, and bore to their Donjons some relics of the ancient arts and the sweet customs of the beautiful climates of Asia.

Admitted, as we are, into membership with this sublime institution, let us devote ourselves unceasingly to the attainment of the highest perfection possible, to the study of science, to the developement of knowledge and of generous ideas, to the accomplishment of our social duties, and lastly, the practise of all virtues. May our Order continue to strengthen and expand, until its light encircles the whole universe.

CLOSING.

SUBLIME DAI.—Strikes 333. All rise

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

FIRST MYSTAGOGUE.—

When the sun is in the west.

SUBLIME DAI.—

Then it is now the moment to suspend our labour. Illustrious Brother Ized, receive your mission.

The Messenger of Science advances to the S.D. who whispers in his ear the word of the Degree, and having fulfilled his mission with the 1st and 2nd Mystagogues, he returns to his place and burns the incense.

SUBLIME DAI.—

Illustrious Brethren, assist me to close the labours of the day.

All place themselves as at the opening and S.D. says.

PRAYER.

Father of Nature, eternal and fruitful source of light and truth, full of gratitude for Thy infinite goodness, we render thee a thousand grateful thanks and attribute to Thee all that we have done of good, or that is useful or glorious in our journey; continue, merciful Father, to protect our labours and direct them towards perfection, and may 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. ascends the East, and the dignitaries return to their places.

SUBLIME DAI.—Strikes 333.

To order, Illustrious Brethren. Observe the Orient and attend to giving the S—*27.* To the glory of T.S.A.O.T.U. In the name, and under the auspices, of the Sovereign Sauctuary of Antient and Primitive Masonry, in and for Great Britain Ireland, I declare the labours of this Council suspended. Retire in peace Illustrious brothers, and may the Spirit of God watch over you

PATRIARCH OF MEMPHIS.

28th Degree.

OPENING.

This is same as last, substituting the above name and degree.

RECEPTION.

SUBLIME DAI.—

Illustrious Brother Grand Expert, you will find in waiting a Patriarch of Isis, who seeks admission to this degree, in order that he may gain still greater knowledge of our ancient mysteries. Ascertain whether he has acquired such proficiency in the previous degrees as to entitle him to preferment in our Sublime mysteries.

The Expert salutes and retires; conducting the Neophyte he gives on the door the battery—333—4444—22.

THE FIRST APARTMENT.

SUBLIME DAI.—

Illustrious Messenger of Science, see the cause of the alarm.

MESSENGER OF SCIENCE.—Opens door and says—
Who disturbs the silence of the Sanctuary?

GRAND EXPERT.—

It is a Patriarch of Isis, who, having proved himself an adept in the previous degree, sues to become a Patriarch of Memphis, and to participate in the higher mysteries.

MESSENGER OF SCIENCE.—

His petition shall be submitted to the Sublime Dai.—Closes door and says.

Sublime Dai, the alarm was made by the Illustrious Brother Grand Expert, who reports a Patriarch of Isis in waiting, who is desirous of receiving the degree of Patriarch of Memphis.

SUBLIME DAI.—

Has he been found worthy of so great an honour?

The Messenger of Science answers.—He has.

SUBLIME DAI.—Strikes 333.

Patriarchs of Memphis, you will form the Mystic triangle.

All rise; the triangle is formed, leaving the Western base open for the Neophyte, Expert, and Messenger of Science. Music.

SUBLIME DAI.—

Let the Neophyte enter. He is brought in. Illustrious Brother, you seek to gain a knowledge of the solemn ceremonies and mysteries of this degree. Upon what grounds do you urge your claim?

GRAND EXPERT.—Answering for Neophyte.

Sublime Dai, in seeking more light, I am actuated by one motive only; that I may prove my devotion to our venerated order by my future services.

SUBLIME DAI.—

Give me the pass of a Patriarch of Isis, the sacred word, and the sign.—Done.

What do the twelve signs of the Zodiac symbolize?

GRAND EXPERT.—

The great assembly of the twelve gods, the sun being supreme, and the planets his attendants.

Q.—What do the Nine Signs of the Zodiac here represent?

A.—The months of the three seasons,—Spring, Summer, and Autumn, during which time nature is most lavish in her gifts to man.

Q.—Why are the other three signs omitted here, and concealed from observation?

A.—They represent the winter months—the period of cold, the death, as it were, of nature, darkness and suffering.

Q.—Do you believe in the immortality of the soul?

A.—Yes. I believe that all things exist for ever in some form or other. I believe in the eternity of the Universe; but above all I believe in the eternity of each human soul, in its own identity.

Q.—Of what is the myrtle a symbol?

A.—Of immortality; for though our mortal career may end, we live hereafter, and flourish like the green myrtle.

Q.—What is God?

A.—I will answer you in the words of one of the most ancient masters of our order—the Sage Orpheus: “God is One, He is of Himself alone, all things are born of him, and He is the governor of the world.” Our ancient books make the immortal soul, as a god, exclaim in joy,—“I am, I am one being, I am One.”

SUBLIME DAI.—

Illustrious Brothers, Patriarchs of Memphis, shall the Neophyte proceed in his initiation? All assent by the sign of the degree. Approach the Altar, Illustrious Brother, and take the obligation of the rank you seek?—Strikes 333, and all rise.

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 pledge myself by my former obligations, to be true and faithful to this Sublime Council, and will exert my best abilities for its prosperity. I do further promise to obey all summonses sent to me from this Council, and also to use my best endeavours to learn the morals, symbols, and lectures thereof. I further promise never to reveal the secrets of this degree unlawfully, upon my honour as a man and a mason. Amen.

SUBLIME DAI.—

Illustrious Brother, the degree of which you have just taken the obligation, is one of solemn interest, and of profound significance in Masonry. It relates the career, fate, and sufferings of the demigod Osiris, the offspring of the sun, and who was the type of all immortal souls. It represents him as the monarch and protecting deity of Egypt, exposed with his devoted Queen Isis, the daughter of Chronos and Rhea, or time and space, to the treacherous machinations of his brother Typhou, the dark and malevolent Prince of Evil, who sought to wrest the kingdom from its rightful owner.

In the course of this degree, you will represent the person of Osiris, and though dangers may surround and violence assail you, I am convinced that the courage and determination that has carried you safely through so many trying ordeals, will not desert you now. Withdraw with the Illustrous Brother Grand Expert, who will see you properly clothed for the occasion. He will be your companion on the way, and answer all things for you.

They withdraw together, and the Neophyte is clothed in Kingly attire.

SUBLIME DAI.—

Let the Temple be prepared for the second stage of this degree. Illustrous Brother Orator, on you devolves the task of representing the treacherous Typhon. I will receive and welcome the representative of Osiris. Let the banquet table be set, and the decorated ark or treasure chest, be in readiness. Let four brothers be prepared to act as the attendants on Typhon. The other Officers and Patriarchs will accompany me to the apartment in the East, when desired to do so by the Grand Expert. Let the Illustrous brethren be formed in order, and all the Officers assist me to receive Osiris and escort him to the East.

Triumphal march is played. Patriarchs form and preceded by the Sublime Dai, and the other officers, receive the Neophyte and Expert. They escort them to the East with one circuit; the Patriarchs form right and left leaving the Sublime Dai and officers in the Eastern centre, facing Osiris.

SUBLIME DAI.—

Welcome, Osiris, to the land of Egypt once again. Three years have passed away since we beheld you; and though Isis our beloved Queen has held the reins of government with a firm hand, administering the laws you framed with impartial justice, checking the rude hand of lawless power, and yielding protection to the weak and lowly; yet has the nation mourned the absence of its king and prayed for his return.

GRAND EXPERT.—

Osiris thanks you, worthy friends, for this reception to his much loved land; but 'twas the gods that sent him hence to sow the seeds of civilization in far distant lands; to spread a knowledge of the useful arts among mankind. We knew that the welfare of Egypt would be secure in the hands of Isis, and so obeyed the commands of the most powerful deities.

MESSENGER OF SCIENCE—Approaching Neophyte.

Mighty Osiris, I am a Messenger from your brother Typhon. He humbly solicits an audience that he may pledge his life and fidelity to your service.

GRAND EXPERT.—

Go bid him to our presence,

SUBLIME DAI.—

Be warned in time, O Osiris: during your absence, your brother Typhon has constantly endeavoured to incite the public to revolt against the Queen's authority, but hitherto in vain. The wisdom of Isis and the valour of your son Horus, has hitherto

thwarted all his deep laid plans. He now affects submission, but trust him not.

GRAND EXPERT.—

He is my brother, and the ties of kindred should be sacred. The just and perfect man is ever slow to suspect treachery in others. My friends, be you the welcome harbinger of joy to Isis, in bearing her the tidings of my return. I will soon rejoin you.

THE SECOND APARTMENT.

Music. The Brothers form in procession and pass out of the East, as they do so the Orator, as Typhon, and attendants appear. Typhon approaches Osiris and kneels before him.

ORATOR —

My king and brother, I bend before you, and crave pardon for all my past offences, pledging my faith and honour for my future loyalty. I have prepared an humble banquet; ere you proceed on your triumphal journey deign to share it with me. Do this and I shall feel our reconciliation is complete.

EXPERT.—

I freely pardon you for all offences against myself; but as for the wrongs of Isis and Horus, let your future conduct atone. Arise, my brother, I will not refuse your courtesy, Typhon, I am no longer monarch, but your guest and brother.

They seat themselves and eat.

ORATOR.—

This lenity is more than I had hoped for.

To attendants.

Bring hither the offering of peace and friendship, which I have prepared for my brother, Osiris.

They place Ark or Chest before Orator and Neophyte.

Will it please my king to accept this token of a brother's love? Approach, my Lord, and view its contents.

Raises lid, Neophyte and Expert look in.

EXPERT.—

Why, Typhon, it is but an empty casket!

ORATOR.—

I grant you it is empty now, but ere many minutes more have passed, that casket will contain the greatest treasure Egypt ere possessed, for so I have heard it called.

Here the Neophyte is suddenly seized, blindfolded, secured with cords round his wrist, and thrown to the ground.

Thou thyself, Osiris, will be that treasure, for I have often heard thee called—"The beloved of Gods and men." In with him to the casket, and let the lid be hermetically sealed.

This is as quickly done as the orders are given.

Isis and Horus soon shall bear him company to Hades. Lift up that narrow palace of a still living king, bear it to the Nile, and hurl it into the centre of the current; there let him find repose in the cold embraces of the river which in life he loved so well.

Music. The Ark is raised by the four attendants, and swung by loops to the bearing poles. They halt at the supposed banks of the Nile; they seem to throw the Ark into the river, but still carry it with a swaying motion as though it were being carried rapidly down the stream. The brethren then retire to the third apartment, leaving the supposed corpse in the second, which is darkened. During the erection of a tomb in the third room; cries of grief and indignation gradually grow louder, and such cries as the following are heard from all.

PATRIARCHS.—

Mourn Egypt! Our King is slain! Osiris is no more! Our master is for ever lost!

SUBLIME DAI.—From third room.

Let these lamentations cease; our first duty is to find the body of our murdered king, and then inter it with all due solemnity. Queen Isis offers un-

bounded wealth to all those who aid her to restore the body of her Lord ; disperse yourselves and continue the search for the remains.

They do so, and after a short pause the Accompanier passes to the second room and the Messenger follows.

MESSENGER OF SCIENCE.—To Accompanier.

My brother, have you heard the latest news ? It is that Pan has informed Serapis, that he saw four of Typhon's myrmidons throw a large and strangely fashioned chest into the Nile ; and the oracle at Heliopolis has just prophesied that the body of Osiris will be found here at Byblus, enclosed in the trunk of a tamarind tree, which has miraculously sprung up in a single night to preserve his remains.

Crash ! A Thunderbolt is supposed to strike the tree where the ark is concealed.

Behold ! The very Ark described. Let us away at once and bear the news to our beloved Queen.

THE THIRD APARTMENT.

MESSENGER OF SCIENCE.—

Entering hurriedly with Accompanier.

The body of our king has been miraculously discovered at Byblus, enclosed in a tamarind tree, which the gods have created for its preservation. Aid us to bear it thence.

All the Officers and Patriarchs assemble and form a procession ; the Ark is raised upon the shoulders of four Pastophori, and borne three times round, whilst the assembly sing the following Dirge.

O'er Egypt's land the darkness falls,

Her every joy has fled ;

Her king, her god, her dearest hope,

Is numbered with the dead !

Her groans, her lamentations wild,

In anguish pierce the sky ;

Yet, though his body rests on earth,

His soul will reign on high.

Whilst this is being sung, the Ark is borne into the third room and deposited in the tomb erected during the work in the second. After the deposit, the funereal music recommences, and the procession returns to the second room. Then Typhon and his attendants appear before the tomb and exclaim.—

ORATOR.—

Break open the tomb ! Even in death he shall not rest in Egypt ! Divide the body into pieces and throw each singly into the Nile, and let the gods restore him if they can.

They drag the Ark from the tomb, and retire hurriedly whilst the Officers and Patriarchs are assembling, and perceiving the Ark, they exclaim.—

ALL.—Sacrilege ! Sacrilege ! The tomb of Osiris has been profaned ! Death to Typhon !

Messenger and Accompanier go out and drag in the Sword Bearer.

MESSENGER OF SCIENCE.—To 1st Mystagogue.

Illustrious Serapis, this ruffian has confessed, that he, with other hirelings of Typhon, that type of darkness, violated the tomb of Osiris, bore the body to the river's bank and, hewing it to pieces, cast it into the stream.

FIRST MYSTAGOGUE.—As Serapis.

Let him be sunk in the Nile.

They drag him out of the room.

Horus, it is your duty to avenge your father. Some of you away meanwhile to seek and aid the afflicted, sorrowing and wandering Isis, to recover the remains of our much loved Lord.

MESSENGER OF SCIENCE.—

Advancing with Accompanier from second chamber.

My Lord Serapis, the sacred Nile refused to bear its precious burthen to the sea. We have recovered the mutilated body of our god-like King and placed it in the Ark again.

FIRST MYSTAGOGUE.—

You have done well, the gods be praised. Let us once more bear the body of Osiris to the tomb, and guard it from further profanation.

Music. All form in procession as before, and repeat the Dirge. The Ark is borne to the Altar, and the lid raised. Horus comes from the East.

FIRST MYSTAGOGUE.—To 2nd Mystagogue.

Horus, have you avenged your father? What of the villain Typhon?

SECOND MYSTAGOGUE.—As Horus.

He has wandered away into the realms of darkness.

FIRST MYSTAGOGUE.—

Horus, behold, the body of Osiris, your father, is recovered, as by a miracle.

SECOND MYSTAGOGUE.—

Alas, my father! O Serapis, have the gods in their most gracious mercy restored him once again to Egypt? How placid are his features! It even seems as though life was struggling to assert itself.

SUBLIME DAI.—

If the gods have deigned to work a miracle so sublime, mine is the right, by virtue of my office, to raise him from the tomb.

Music. Sublime Dai advances to the Ark and raises Neophyte by the Sacred Word of the degree. The Patriarchs all chant the following couplet—

Favoured of God, and honoured of all men.

He lived, he died, and hath risen again.

SUBLIME DAI.—

Illustrious Brother, Patriarch of Memphis, I will now invest you with the insignia of the exalted rank to which you have attained in our venerated rite. Done. I will further intrust you with the distinguishing characteristics by which the members of this grade are known to each other.

This is done.

Illustrious Brother Sword Bearer, let the proclamation be made. To order.—Strikes 388.

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, Illustrious Brother elevated to the dignity of Patriarch of Memphis, twenty-eighth degree, and call upon all Illustrious Brethren to recognise him in his high qualities as such, and to render him aid and assistance in case of need. Join me, Illustrious Brethren, in rejoicing over the happy acquisition made to our Rite.

Battery 388—4444—22.

SUBLIME DAI.—

Illustrious Brother, in your assumption of the character of our hero, Osiris, you have passed through a most trying ordeal, and I congratulate you on attaining this degree. You will now be seated, and our Illustrious Brother Orator, no longer Typhon, but your friend and brother, will explain the origin and true interpretation of the ancient allegory, in which you have borne so conspicuous a part.

CHARGE.

The historical legend on which this degree is founded, is probably the oldest in the records of the bygone ages. The ceremonial enactment of "His sufferings," as Herodotus, the father of History, terms it, as too sacred to be mentioned without a veil, was the highest degree to which the Egyptian laity could attain; the highest mysteries of all were the appanage of the priestly caste alone.

The Egyptian fable says, that Osiris, King of Egypt, was the "son of the Sun," who born on earth, died, became the presiding judge of the dead, in

the Hall of the Two Truths. He was incarnated in order to benefit mankind, to rule them, to teach them civilization and the useful arts. He was destroyed or murdered by his brother Typhon, the embodied Prince of Evil; he descended into Amethes or Hades, a kind of preparatory purgatory, and though his body was buried in the earth, he rose again, and with the aid of his son Horus, overcame Typhon. This type or symbol of regeneration, is equally suggestive with what has already been revealed to you. By some nations Osiris was called Bacchus, Dionysos, Adonis, Baal, Moloch. In ancient times, also, in Jerusalem, "behold! there sat women weeping for Tammuz," and all these murdered persons are one and the same, and typified by the Sun.

During your progress in this degree, you must have perceived the strong ceremonial resemblance which it bears to the ritual of Hiram. It was still more marked in the old dramatic ceremonial of the Ancient Master Masons, and when their hero was murdered by three craftsmen, whose names are a corruption of Jabal, Jubal, and Tubal, the inventors of tents, music, and metals, the brethren sought their lost master, by forming a procession round the room crying, "our master is lost, and cannot be found, and cannot be found," &c. The salient points of the Master Mason's degree can be traced back astronomically to a definite period of time as a representative legend, when it originated the cherubic or sphynx symbol. The German Masons give a bearing to the legend which is undoubtedly astronomical. At the Eastern door they place *Hobben* the first assassin, that being the side where the sun first emerges above the horizon; *Sterke* they place at the South gate where the sun is most strong; lastly, *Austerfluth* takes a position at the West gate, where the sun finishes his apparent march, the end of his course. Equally with that of Memphis, the

tomb of the Master Mason symbolises life, death, and immortality, it is the emblem of the apparent course of the sun. A purely allegorical legend, it is really the expression of the grand and profound law of regeneration, which requires the violent death of the initiated as the necessary end of all initiation.

Exoterically considered the Master's secrets may be divided into five parts.

1. The exposition of natural religion, universal and immutable by means of symbols and maxims—the secret of the operation of nature explained by the *quaternary* and the *monad*, these figuring movement or cause, fermentation, or the means, putrefaction as the effect, and life and death as the result.
2. By joining them together as matter and subject, we figure the five elements of generation, of which the operations are expressed symbolically by the middle chamber; which, in that sense, is the womb wherein the mystery of reproduction is accomplished.
3. The perfection of the temple, that is to say, the human heart.
4. The victory of darkness and winter over the sun, and that of the sun over darkness, figured by the death and resurrection of Hiram, (the son); minister of the most wise monarch (God); conservator of the Temple (earth); master of works (mankind); slain by three wicked companions (3 winter months); raised and avenged by nine virtuous masters (Spring, Summer, and Autumn, months which give flowers, harvests, and fruits); child of the widow, (the earth which is widow of the sun during the winter months).
5. The victory of errors and passions over truth, and that of truth over errors and passions, figured by the death and resurrection of Hiram. The master's word symbolises regeneration, and signifies literally "born from putrefaction," and gives an idea of the conditions necessary for the development of other beings, and the principles of new existence.

Amongst the Egyptians, the sun in its course was the general symbol of God,—the spiritual sun, and also of the birth, life, death, and resurrection of the soul of man ; and the victory of light over darkness, which the sun daily achieved, was made symbolical of that contest against evil, in which it was necessary that the faithful soldier of the divine Heser should engage.

Amid all these resemblances it may be observed that as the legend of Osiris is above 5000 years old, and as the Mysteries of Isis in which the Neophyte had to pass through the same ordeal which you have done to-night, were celebrated throughout the land of Egypt, many ages before Moses led the children of Israel into the desert, your own judgement can easily decide which is the original fable. I say fable, for though to the mass of the people, Osiris was a real King, it is very certain that to the priesthood the legend was merely a beautiful allegory, teaching many astronomical and physical truths, and having a deep signification. The story as told by the Egyptians, is closely adhered to in this degree, with one exception, for it was Isis herself who discovered the body after a long and weary pilgrimage, and numberless adventures. A part of his dismembered body was claimed to be deposited with each of the 26 Egyptian nomes or provinces, forming a complete body, with the exception of the generative parts, which were never recovered, and may symbolize chastity. In some of the legends, the body was said to be divided into 14 parts, representing the days from new to full moon, and from that to the wane. The lotus is at times substituted for the tamarind tree. It is a plant consecrated to Isis. Daily with the birth of the sun it rises from the waters where it has slept during the night, following the glorious eye of day, with its swanlike neck in its circular round ; to sink again, to rest in its nightly baptism, from which it is re-born each morning to a new life.

In the material aspect, Osiris and Isis were the two deified impersonations of nature in Egypt. Osiris symbolised the Sun and the Nile, and Isis the moon and Egypt, and both the solar year. In another view, Osiris was the setting Sun in Amethes, and the realms of darkness ; Ra or Serapis the meridian Sun, and Horus the new-born Sun. The Egyptian year has a two fold seed and harvest time. The first is the vernal season of the year, and extends from February, when the seed is sown, to July when it attains maturity. The second is the autumnal division, in which an interval of time, from the last of September to the end of November marks the season of semination, which is succeeded in March by the golden harvest. Thus Osiris dies and revives twice a year, and Isis, or the earth is doomed to bewail his death, or rejoice at his return. His first death happens in the spring, from March till July, which is the season of intense heat, and scorching winds from the Libyan deserts, these being the type of Typhon. Isis, the parched land of Egypt, mourns the loss of the Nilotic Osiris in his vernal death. This state of misery lasts seventy-two days, when the Nile god awakes from his death-like slumber to fertilize the earth. Soon after the sun has entered the sign of Scorpion, the autumn death of Osiris is at hand, he wavers in his power and allegorically dies. Typhon triumphs for awhile, but soon Osiris is found ; the sun gains strength, ascending in its orbit ; the grain appears above the surface of the soil, everywhere there is new life, and nature is born again. Lamentation is made for the one, rejoicing for the other.

But this is only the physical aspect, behind it is the real and spiritual signification. Indeed, most of the Egyptian Symbols had a meaning triply varied, the full explanation of which was possessed only by the higher class of priests. There are, therefore, many different qualities attributed to

Osiris. He is in the higher signification, the primitive man-god, the celestial father of Egypt, before whom the shades of the dead appear and receive their final sentence of bliss or torment. In this aspect he is named Serapis, and distinguished by the great name. His worship was that of *Chrestos*, On Nophre, the good, excellent God.

The highest spiritual signification is found in the sacred Egyptian books. They expressly state that the physical relation is only symbolical, for they say,—“As the sun died and rose again yesterday, so the soul dies and rises again.” At death the perfected soul becomes an Osiris, or incarnation of deity; its father is Ptah, its mother is Neith, older names only for Osiris and Isis; it is, it hears, sees, feels; is welcomed by the meek-hearted father of souls, received and crowned; to him all souls return after the second death or of the body, which is the Egg of Seb, the prison of the souls sleep.

CLOSING SAME AS BEFORE.

PONTIFF OF THE MYSTIC CITY.

29th Degree.

OPENING.

The same as last degree, substituting the correct grade.

RECEPTION.

In the East is suspended over the S. D. a delta and seven stars, of the Bear. There are two obelisks in the North West and South West to the memory of Isis and Osiris.

SUBLIME DAI.—

Illustrious Brother Graud Expert, you will retire to the Peristyle of the Temple, where you will find Illustrious Brother A.B. in waiting to receive the degree of Pontiff of the Mystic City. Convince yourself that he has fulfilled the formalities prescribed by our Rite, and cause him to answer such questions as you may propound to him.

THE FIRST APARTMENT.

The Expert salutes and retires to the Neophyte, who meantime has been prepared, by the Sword Bearer, as a Patriarch ~~—~~aphis, and after the Expert has questioned him in that degree, gives on the door the battery.—4444—7777777.

SUBLIME DAI.—

Illustrious Messenger of Science, see who disturbs us?

MESSENGER OF SCIENCE.—Opening door.

Who disturbs the silence of our Sanctuary?

GRAND EXPERT.—

It is a Patriarch of Memphis, who is anxious to arrive at true wisdom, in order to make himself

more useful in propagating the sublime teachings of our Rite, and for that purpose solicits to become an Elect of our Mystic City.

MESSENGER OF SCIENCE.—

The prayer of the Neophyte shall be carried to the throne of truth.

Closes door and addresses S.D.

Sublime Dai, the alarm was made by our Illustrious Grand Expert, who reports a Patriarch of Memphis in waiting, who is anxious to arrive at true wisdom, in order to make himself more useful in propagating the sublime teachings of our Rite, and for that purpose solicits to become an Elect of our Mystic City.

SUBLIME DAI.—

Has he fulfilled the formalities prescribed by the Statutes of our Rite?

The M. of S. answers.—He has. S.D. Strikes 333.

To Order, Illustrious Brothers, let the triangle be formed.

All arise and form the triangle; the base at the West being left open for Neophyte, Expert, and Messenger.

Let him enter. He is brought in.

What want you, and what brings you amongst us?

GRAND EXPERT.—For Neophyte.

I am in search of truth and wisdom, and desire to become one of the Elect of your Mystic City. I have received the dignity of Patriarch of Memphis, and am prepared to undergo all the toils and preparatory trials, which your formalities may require, before I am received into your ranks.

SUBLIME DAI.—

Thou must know that our Institution is a school of virtue, and that it exacts from its Adepts all those moral and philosophical qualities which most contribute to the happiness of humanity.

GRAND EXPERT.—For Neophyte.

I am a man, and nothing of that which appertains to humanity is unknown to me. Humanity is the first accent of conscience, and the constant voice of nature when not stifled by passion.

SUBLIME DAI.—

Be humane, it is our first duty. Be so for all states, for all ages, for all conditions. What true wisdom is there outside humanity? But thou canst only enter among us by divesting thyself of errors, and prejudices, but principally of the defects of such vicious habits as thou mayest have contracted in the world.

NEOPHYTE.—Prompted by Expert.

I promise to work unremittingly to perfect my being.

The following questions are put by the Sublime Dai, and answered by the Expert.

Q.—Dost thou believe that there is but one God, the eternal principle of all order, of all justice, the support of the weak, the hope of the strong?

A.—Yes, he is the motor of all belief, of all futurity.

Q.—Dost thou believe that he is ever with us, and around us, in our hearts, and in our consciences, that he is with us in life and death?

A.—I do believe it.

Q.—Dost thou believe that the Divinity has left to each his independence, and that each man is what he has made himself; has he not to this end placed between each individual, a limit of order and of law?

A.—Yes, for if we reflect upon the admirable equilibrium which exists between the powers of the Creator, and man's responsibility, what greater proof of the Divine presence and of His infinite intelligence can we possess. How can we fail to recognise this living force, which in its universality

maintains order among so many elements of discord, so many contending interests, so many wills moved by opposing passions.

Q.—What do the Seven Stars represent, which thou seest arranged in the form of a parallelogram, of which one side is prolonged like the arc of a circle?

A.—They represent the seven classes of degrees, into which the three series of the Antient and Primitive Rite is divided. They are emblematical of the seven evil passions which all good men strive to avoid, as well as of the seven virtues which they ought to follow.

Q.—What are these?

A.—The seven vices to be avoided are:—Luxury, Voluptuousness, Pride, Hatred, Envy, Gluttony, Perjury. The seven virtues to be followed are:—Love of God, Love of neighbour, Justice, Purity, Meekness, Strength, Prudence. The group of stars is called the Constellation of the Bear.

Q.—What resemblance is there between that constellation, and the animal of which thou hast just pronounced the name?

A.—There is none; the name proceeds from an error of translation. When the Phoenicians carried to the coasts of the Archipelago their first notions of astronomy, their pupils, as yet barbarians, confounded the word Doube (bear), with the Polar-Star, which they called also Darracha, the indicator; and Kalitza, the hope of deliverance.

SUBLIME DAI.—

Illustrious Brothers, shall the Neophyte proceed?

All assent by the sign of the 29th degree.

Q.—Dost thou know what thou seekest, and at what price thou canst obtain it?

A.—Prompted. I shall regard no sacrifice.

PONTIFF OF THE MYSTIC CITY. 7° C.—29° R. 55

Q.—The road which thou hast commenced is very long?

A.—Yes, and I am very weak.

Q.—Weakness is doubt and dolour; courage and perseverance are the means in life, by which to arrive at true wisdom?

A.—I have done everything to attain it.

Q.—Insensate; hast thou tried sanctifying tears? They are the bridge between heaven and earth. Reflect! The happiness of the world is but as the leaf driven before the wind, or the cloud carried away by the tempest. Is there an end to time?

A.—No, we pass away, but time always endures. The finite and the infinite are ever in eternity.

Q.—Hast thou courage to continue thy route? Thou canst yet retrace thy steps.

A.—I will continue my onward march.

Q.—Three grand secrets will be confided to thee, during the journey that thou must now take, ere thou art qualified to approach the Temple of Light. These secrets are:—first, the art of prolonging life; second, the art of becoming wealthy; third, the creative genius which excites the admiration of men. Dost thou desire to gain these grand secrets?

NEOPHYTE.—Prompted by Expert.

My desire is to arrive at the Temple of Light, guided by the love of wisdom.

SUBLIME DAI.—

Thy prayer is granted; peril and danger may beset thee, but to aid thy passage onward, the Illustrious Brother Orator will invest thee with a word, which may avail in the hour of calamity.

Orator whispers pass in Neophytes ear.

Thy soul is above low desire, take courage and thou wilt reach the Apex of the Symbolic Delta.

Ere you depart, let us in an humble posture implore the aid of that Supreme Power who rules above, about, and around us. Illustrious Brothers, we claim your devout attention.—All kneel.

PRAYER.

Eternal Jehovah ! who dispensest good and evil to the sons of earth according to their deserts, hear our prayer, as in humble adoration we bow before Thee. Oh, thou great and glorious giver of all good gifts, whose voice is in the thunder, look, we beseech thee, with kindness upon our present work ; guide and support us, that we may, by the aid of the perfection of truth, arrive in safety at the end of the journey before us. Even as the prophet, pale and trembling on the Mount of Sinai, stood before thee, not daring to cross the fiery barrier, so do we poor, humble, and benighted beings, pause before Thy majesty and beseech Thy aid. Endow us, we beseech thee, with faith, hope, courage, and constancy nobly to pursue our career, that we may improve in wisdom, and implant its lessons in the hearts of all men throughout the world.

ALL.—Adonai, Adonai, Adonai.

THE SECOND APARTMENT.

The Grand Expert hoodwinks the Neophyte and conducts him to the representation of the tomb of Sesostris in the pyramid of Cheops, placed in the second room, which is lighted by a single lamp, on a rude table is a book for signatures. There is also a picture of the ruined City of Heliopolis.

GRAND EXPERT.—Removes bandage.

Behold, my brother this dismal place, it represents the tomb of Sesostris, once the King and Hierophant of Egypt. Cycles of years have rolled around, yet the massive and stupendous works of Egyptian Masonry remain, fixed and durable as

the divine precepts of our Sublime Rite. It was here that the Initiates subscribed their names, here too must your name, age, and country be registered. Neophyte signs book.

Having recorded their names, our ancient brethren were accosted by one who unfolded to them valuable secrets. Listen to the voice of Truth.

Second Mystagogue, lightly clad in white, as Truth, having in his right hand a small mirror, and in his left the lotus branch, consecrated to the God of the day—the leaves of which open to the rays of the sun, and close as it disappears on the horizon, its flower covered with a species of down, seems to imitate the radiant disc of that planet—now accosts the Neophyte.

SECOND MYSTAGOGUE.—As Truth.

The art of prolonging life is to employ well, each of the moments that compose it. The art of becoming wealthy is to be content with the necessary wants of life, and to confide in the wisdom and love of the great Adonai ; by which means we shall become rich in eternal happiness. Above the creative genius which excites man's admiration, the wise place virtue, which encourages good works.

Depart and through life's journey, propagate the morals and science of our Sublime institution, Light and Truth, the source of all perfection.

GRAND EXPERT.—Bringing Neophyte to the painting.

Behold, Brother, a representation of Heliopolis, the once famous On, An, or Anu, called also Pa-Ra, the dwelling of the Sun. The prophet Isaiah says : " For his Princes were at Zoan, and his ambassadors came to Hannes," so remarkable for its Temples, and its religious rites, whose inhabitants were said to be the wisest of the Egyptians. It was called On, by the Israelites, and by the ancient Greeks Ianis, from Hannes, the sun, by the Egyptian Greeks, Heliopolis. Jeremiah terms it Beth-shemesh. It is situated at the Apex of the Egyptian Delta.

At the present day it is called Ain El Sham, the fountain of the Sun, by the Arabians, who wander amidst its ruins, and whose legends are replete with descriptions of its ancient glories. But alas, what a painful contrast between the recollection of its primeval splendour, and the spectacle which it now offers to our gaze. The silence of death hangs over these crumbling ruins, and upon all sides fallen capitals obstruct the entrance into Temples where once Pythagoras studied the mysterious truths of our institution, and listened to words of wisdom from the lips of Egyptian Sages. Graven columns are still upright, but they no longer support those marvellous façades, on which the Priestly Architects of Egypt recorded their wisdom, and around which they had spread the mystic allegories of Masonic science, and traced the annals of history. The Sphynxes crouched in the shadow, have been mutilated by barbarous hands. All is sorrowfully changed. The proudest, wisest, and most prosperous cities have fallen, but the truth and science of Sublime Masonry, carried from the once mighty East, to the young and vigorous West, still rears its temples proudly in the hearts of the votaries of our Antient and Primitive Rite. Their foundations, laid upon the basis of truth, honour, justice, liberty, equality and fraternity, cannot be destroyed, as the hands of man, far more than the elements, have destroyed this Mystic City, and the innumerable monuments of civilization, which Masonry had erected with so much profusion, along the Nile, from Syene to the Mediterranean.

Neophyte is led on and again accosted by Truth with a myrtle branch.

SECOND MYSTAGOGUE.—As Truth.

Courage, Brother, happiness awaits thee, receive this branch of myrtle.—Takes it.

When you register your vow deposit it upon the

Sacred Book of Laws ; it is thee mblem of initiation, and the proof of your fidelity to our sacred laws.

The Neophyte is now met by the Orator, who represents Hope, and is clothed in a green robe, and decorated with a collar of seven brilliant stars ; in one hand he carries a small anchor, and in the other a mirror.

ORATOR.—As Hope.

Let this emblem inspire you with hope ! look upon this mirror : as it reflects objects around, so do you reflect upon your past actions, and recall subjects for hope in the future ; cast aside all sensual tastes, and admit no proposition to your breast without mature examination.

The Archivist having kept himself a short time dimly in view as a shade, to represent human life, now advances bearing a scroll.

ARCHIVIST.—As Human Life.

Persevere, my brother, accept this scroll.—Gives it.

It contains secrets to be communicated to those only who travel safely the mystic paths of human life.

Archivist having retired, the Neophyte is seized by Messenger of Science, who represents Death, and bears in his hand a dart.

MESSENGER OF SCIENCE.—As Death.

Rash mortal, this is the valley of death, I reign here supreme. None can pass me without the word of truth.

Neophyte gives pass and Death lowers his dart.

Let none oppose him who possessth the word. Virtue hath the victory. Probity hath grown strong. Truth is triumphant.

The Messenger having retired, the Expert conducts Neophyte into

THE THIRD APARTMENT.

The First Mystagogue, clothed in black, stands at the Altar. Neophyte advances, and places the branch on the sacred book of laws.

FIRST MYSTAGOGUE.—

The companions of thy journey have accomplished their mission; and I now request you to seal your fidelity, by taking the vow which we require of our members. You will stand erect as a true Freemason, in presence of your God, and these Illustrious Brethren; with your right hand on the Sacred Book of Laws, the glaive, symbol of honour, and the myrtle, emblem of initiation.

Neophyte obeys. M. strikes 333. All rise.

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 Ord

I A.B., in the presence of T.S.A.O.T.U. and these Illustrious Brethren, do swear to keep faithfully all my former obligations to the Antient and Primitive Rite, and to preserve the secrets of this degree from all but those lawfully entitled to the same; and may the great Adonai aid and assist me to keep sacred this solemn vow. Amen. Salutes Book.

The First Mystagogue now instructs Neophyte in the secrets of the Grade, and the two Mystagogues lead him to the East.

SUBLIME DAI.—

Whom do you conduct to the Orient, Illustrious Mystagogues?

FIRST MYSTAGOGUE.—

It is Illustrious Brother [redacted] who has just taken the obligation of a Pontiff of the Mystic City; and will give the signs and secrets with their allusions.

This is done.

SUBLIME DAI.—

Since thou hast borne the proofs and fulfilled all the formalities prescribed by our Statutes, come, receive the new life which has been prepared for thee.—Raising the Sacred Knife.

Thou swearest persisitently to follow the route traced for the virtuous man by God himself? Neophyte answers.—I swear it.

To the greater glory of T.S.A.O.T.U., I consecrate and receive thee a Pontiff of the Mystic City.

I now take from you this scroll, as its contents must for awhile be kept from you; none but a Sublime Master of the Great Work may be entrusted with its secrets. Illustrious Brother Sword Bearer, make the proclamation. To Order, Illustrious Brothers.—Strikes 333. All rise.

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 elevated to the dignity of Pontiff of the Mystic City, twenty-ninth degree, and call upon all Illustrious Brethren to recognize him in his high quality as such, and to 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 the Battery.—4444—7777777.

SUBLIME DAI.—Strikes 1.

Be seated, Illustrious Brethren, and listen to the discourse of our Illustrious Brother Orator.

CHARGE.

The Elect of the Mystic City believe in the infinity of God, and in those divine truths which have been made known to those sons of light, who carefully studied our mysteries, which, from the most remote time have been propagated by our venerated Patriarchs.

Ask most men who have seen Masouic light for a description of that sublime institution, and thinking that everything is confined to the exterior symbols which strike the eyes, they will tell you that science as found in its Sanctuary is but a vain word, and that they have found nothing capable of fixing the attention of enlightened men. From this cause have arisen many ingenious systems, often erroneous if not censurable, converting the lodges into a Masonic arena for the idle curiosity of a multitude of superficial minds; who desired to write their thoughts upon it, as if it were a blank book. We may, with grief, compare their conduct to the graft of a heterogeneous fruit upon a valuable tree, or, with that of those monks of the middle ages who hesitated not to erase precious master-pieces of antiquity, which they did not understand, in order that they might place upon the same parchment their own insipid writings. It is greatly to be regretted, that the majority of Masons are satisfied with a mysterious appearance, and contented with hearing certain words pronounced, of the meaning of which they are ignorant, and with inexactily imitating certain signs. But when the philosophical observer, surveys the past centuries and mounts to the first cause, and the real aim of our Sublime Institution; when the lamp of study has directed his steps into the obscure labyrinth of the ancient Mysteries, and some success has crowned his search, eager for further instruction he will knock at the door of our temples, and seek new knowledge where he finds the venerated ark of tradition.

Sublime Masonry, is a continuation of the mysteries of antiquity. We find in Asia, among the Aryan race, the ancient institution of the Brahmins, and from the same primitive national cradle the knowledge of sublime truth passed into Africa, into

Egypt, where, at a remote period, were established the Mysteries of Isis which have so striking an affinity with those of our sublime institution. To arrive therefore at the cradle of Masonry, we must traverse the centuries up to the first ages of the world. After the golden age, brute force reigned supreme, and those who were wise united their common weakness, and concentrated in their midst a school of science and acquired virtue, some of the crumbs of which they spread for the people in symbols and emblems. The old Sages were known as Gymnosopists, and they sought union with the Deity. Their principles are recorded in the sacred Vedas of India; the Zend-Avesta of Persia, and the Book of the Dead in Egypt. They now exist only as a feeble and dispersed tribe known as *Shamaners*. They were conquered by the wild children of Vishnu, who considered that they came to civilize the world. Two legislators of the name of Zoroaster spread the Aryan doctrines in Persia. The first was contemporary with Verengham, the father of Djemshid the Just; and laid the basis of the religion of the Magi, which spread far and near, and was religiously observed until the birth of the second Zoroaster, who went from Egypt, and whom some try to identify with Abraham. The Magi conquered Babylon 4000 years ago. They passed to Meroë in Ethiopia, then a powerful and enlightened country, now destroyed, and, descending the mountains, civilized Egypt, at a very remote period, by founding the Mysteries of Isis. Thence they passed into Samothrace under the name of Cabiri; Danaus, Cadmus, Triptolemus, according to Diodorus of Sicily, were the propagators, while Abaris carried them to the Hyperboreans. What is known as Craft Masonry, was an architectural division of this grand institution.

Theut or Thoth, called by the Phoenicians Taaaut,

and by the Greeks Hermes, is termed the author of Egyptian learning, and the revealing God. The Egyptians named the first month in the year, Thoth after him; according to Diodorus, he was the chief minister of Osiris, and invented letters, instituted religious rites, taught astronomy, music, and the first rudiments of science, and caused his teachings to be engraved on stone tables or columns, which he dispersed over the country for the instruction of the people. One of the principal uses to which these symbolical inscriptions were applied, was to teach the doctrines of a spiritual religion, and maxims of political and moral wisdom.

“ Ancient Memphis, 'ere the reedy leaf was known,
Engraved her precepts and her arts on stone,
While animals, in various order placed,
The learned hieroglyphic column graced.”

The Greeks from the North, received their secret doctrine from Cadmus, who founded at Thebes a Cadmium or school of religious, science, and Eretheus, the first king of Athens, established the mysteries of Eleusis in that City, where those of Ceres, for we must not confound the two already existed. These mysteries, like those of Eumolpus of the Cabiri, could never attain the high importance of the Egyptian, which were only partially disclosed to Triptolemus, who, on account of his weakness was unable to endure the second trials, but the Priests of Isis were more generous to Orpheus, because they felt the need of sending a legislator to still barbarous Greece. After regulating the mysteries of Eleusis, Orpheus instructed Melampus, who established them amongst his neighbours in Argolis; Trophonius in Boeotia, and the celebrated Musæus at Athens. Dardanus carried the mysteries into Phrygia; Apollo and Neptune, allegorical beings like the Egyptian Mercury, introduced them into the Troad; which is emblematically signified to

us in the construction of the City of Troy, at which they were employed under the disguise of masons.

Initiation spread into Gaul, where colleges of Druids were founded, a word which in Celtic signifies to “ speak with God.” The Druids were divided into three classes,—Vates, keepers of secrets; Bards, singers of hymns, Saronides or Sanothees, inferior Priests. The theocracy of the Druids retained unexceptionable traces of the ancient Orient, and these Sacrificers always made efforts to maintain the secret sciences, all their instruction was oral. These Mysteries ceased to exist in France with the ruin of Alesia, a great town of Celtic Gaul, capital of the Mandubians in the Lyonnaise, the Celtic Thebes, ancient metropolis of the Druidical culte, famous for its sacred college, civilization, schools of philosophy, grammar, jurisprudence, medicine, astrology, occult science, architecture, the Gallic rival of Thebes, Memphis, Athens and Rome. Cæsar with true Roman barbarity sacked the temples and colleges of initiation, and massacred the initiates, after which Britain became their recognised home, and they are last heard of as Culdees, a sect of Christians at York and elsewhere.

The worship of Vesta is same as that of Isis, and the Latins may have obtained their knowledge, either from the Trojan refugees or the Etruscans, as the institution existed at Herculaneum. The Israelites were made partakers of the light, obtained by Moses; as an initiated Egyptian Priest connected with Heliopolis, or possibly as a descendant of the Patriarchs, he may have been acquainted with the sacred doctrine. At a later period, Solomon, who was initiated into the mysteries of Eleusis, in his quality as a king's son, and married to an Egyptian Princess, restored initiations among the Israelites, and deserves to be called a founder, as also Thales amongst the Greeks. They were again re-

suscitated by Judas, the prophet of Jerusalem, 55 years before the common era, after which they fell again into disuse.

The secret doctrine of the Egyptians was divided into three parts, 1. *Dualism*, or the belief in two principles; 2. *Sabaothism*, or Sabeism, that is to say, the adoration of the forces of nature, submitted to a supreme power; 3. *Jahohism*, or the worship of one God independent of the material world. The Patriarch Abraham belonged to the second class, but Moses arriving at the highest degree announced to the Israelites Jahoh, El, Elion,—Jehovah, God. All nations, with few or no exceptions, had their mysteries concentrated among a few men, bound by a terrible oath religiously kept, which separated them from the multitude, hence the full revelation was known only to the sacerdotal body; it may be, however, that some of them had been indiscreet, that human intelligence had made progress, that the captivity of the Israelites tended to unveil the mysteries. Outside the Initiates there were men who merited the name of Sages and studied morality, and the assimilation of man with the divinity; of these Socrates is the most celebrated, for, by the force of his spirit he acquired the sacred doctrine.

Pythagoras popularized initiation, and rendered its teaching accessible to all who had the desire to learn. That man was one of the greatest of mortals, and philosophy owes its name to him. Enriched with every intellectual and natural gift, he travelled into all parts of the then known world to cultivate science; he interrogated all the Sages, listened to all the traditions, submitted himself to all trials, in order to arrive at a knowledge of the Mysteries. Everywhere civilization followed his labours in the diffusion of light, and his name will be honoured from age to age.

Christianity was the exaltation of the moral mys-

teries, and like them had a double doctrine and divers degrees of initiation. Even those who deny the supernatural birth of Jesus accord him, as a man, a merited tribute of admiration and gratitude. What Moses did for the Hebrews, Jesus did for all people; he gave to them the word of life, franchised the slave, raised the dignity of women, proclaimed equality; and from him we must date the emancipation of the human race. The early Christians had what was called the *Disciplina Arcana*; the *Disciple*, *Believer*, *Perfect Brother*, the latter being the mystery of the sacrament, and the church was ruled by the three classes of Bishops, Priests and Deacons. They had also secret means of recognition. Other resemblances of a striking character exist, which have been developed in our ceremonies. The Christian mysteries reached the throne with Constantine, and Valentinian abolished the Mysteries in the year 396 of the common era, but they still continued to be celebrated under various disguises.

The Roman Mysteries had degenerated; Egypt was equally troubled under the successors of Alexander, and degenerate rites were known under the denomination of Alexandrians, which succeeded to those of Memphis. Rome knit her brow against those of Antinous. Arminius, who was educated at Rome by Augustus, was initiated into the mysteries of Eleusis, and founded with 49 of his companions in Germany, the Mysteries of Hertha, a deity like Isis, Ceres, Vesta, Cybele.

After the general suppression, the Initiates were obliged to conceal themselves in the deserts, or expatriate themselves amongst the barbarians; they felt more than ever the necessity of secrecy and divers degrees of initiation; there were few written documents, and most of the members were ignorant of the oral traditions and the hieroglyphical veil

which covered these things.

Then came the Arabian prophet Mahomet, who drew his inspiration from the then prevalent rites. The Saracens after their first conquests became more polished in their manners, and protected, or at least tolerated our mysteries. They suffered the Patriarchs to conceal the archives and the written doctrines of our order upon the banks of the Nile, and these are now gradually becoming public property. This concession was the more meritorious on their part, because the masonic spirit was essentially progressive, and opposed to the fatalism of the Moslems.

To the crusaders do we owe the resuscitation of Sublime Masonry, and its introduction into Europe. Despite misfortune, the East long continued to be the land of religion and of glory, to the champions of the cross. Their eyes were ever turned towards that glorious sun of Palestine, the palm trees of Idumea, and the plains of Ramah, where the infidels reposed under the shadow of the olive; towards that field of Ascalon which still shews the vestiges of Godfrey de Bouillon, Tancred, Philip Augustus, and Richard of the Lion-heart; towards that holy city, freed for a time, and then subdued and chained, appearing to them as to Jeremiah, sitting solitary and drowned in her tears, bereaved of her people and her temple. Five times, during two centuries, did the warriors of the West direct their march against the Moslem power, and that gigantic strife which caused the shedding of seas of blood, was fertile in the most precious consequences to humanity. The valiant survivors brought back with their banners, the light of Masonry from the banks of that famed river where once trod Osiris, Hermes, Orpheus, the great Menes, and the magnificent Sesostris; from the sacred spot, the pure centre, beneath the starry vault, from the thresholds

of those mighty temples, they had obtained a dim view of the mysteries of light and truth.

The cities of Memphis, Thebes, and Heliopolis were the early depositaries of high Masonic science, the Primitive and most Antient Rite, which has descended to us unchanged in its character, and fortified by authenticity unquestionable. It is the true Masonic tree, of which there are many branches, but all united in their doctrines, and in the first three degrees, only differing from each other in point of detail.

Amongst the numerous rites, we may summarise these:—

1.—The *Indian Rite*, or mysteries of Botulo, possessing three degrees of science, it is a theoretical and practical course of moral and religious philosophy, aiming at the development of the state of ecstatic trance and adeptship.

2.—The *Chaldean Rite*, which has three degrees of construction and three complicated. It originated in India, and was termed in Egypt the *Mysteries of Isis*.

3.—The *Memphis Rite*, a continuation of the dogmas of antiquity, amplified to 90 degrees of work, and 6 of office, and embracing all masonic knowledge, but reduced, in the year 1866 by the Grand Orient of France, to the 33 degrees of our Antient and Primitive Rite, in three series, and seven classes as primarily, and developing Symbolic, Hermetic, and Egyptian Masonry.

4.—The *Japanese Rite*, which has considerable relationship to those of Western Asia, and possesses three degrees. The sun is considered a planetary hero, with combats to sustain and monsters to conquer, symbolising the passions. These are allegorically represented in the compass of the temples, and form 12 representations after the

example of the 12 episodes of the journey of Jesus to Calvary. The Grand Master clothed in a fire-coloured robe, causes the Neophyte to pass across an artificial sphere, composed of moving circles and gives him the instruction necessary for his initiation into the mysteries of Tien-tee-oh, or Union of Heaven and Earth. The Grand Master is elected for life by universal suffrage, and holds a general assembly every seven years; it has many affiliated bodies in the Western and Southern provinces of China, in which the use of our Masonic symbols is of the greatest antiquity.

5.—The *Belly Paaro Rite*, possessing two degrees. It exists among the negroes of Guinea, and teaches morality, equality and brotherly love; it is always presided over by an aged man. The aspirant is subjected to the greatest austerities, and when the period of initiation has arrived, he is admitted into a large cabin constructed for the ceremony, where they reveal to him the lesser mysteries; five months later he receives the complement of initiation, and from that time enjoys the greatest respect and consideration.

6.—The *Congo Rite* or mysteries of the Inqueta, possesses three degrees. It offers great resemblance to those of ancient Egypt; it admits all coloured men of that region. In the midst of a vast forest is raised a temple remarkable for simplicity; all avenues are guarded with care by the initiates, and any profane who should intrude therein would be pitilessly put to death. To be initiated into this Masonic Order, it is necessary that the candidate should die to vice to be re-born to virtue. The candidate is enveloped in hair-cloth and carried to the outer court of the temple amid funereal chants; on his arrival, he is extended upon a table and rubbed with the oil of the palm tree, which was consecrated by the Egyptians to the sun. After fifteen

days submission to the harshest trials, they reveal to him with great ceremony the mysteries of the Inqueta, and the dwelling resounds with joyous chants. According to the popular belief the initiate acquires a celestial soul and enjoys the greatest veneration.

7.—The *Druse Rite* consists of three degrees, and is of great antiquity in the Lebanon, being assimilated to the mysteries of antiquity. The Neophyte has to undergo a long preparation by abstaining from all sensual pleasures. He fasts the whole of the ceremonial day, and during the reception is tempted in every possible way to gratify his appetites and his senses. It is only when he has resisted the last and greatest trial, that he is received: by the discipline which they enforce, the initiates in the hall of spirits, are brought face to face with the shadowless dead. They are doubtless anterior to the time of the Crusades; and are at present in affiliation with other similar Eastern Associations.

8.—The *Turkish Rite*, of the Celestial Empire, was founded by Ali who was punished with death. They call themselves Bektash, and were the clerical branch of the Janizaries, a sworn military caste. They hold that the order enfolds an assemblage of knowledge, to be acquired mystically by a process of gradual assimilation to the Supreme Being, by a pure and independent heart, seeking only truth and justice; their several grades are known as so many virtues. They have similar ceremonies, signs and grips, to ourselves, and wear a small marble cube, spotted with the blood of Ali, and a small brown shawl ornamented with divers allegorical figures. There existed at Belgrade an *Alikosh*, whose Grand Master is in communion with the same rite in Persia and Arabia. The occult science qualified by the ancient priests as the *regenerating fire* is now termed animal magnetism,

the full knowledge of which was for 40 centuries the appanage of the Ancient Hierophants, and is practised at this day in Egypt, Africa, and India.

9.—The *Ancient English*, or York Rite, derives from a confraternity of architects ; to its first three degrees were added four others of the Templar system. There existed in the 17th century an Hermetic association in London, and its mystical language was applied to the higher grades of Masonry in 1721, in an address dedicated to the Grand Lodge.

10.—The *Swedenborgian Rite*, or Illuminati of Stockholm, consists of three degrees, in addition to the three degrees of Symbolical Masonry. It belongs to the Theosophical school of believers who hope to raise themselves to the spiritual world by ecstacy. The last degree of the Rite is a developed explanation of the affinity of man to divinity by the mediation of Celestial beings.

11.—The *Strict Observance* was a rite created in 1743 by the Baron de Hunde. This Masonry of the Régime Rectifié has five degrees. It is a Templar Rite, with the Rose Croix and Kadosh as its chief ceremonies ; it is a branch of Chevaliers Ramsay's rite, who propagated it about the year 1728.

12.—The *Kilwinning Rite*, was founded upon the two grades of Heredom—Rosy Cross, which claimed some antiquity in London in 1743 ; but is the name generally given to the 25 degrees of the Empire of the East and West, collected in 1758 upon the Rite of the Chevalier Ramsay, which consisted of seven degrees.

13.—The *Swedish Rite*, is a Templar system of nine degrees, and was popular last century ; it claims to have existed in Sweden from the 12th century.

14.—The *Rite of the Three Globes*, or the Supreme

Interior, has ten degrees ; its symbolical degrees were erected into a Grand Lodge by Frederick the Great, and they adopted the higher degrees at a later period.

15.—*Zinnendorf's Rite*, was founded in 1773, and has seven degrees ; it was introduced at Berlin, in 1776 ; it is Theosophic, and has a Chapter attached to that Grand Lodge.

16.—The *Rite of Philalethes*, or Lovers of Truth, is composed of seven degrees, and was first started in 1773 ; the Chapters occupy themselves with all Masonic knowledge, and seek the re-integration of intellectual man ; they follow the system of Paschalis.

17.—The *Rite of Chevaliers of the Rosy Cross* is Egyptian. It is divided into three emblematical classes under the denominations ; 1st. Sanctuary of Masonic secrets ; 2nd. Sanctuary of Hermetic secrets ; 3rd. Sanctuary of Theosophic secrets. 1st. The prayer, oath, baptism ; 2nd. The alliance, union, joy ; 3rd. Humanity, invocation, light.

18.—*Schröder's Rite* of seven degrees, called the True and Ancient Rose Croix Mason.

19.—*Perfect Initiates of Asia*, has seven degrees of Hermetic philosophy, and was founded in 1780.

20.—The *Eclectic Rite* is composed of three degrees, and was founded by the Baron Knigge in 1783. The Masters are admitted to the study of the rites most practised.

21.—The *Rite of Negotiates, or Sublime Masters of the Luminous Ring*, was formed in 1780 upon the Pythagorean model. Initiation was preceded by a purification by the four elements ; the Magi teach the sciences.

22.—The *Egyptian Rite of Cagliostro* was androgynous, and founded in 1782. His speculations, included Metallurgy, Necromancy, Cabalism, and Orinocriety. His Elixir of Life was composed of aromatics and potable gold. He invoked shades

under the system of the Copts, as indicated by the Amonite books. At Masonic receptions, a pupil, or Dove, that is to say, a young girl in a state of innocence, was placed before a crystal vase filled with water, and, after the imposition of hands by the Grand Copt, she acquired the faculty of Seer; visibly in the water, communicating with the geni of the middle regions. In the third degree, the ladies had their dresses embroidered with the seven initials of Anael, Michael, Raphael, Gabriel, Uriel, Zobachiel, Anochiel. After the Invocation of the Dove, Gabriel permits the receiver to purify, afterwards six other primitive angels consecrate the insignia, lastly, Moses, that he may bless each ornament. In giving these the Mistress places, the Aspirant in a large circle, and the lodge is closed with adoration to the Eternal. When the wife of Cagliostro was before the Romish Inquisition, she asserted that her husband spoke harshly of Moses, as he had refused to aid him in his mysteries.

23.—The *Rite of St. Martin* was founded at Paris, May 7, 1798. The doctrines are those of Martinez Paschalis. The Rite is divided into ten degrees, of which seven form the first temple, and three the second. Its instruction treats of the creation of man, his disobedience, punishment, regeneration, and reintegration in the good things which he has lost by his transgressions. Its aim is the perfectionment of man, that he may strive to approach his Sovereign Master from whom he emanates. M. Paschalis was a German, born about the year 1700, of a poor family, but at the age of 16 years he knew Greek and Latin. He visited Turkey, Arabia and Damascus, was instructed in the Temple mysteries, and established a particular order of Rose Croix, which rite exercised considerable influence over the various masonic organizations of the century. The rite was reproduced at Paris in the

Lodge of the Philadelphes, and had twelve degrees, in which all the sciences reposed upon Chemistry and the Occult sciences; it had a library rich in masonic literature.

24.—The *Philosophical Scotch Rite* has twelve degrees of science, and was formed in 1776 to develop Pythagorean principles.

25.—The *French Rite*, of the Grand Orient, embraces only the degrees to Rose Croix, and was organized in 1786, to consist of seven degrees. The Grand Council afterwards embraced a small collection of other Rites.

26.—The *Rite of Fessler*, or of the Grand Royal York Lodge, identical with the Friendship of Berlin. It was formed in 1787 to consist of nine degrees, and gives a detailed history of all rites.

27.—The *Ancient and Accepted Scottish Rite*, possesses 33 degrees, and was organised at Charleston, America, in 1802.

28.—The *Rite of Mizraim*, possesses 90 degrees, divided into 4 series, and was established in 1805. The initiations are an imitation of the Egyptian, and enclose a pure morality.

29.—The *Philosophical Persian Rite*, was established in 1816, with seven degrees.

30.—The *Perfect Initiates of Egypt*, was composed at Lyons in 1821, to consist of seven degrees, after the example of the Crata Repoa.

Many of these orders practise the same degrees under other names and with other arrangements. The whole science of ancient masonry may be classed under the following divisions.

First. The study of nature in all its elements and results,—Astronomy and Chemistry, which lead to a direct demonstration of T.S.A.O.T.U., and a knowledge of the ancient science of the Egyptian Magi, preserved to posterity by adoption into our order. Secondly. The Mosaic institutions as por-

trayed in the Holy Bible, and the *Mysteries of antiquity*. Thirdly. The evangelical doctrines, the natural sciences, philosophy and history. Fourthly. The institution of the order of Knights Templar, which completes the historical portion of our teaching. Lastly. Our work is high philosophy, and a study of the religious myths of the different ages of humanity. It is only by the aid of history and science, that our brothers can seize the true spirit of our institution. All degrees and dogmas admitted into certain Rites, foreign to the above classification, are innovations, and as a general rule have injured our sublime institution, by the difficulties which they have occasioned among the workmen, causing endless discussions and quarrels, and seriously threatening the welfare of the Masonic Order.

Our Sublime Institution has spread over the whole globe, and has penetrated every quarter of the earth, sowing the seeds of civilization and progress in its passage.

CLOSING SAME AS BEFORE.

PERFECT PONTIFF.— SUBLIME MASTER OF THE GREAT WORK.

30th Degree.

The Temple is hung with a drapery of celestial blue, sprinkled with silver stars. Its form is that of a cube, corresponding to the number four, by which the ancients represented nature ; its length and breadth is three units. Like the firmament, the starry canopy is supported by twelve columns, which figure the twelve months of the year ; the border which crowns it is called the Zodiac, and the twelve signs are represented by twelve allegorical figures. In the midst of the Temple are traced three circles, representing the universal planetary system, with the Sun in the centre. The throne is placed in the East upon seven steps, representing the seven periods of creation, and the seven virtues. Over the throne is suspended the radiated eye, the sacred symbol of Osiris and of Egyptian theogony ; the Ineffable Name in a radiated glory, and above these a star, the five points bearing hieroglyphics. Near are disposed nine banners of the Zodiaca signs, those of Scorpio, Saggittarius, and Aquarius being omitted. At the right of the throne is a richly decorated statue, holding in the hand a golden sceptre ; at the left is a female statue, holding in the right hand a serpent. At the foot of the throne, upon a tripod, burns spirits of wine ; the blue and white flames of which cast a wan meteoric light. Each of the seven principal dignitaries has before him a brilliant chandelier of seven branches with red tapers. In the West, is a recess with a statue of Isis, an altar, lighted by a single lamp of antique form, and another chamber opening out of it. There should be three apartments, or, if but two, the accessaries must be altered as indicated, by curtaining off the Temple into two parts.

To call the Sublime Council to Order, strike 3 ; to Seat 1 ; Alarm 1. Battery, various, according to the grade.

SUBLIME DAI.—

Brother Anubis, examine whether all present are possessed of that word, as a proof of their having been tried and purified.

GRAND EXPERT.—Takes the word from all present ; then standing before the Altar, says—

Illustrious Master, all within the sacred precincts have duly proved themselves to have undergone Amenthean probation.

SUBLIME DAI.—

Thou hast omitted to penetrate the West.

GRAND EXPERT.—

To me it is forbidden to visit that dreary realm, where Harpocrates, thy ineffable substitute, sits in judgement, in presence of the comfortless Isis, sorrowing at thy continued absence.

SUBLIME DAI.—

Thou art right, Brother Anubis, and as all within our Sublime Council are purified, I invite them to unite with me in supplication at the foot of a common altar, to the Unseen Architect of the World, whose visible works we are assembled to revere.

Strikes 333. All kneel facing the East. The S.D. places himself as indicated in 27°, behind an antique vase of perfumes, inclines himself, and says in a loud voice.

PRAYER.

Sublime Architect of the Universe, Thou who alone art perfect, deign to glance with favour upon this Council, and assist us to elevate our thoughts and our actions to Thee. May our endeavours improve mankind, diffuse knowledge, and propagate the divine teachings of our Sublime Rite, that we may become worthy of the name of Perfect Pontiffs. Assist Thou us, we beseech Thee, so that we shall indeed be Masters of the Great Work of

enlightenment and morality, by teaching which we shall, with Thine aid, increase the Rite, glorify Thy name, and benefit humanity.

ALL.—Adonai ! Adonai ! Adonai !

SUBLIME DAI.—Strikes 333.

Illustrious Brothers, observe the Orient, and attend to giving the S.—*30*. To the glory of the Sublime Architect of the Universe. In the name, and under the auspices, of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great and Ireland ; I declare this Council of Sublime Masters of the Great Work, duly opened and at labour in the 30th degree, as transmitted through venerated tradition from our Illustrous predecessors, the initiated Priests of Memphis ; with the aim of securing to all brethren the inestimable blessings of peace, tolerance and trnht.

RECEPTION.

The Messenger of Science, representing Harpocrates, takes his station by the altar within the recess or ante-chamber in the West, opening upon the apartment representing the vale of Amenthes, or Egyptian place of jndgment after death ; in it is placed a Statue of Isis, and the judgement seat of Harpocrates. Canopus, the Guardian of the Sanctuary, is stationed at the door. Charon, bearing an oar, is Accompainer.

THE FIRST APARTMENT.

It takes the name of PRONAOS. Before the President is a black triangular table, upon which is the book of maxims, a triangle, and an antique vase of perfumes. The officers wear a black tunic and their insignia. The Accompanier conducts the Aspirant.

SUBLIME DAI.—Strikes 333.

To Order, Illustrious Brethren.

The Accompanier strikes 4444—7777777. The door opens, the light shines, and the Neophyte finds himself surronnded with fire. The Grand Expert advances, presents the right hand to him, and seats him upon a seat covered with black velvet.

SUBLIME DAI.—

What dost thou ask ?

NEOPHYTE.—

I request initiation and admission to the Council of Sublime Masters of the Great Work.

SUBLIME DAI.—

They have told thee, doubtless, that to be admitted a member of the Council of Sublime Masters of the Great Work, it is necessary to speak with eloquent heart upon all those subjects which elevate the soul and enlighten the spirit, to have the power to discern the true from the false, to be just in judgement, but above all in manners. Reflect upon all those harmonies which exist in nature, society, and thy own faculties, and thou wilt learn to be as faithful to moral order as the worlds which roll in space are to physical order. If thou hast worthily cultivated the seven sciences which are indicated to us by our Rite, thou wilt arrive at that state of human perfection which we term virtue, the noble and holy device of our Sublime Institution.

Why comest thou amongst us ?

NEOPHYTE.—

To labour to understand the arcana of nature.

In the following Catechism by the S.D., the Neophyte is aided by the Expert.

Q.—Dost thou understand the doctrine of the dual principles,—the *Dyad* ?

A.—Yes, I understand the origin of contrasts, the law of an eternal combat between good and evil, between light and darkness, between matter and the generative principle.

Q.—What dost thou seek ?

A.—The law of harmony, which ought to weld these contrary elements into one, worthy of affinity with the work of the Great Unknown.

Q.—That which thou seekst forms a part of the labours of the Sublime Masters of the Great Work, but thou canst only obtain it by study. Behold the heavens, that prodigious assemblage of the heavenly bodies, of which the astonishing distance and grandeur, defy the speculations of the greatest genius; those stars which roll over our heads, those globes of light which brighten the firmament, those worlds strown in all parts, they complete systems which gravitate in harmony, rendering impulse and resistance to each other by general laws. There is harmony in all nature, amongst men in strength, and even in grief, for grief is holy. Open history, and consider the great realms, the immense edifices, the secular palaces, hallowed by a perpetual admiration, and thou wilt always encounter that divine and human harmony, which presides over events; it is obedience to the laws traced by nature. Whoever wanders from those laws, loses half of his faculties, they practically no longer exist. Three great secrets have been revealed to you; the first is the art of prolonging life; the second, the secret of wealth; the third, the creative genius which excites the admiration of men ?

A.—The art of prolonging life, is to employ well each instant of which it is composed; the secret of wealth is to live exempt from wants; and above the genius which excites the admiration of men, the Sage places virtue, which encourages the practice of good deeds.

Q.—Young pupil of wisdom, thy soul is above low desires ! Courage, and answer thou me. What is the origin of Masonry ?

A.—Freemasonry is evidently derived from those mysterious associations of ancient people, which were created before states were regulated by civil laws, their aim being, to render a loving and grateful homage to a Supreme Power, unknown to the

material sight and imperceptible to the spirit; but visible and conceivable to the heart, by the marvellous spectacle, which all nature presents for our happiness; to enlighten mankind, in order that they may become sociable, just and good; to direct them in the way of virtue by brotherly love; and form under the empire of universal morality a wise doctrine, which by the sole ascendancy of reason, may hold mankind in a tolerable dependence, calculated in the interests of all. These associations revealed to the Adepts certain truths which they could not render common to an unenlightened people. Thus, a small number of men held in their hands the germs of science and the arts, and admitted a chosen few to share their knowledge, who had proved their title to possess it, by their faculties of soul, courage and approved good morals; these men were honoured and respected as the friends of God. *they were Initiated*, and that title became the ambition of the powerful of the earth, and even then the Hierophants revealed their higher knowledge but to a small number of them. Such was the origin and principle of these mysterious associations, but diversely developed with the times and social state. We behold them calm and sweet amongst the primitive nations, as India; superb and absolute in Egypt, under theocratic influence; solemn but somewhat democratic in Greece; mystic in Judea. We continue to participate, somewhat in the Conferences of the Gymnosopists and in the Initiations of the Egyptians and Greeks, when we interrogate the Masonic Aspirant, and symbolize the passage from the state of impurity, in which profane society has held him, to the state of purity and light, which he owes to his Initiation. But this initiation, more or less faithful to the ceremonies of antiquity, is no more to our epoch than a digression of the spirit, and the morality which it develops, is no other than that which is found naturally in the hearts of all good men.

Q.—What is the basis and the means of forming man according to the views of our institution?

A.—The love of truth, or the inclination of man towards the Author of all, the moving principle which raises him above himself, and places him in harmony with God. The necessity of studying and following nature, which, in teaching him to understand sensible beings, places him in harmony with the physical world. Lastly, humanity, or that interior and divine force which draws man to man, and teaches him that it is only with his kind that he can develop himself in harmony with the moral and intelligent world. Thus God, Nature and Humanity, are the principal educators of man, and are the proper means to form the man Mason.

Q.—As there are numerous Masonic Rites, what idea does this circumstance create in you?

A.—That Masonry being one, notwithstanding these diverse Rites, we ought not to proscribe any; at least, unless they contain principles contrary to morality. Tolerance should inhabit the Temple of Wisdom, and all Masons ought to love each other and form the indissoluble bond which philosophy has woven. The myriads of beings who people the universe, are but members of the same family, since they all have the same vital essence, one nature of soul, but one divine breath. The world is but a vast Lodge, and all Rites a portion of it.

This examination may be greatly extended from the *Lectures*,—upon Spiritualism, Materialism, God, Matter, the immortality of the Soul, &c.

After this, the Sublime Dai, strikes 333, and with a sign, the members group themselves in the triangular form with the S.D. at the summit. After a few moments deliberation, the triangle opens at the base, and forms a right angle.

SUBLIME DAI.—

This Sublime Council is satisfied, for thy past

conduct inspires in us a hope that thou wilt follow unfailingly the right line which leads to the perfect point of the triangle. Ere you depart, I call upon you to take a solemn obligation, with your hands upon this altar, and, standing erect in conscious integrity, repeat after me.

I, A. B., promise in truth and sincerity, to be true and faithful to the Antient and Primitive Rite, and to obey the laws thereof; to suffer no one to speak against our beloved Rite, if in my power to prevent it; to assist and succour a brother of this high degree at all times and in all places, in preference to one of an inferior degree, my circumstances in life guiding me; to support the officers and maintain the dignity of the Rite, and extend its influence against ignorance and prejudice. I promise secrecy to this, and all other degrees of the Rite, that have been or may hereafter be confided to me. All this I swear to do, and if possible will do, and may T.S.A.O.T.U., cause my soul to wander restless in the immensity of space, should I prove false to this solemn oath. Eternal Jehovah, hear my vow, register it in heaven, and aid me faithfully to keep the same. Amen.

Salutes book. Mournful music.

SUBLIME DAI.—

During the painful voyage you are now about to undertake, you will be accompanied by one who will aid your progress. Go, my brother, in search of the Sovereign Word, which will conduct you to the Temple of Truth, and may T.S.A.O.T.U. be thy aid.

The Sublime Dai retires to the inner or Eastern room. The Accompanier conducts the Neophyte into the Recess or Vestibule. On the frieze of the door is observed a globe surrounded by a serpent, and sustained by two displayed vulture wings; the concealed sense being already known.

MESSENGER OF SCIENCE.—

The Statue which thou seest, represents the goddess Isis, having Horus upon her knees, whilst above her hovers the sun.

GUARDIAN OF SANCTUARY.—

The fruitful sun of nature; it is by labour that it nourishes its children, the caresses which the infant gives to its mother, symbolizes the germ of love. Love is the soul of nature; the universe is love of order, and harmony pervades all its parts. This group is equally the image of the government of a great people. Can we picture better in effect the confidence of a people in the authority which governs them, than by the security in which a child rests upon the knees of its mother.

ACCOMPANIER.—

It is the law, that before you can proceed further you must gain a knowledge of the mystic word, to do which you must remove the veil from the benignant Isis, on whose brow is written the mystery of nature; go learn that which has eluded the search of Sages.

Neophyte reads at the base,—"I am all that has been, that is, and that shall be, and none amongst mortals has hitherto removed my veil." He is about to take off the veil, when all rush on him exclaiming, "Sacrilege." He is struck down by the Guardian, and falls as if dead.

SUBLIME DAI.—

What means this confusion?

MESSENGER OF SCIENCE.—

The Pilgrim has attempted sacrilege, and has been slain.

SUBLIME DAI.—

Who has dared to shed a brother's blood?

GUARDIAN OF SANCTUARY.—

At sight of his attempted sacrilege, I unfortunately gave the mortal blow.

SUBLIME DAI.—

Then, thou must suffer, for by our laws none are permitted to shed blood.

FIRST MYSTAGOGUE.—

Thy decree is just, Illustrious Master; but is there no hope that the Pilgrim may be raised to life?

SECOND MYSTAGOGUE.—

Great Osiris, thou wert treacherously killed and consigned to the bosom of the earth, and yet thou now livest in our midst!

SUBLIME DAI.—

From the bosom of the earth was I raised, and, in the fullness of charity, will I raise the fallen Pilgrim, by means of the mystic word.

Sublime Dai, whispers in his ear the word and raises him up. Joyful music.

ALL.—Rejoice! Rejoice! The once dead liveth!

Accompanier, during the rejoicing, leads out the Neophyte and he enters;

THE SECOND APARTMENT.

It is called the SANCTUARY OF SPIRITS. The Silence of death falls upon its crumbling ruins and overthrown columns, enlightened by the pale transparency of the moon, which shews six mutilated obelisks, covered with hieroglyphics, placed on each side. Hardly has he made a few steps when the Accompanier says "Look." He turns his head and beholds a dim figure in the distance.

FIRST APPARITION.—Representing Human Life.

Forget thy past, occupy thyself with the present, the future is before thee. Take this cup. It is the beverage of the lotus, drink and forget mundane things.

SECOND APPARITION.—A venerable and benevolent white bearded figure approaches.

Man, King of the Universe, Masterpiece of creation, meditate upon thy sublime destiny. All things, in the material world, perish with time, but

thy soul emanates from the bosom of divinity, survives all material things and perishes not. Behold then, thy true title of nobility, acutely feel thy happiness but without pride, strengthen thy immortal soul, and render thyself susceptible of being re-united to the source of pure good, and thou wilt be happy in the bosom of misfortune, unshaken by the strongest of tempests, and thy second death will be without terror. Initiation is fruitless for those who can doubt the immortal nature of their soul, and their high destiny; they cease to be the adopted children of wisdom, and are confounded in the crowd of material and profane beings. Search the innermost chambers of thy spirit, and thou wilt find the book of divinity; thou wilt hear that celestial voice which speaks to thy heart, and incessantly cries to thee,—immortality.

ACCOMPANIER.—Leads Neophyte to the First Obelisk.

Behold the image of the Phoenix; symbol of death and resurrection.

A.—Yes, societies die and are re-born, and the first prepares elements which serve for its successor.

He is led to the Second Obelisk; a Pyramid surmounted by a Sun.

THIRD APPARITION.—A manly and sonorous voice says.

The triangle symbolises the Unity of God, how dost thou comprehend this unity?

A.—Unity is the eminent term towards which all philosophy directs itself; it is the imperious want of the human spirit, the pivot to which man is constrained to attach his bundle of ideas; unity is the source, the centre of all systematic order, the principle of life, that focus, unknowable in its essence, but manifest in its effects; unity is that sublime tie, to which the chain of causes necessarily rallies.

Q.—Dost thou think that symbolism is a false science?

A.—No, it is a science which does not trouble the spirit, dazzle, or blind it ; it is an institution which under symbols, numbers, and special emblems, encloses important and solemn truths, which tend to warm the heart and strengthen the understanding ; to render stronger the bonds which unite mankind.

ACCOMPANIER.—Leads Neophyte to Third Obelisk.

This half-nude figure, with head thrown to the right, is a symbol of the sun, which is never entirely uncovered ; that is to say, it enlightens only a part of the world at one time. The hair cut to the roots indicates that this beneficent star is an inextinguishable vivification reborn each day for us ; the wings express the rapidity of its course, the urn, held in the right hand, implies that it is the fountain of all good and the augural wand that is held in the left hand, is the happy emblem of that solicitude with which the sun anticipates the wants of mortals.

The hieroglyphics which thou seest upon this third obelisk express an occult science practised by the Magi, who gave it the name of magic ; these, through the Sybils, acquired a knowledge of plants and their therapeutic properties, the arcana of chemistry, anatomy, and numerous secrets of nature. This occult science, called by the ancient Sages of Memphis, the regenerative fire, is what we now term animal magnetism, and which for forty centuries was the appanage of the mysteries of antiquity. An illustrious philosopher termed it "a piece broken from a great palace, a ray of Adamic power, destined to confound human reason, and humiliate it before God." It is a phenomena appertaining to the prophetic order : the first principle of the life of all organized beings, and made part of the teachings of antiquity. The knowledge of this life-fluid is a precious revelation of providence, the mysterious key, which opens the

dazzling intelligence of the world of truth and light, and joins the finite to the infinite ; it is the golden chain so often sung by the poets ; the basis of the hidden philosophy which Democritus, Pythagoras, Plato, and Appolonius went to ask of the Hierophants of Egypt, and the Gymnosopists of India ; invisible to the eye of the senses, it has to be studied by the eye of the soul ; to partake of somnambulism and ecstatic trance.

He is led to the Fourth Obelisk. A blind giant, holding a staff with a radiated eye.

FOURTH APPARITION.—A sweet sonorous voice says.

Hear me ; love good, support the feeble, fly the wicked, but hate no one. By a sentiment of natural equity, if we would judge others, let us examine ourselves ; the more we have need of indulgence, the more it is our interest to spread over the failings of mankind that benevolent veil which should deprive the understanding of malignity.

Our true enemies are within us ; let us root out of the heart, ambition, avarice, and jealousy, and we shall re-establish that order and harmony which should reign in society ; all men are brethren.

Mediocrity, with peace, is better than luxury with disquiet.

These may be extended from the Grand Book of Maxims.

ACCOMPANIER.—Leads Neophyte to Fifth Obelisk, and causes him to remark the figure of a Camp thereon.

Long before, and after, the first crusade, there existed concealed in the grottos of the Thebiad, certain solitary monks, known as Knights of the Dawn. It was the most ancient military association which submitted to rules of discipline. They were descendants of the ancient initiates who had carefully preserved the traditions. Wanderers they and their fathers, they languished in fear and obscurity, ever confident in the hope of one day reviving the sacred doctrine. The fears inspired

by the Saracens, compelled them to reside in isolation, where they profitably employed all the ideas of the learned, which were capable of aiding them in the realization of their projects. It was not until the lapse of eight centuries, when the Council of Clermont resolved upon the first crusade, in A.D. 1095. A hundred renowned voices carried this news rapidly to the extremity of the universe, and the Knights concealed in the Thebiad started up and were filled with songs of happiness. As the Crusading Princes arrived in crowds, the pious Anchorites of the Thebiad, mingled in their ranks and swore among themselves to nourish always, but to conceal, their hope of raising up a new Temple of Wisdom. Such was the basis whence we derive the material part of our secrets, explaining how these various chains of mystery were welded together in founding our Rite.

ACCOMPANIER.—Leads Neophyte to the Sixth Obelisk.

It is the image of wisdom. It has ten arms which symbolize as many vices as man is called upon to combat during life.

An Unseen Voice says.

Q.—Behold, around thee, everywhere, there are hieroglyphical signs ; dost thou know their origin ?

A.—Yes, the first characters employed to fix the thoughts were emblematical and borrowed either from works of labour, the proceedings of the useful arts, or from astronomical observation. The hieroglyphical alphabet, that is to say, the representation of thought by images, would precede a syllabic alphabet, which consists essentially in the decomposition of the elements of a word, and in the grouping of these elements to form a word. The system, like most useful arts, originated in Egypt.

This subject may be extended from the Lectures. The moon is covered with a cloud. The Neophyte is

then led near an emblematical tomb. Robust arms seize and place him before the tomb. A sounding noise is heard, and a man in a black tunic with white sleeves, holding in his hand a lighted lamp, starts out of the tomb, and pointing out some words, traced in letters of fire, says as follows.

KNIGHT.—

Read these words.—“ Know thyself.” Child of earth, sound the most concealed folds of thy heart. This knowledge is the grand pivot of the principles of our institution ; thy soul is a stone which it is thy duty to polish, labour then incessantly for thy perfection ; sever thyself from the vices which the profane world has given thee, break the chain of prejudices ; all below is vanity.

NEOPHYTE.—

Why is all below but vanity ?

KNIGHT.—

It is because our hearts are too vast for the littleness of the world, and such objects have not been made to fill them ; it is because God, who formed this heart, has made it for Himself, and has imprinted therein such qualities that it can only find happiness in Himself. But the better to convince thee ; go draw by aid of the lurid torch, from the *Asylum of the Dead*, a new light. Descend in spirit under these sacred vaults, covered with tombs, and seek therein the pompous procession, which accompanies to their last rest the happy of the world. By the sombre glitter of a funeral lamp, admire the sad monuments of past grandeur ; and in religious dread, amid profound silence, see all this magnificence reduced to unwholesome dust. Evoke the shades of this multitude, and they will say to thee : Take instruction by our example, tear open these coffins, and gather therefrom a handful of ashes, all that remains on earth of the men who preceded thee, in a brilliant career of honours and worldly

pomps. When we lulled ourselves in sweet and full security, in the bosom of glory and pleasure, our dream of life was unexpectedly terminated by death! We awoke, and, what a sad awakening! Read these pompous inscriptions, these epitaphs, charged with names and titles; and in learning that which we have been, they will tell thee, still more forcibly, that we are no more, and that all which passes on earth is vanity. Among these inscriptions thy own, one day, very soon, will be read; and if to these vain eulogiums it is impossible to join, sincerely, the attributes of constant virtue and solid piety, what will the inscription announce to the world? That there is upon earth a feeble mortal the less, and another reprobate in the bosom of death! Forget not, that nothing is real, but the good which we do; and of which we can await, in peaceful certainty, the recompense, in the centuries to come! Continue thy voyage, learn to die well. May the Omnipotent enlighten thee with his living and pure light, it will dissipate all the charms of passion, and all the illusions of thy pride, and thou wilt learn to know truth. But tremble if hypocrisy and vice, have sullied thy heart and blighted thy days.

ACCOMPANIER.—As Charon, gives to Neophyte a piece of silver coin in one hand; in the other a consecrated cake.

Strike the door, it will open thee the passage which conducts from the East to the West; the commencement and the end of human life, the route which the sun, in its course, overruns each day.

The Chamber is plunged in darkness, and the Neophyte is led around it 9 times, everything being done, at each journey, to affright his imagination. At length the door is struck by an alarm, 1; a new guide appears, who covers the head of the Neophyte with a veil, and he is addressed by Anubis.

GRAND EXPERT.—As Anubis.
What dost thou demand?

NEOPHYTE.—Light.

GRAND EXPERT.—

Remember that we accord the true light, only to strong spirits; to those elevated intelligences, who are capable of supporting the brilliance and the splendour of its rays.

NEOPHYTE.—

I promise to render myself worthy.

The Neophyte is then conducted back to the recess of the Temple, which opens upon this apartment. Accompanier gives the Battery, 3—9—9 on the door of The Antechamber.

The folding doors opening upon the Temple are guarded by two Sphynxes. Over the entrance is the inscription—"Entrance to this place is permitted only to the pure in soul."

GUARDIAN OF SANCTUARY.—As Canopus.

An alarm from the outer world disturbs our tranquillity.

MESSENGER OF SCIENCE.—As Harpocrates.

Admit the intruders, for none are debarred entrance hither; demand who they are and whither they would journey.

GUARDIAN OF SANCTUARY.—

Who disturbs the tranquillity of Amenthes?

ACCOMPANIER.—As Charon.

It is I, Charon, who, having ferried the soul of this once proud mortal, across the waters of oblivion, now crave admission for him within the realms of Harpocrates, that he may conclude his pilgrimage to the fountain of immortal light, in the Temple of Truth.

MESSENGER OF SCIENCE.—

Has he been advised of the consequences which attend those who rashly venture upon this trying ordeal?

ACCOMPANIER.—

He has been informed, that if his admission be refused, he will be remitted back, and doomed to wander in the intermediate world, until the benevolent Isis shall intercede for commutation of his punishment; and he is prepared to venture upon the usual examination.

A hideous noise ensues. Neophyte enters the Harpocratian recess, and throws down his offering of silver and the cake,—the Sop of Cerberus.

MESSENGER OF SCIENCE.—Harpocrates.

Who is this Pilgrim, now arraigned before the judge of human actions, from whose scrutiny no secret motive can be concealed, no trespass hidden?

ACCOMPANIER.—Charon.

This Pilgrim is a Pontiff of the Mystic City, whose life has been devoted to spread the tenets of eternal truth; and was named A.B.

MESSENGER OF SCIENCE.—In a loud, sonorous voice.

Hear ye, Masters of Light, Sons of Perfection, Immortals, who have been tried, purified and exalted; before you, stands a child of earth, who, like yourselves, has passed through the temptation of passions and the senses, and has come out triumphant, devoting his life to spread the tenets of truth. Can any among you bear testimony that he has been guilty of an evil action? If ye know aught to his prejudice, speak, for he is now friendless and in obscurity, without wealth to bribe, or force to terrify. In the name of T.S.A.O.T.U., I command you to bear witness; as upon your testimony depends his admission to light and happiness.

The Brethren, who represent the 42 Egyptian Spiritual Judges, give the battery as a token of Assent.

ARCHIVIST.—As Set, Satan, or Accuser.

These Illustrious Masters have unanimously assented to the admission of the Pilgrim; let him

from this time forth take heed to his steps, that he fall not from light into the bottomless pit of hypocrisy and error.

MESSENGER OF SCIENCE.—Harpocrates.

As none impeach the Pilgrim, I pronounce him worthy of companionship with those who have preceded him; although, regarded as an infallible judge, lest at times I may be blinded by undue clemency, and unwittingly suffer the Temple of Truth to be profaned by one not perfect, I shall require you, Illustrious Brother, to assume a stringent obligation, to regulate your conduct, amongst those, to whose companionship you will be henceforth admitted.

Strikes 333.—The brethren form a circle round the Altar, Sword in right hand pointing to Neophyte in the West, their left resting on the shoulder of the next brother. All repeat the same obligation as the Neophyte, who kneels before the altar of Harpocrates.

II.

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., in the presence of T.S.A.O.T.U., and this Sublime Council, do solemnly promise, on the sacred book of laws, the glaive, symbol of honour, and the myrtle, emblem of initiation, always so to act within or without our Temples, that my conduct shall do no dishonour, to this exalted degree. I promise to obey all summonses sent to, and received by me, from this Sublime Council; to pay all due respect to the dead of this degree, and to see their remains decently consigned to the bosom of our mother earth, if within my power; and that I will not take an unfair advantage of a brother's necessities, but relieve them if possible. I will never reveal the mystic characters, or other secrets, of this degree, to any brother of an inferior degree. To all these points I swear fidelity, in the name of

the ever-living God, whose name I here invoke to bless or curse me, as I keep faithful to this my solemn oath. Omniscient Jehovah, hear and record my vow. Amen, Amen, Amen.

Neophyte salutes the book three times.

GRAND EXPERT.—Anubis.

Brother, rest, lest thy awakened vision be blinded by the unaccustomed brilliancy of the light; drink of the fountain of the waters of immortality, and become imbued with the elements of a refreshed and renewed existence.

Expert gives Neophyte water to drink, and then directs him to lie down, as if sleeping.

THE THIRD APARTMENT.

It is called the TEMPLE OF TRUTH. It is described at the opening, and represents the Egyptian Elysium, or Osirian Temple of the Two Truths, and is made as decorative and resplendent with light as possible. The Standards are unrolled and curtains withdrawn. The air is perfumed with an agreeable mixture of flowers, and the vapours of incense; the melodious sound of musical instruments announce the triumph of the Neophyte over his numerous painful proofs.

SUBLIME DAI.—As Osiris.

If my judgment errs not, this Sublime Council is contaminated by a Pilgrim from the Amenthean regions?

FIRST MYSTAGOGUE.—As Serapis.

Illustrious Brother Anubis is at our threshold, comforting an Elected Brother of the Mystic City, who is of good repute, and has advanced thus far, but can proceed no further without your permission.

SUBLIME DAI.—Osiris

By what tokens hast thou learned this?

GRAND EXPERT.—Anubis.

By certain signs and words known only to the Priesthood.

SUBLIME DAI.—Osiris.

Has the Aspirant terminated the proofs, and is he worthy to enter the Temple of Truth?

GRAND EXPERT.—Anubis.

The Pilgrim has terminated his voyage, he has overcome all the feelings of life; no longer the slave of human passions, he is freed from the bonds of prejudice, and the stains of vice, and as such is worthy to enter the Temple of Truth.

SUBLIME DAI.—Osiris.

Illustrious Brothers, at our threshold lies a Pilgrim oppressed by the slumbers of darkness, if it be your pleasure we will awaken him to the contemplation of Celestial light. To Order, Sublime Masters.

Strikes 333. All rise and form a circle round the central or second altar; leaving a space between the two Mystagogues for the Grand Expert and Neophyte, near to whom is water and a napkin. Over the break in the circle, the two Mystagogues form an Arch of Steel with their swords.

Through ages hast thou slept, in slothful night; Pilgrim awake, behold immortal light.

The veil is removed from the head of the Neophyte; Anubis whispers the sacred word in his ear: then raises him up. Joyful music succeeds.

Thou comest, my Brother, to acquire the right of hearing me. Listen! Guard thyself from prejudices and passions, which might lead thee from the true way of happiness; fix thy thoughts constantly upon the Divine Spirit, from whom we derive our immortality. Listen ever to the voice of conscience, which will enlighten thee with an inner light, and conduct thee in the way of truth; the better enabling thee, as a Son of Light, to govern thy senses and walk in the true way of happiness; listen to the voice of sympathy and thou wilt travel in the sentiment of virtue. Since thou hast worthily passed the trials to which it was necessary to submit thee, come child of celestial desires.

SECOND MYSTAGOGUE.—Horus. Presents his sword at the breast of the Neophyte.

Illustrious Master, the pilgrim is not yet cleansed from the stains of travel, nor is he clothed in proper raiment.

SUBLIME DAI.—Osiris.

Brother Anubis, you will assist in the final purification of the Pilgrim, that he may clear himself of worldliness. Brother Horus, cause him to be adorned with a garb appropriate to the dignity which we bestow upon him.

GRAND 'EXPERT.—Anubis. Bathes Neophyte's hands and eyes with the lustral water.

Cleanse thine eyes from the film of delusion caused by ignorance and worldliness; and thy hands from the final stain of corruption.

SECOND MYSTAGOGUE.—Horus. Gives robe and crown.

By favour of our Illustrious Master, assume the emblems of a newborn state, for no longer art thou a mere grovelling creature, the sport of worldly destiny, but one exalted above the uninitiated; a King whose Empire is of no one world.

A pause; triumphal music; appropriate Ode.

SUBLIME DAI.—

My brother, you will now join our circle by the accustomed signs.

As directed the Neophyte gives Rose Croix Sign, Grand Inspector and Sublime Master.

After having been subjected to a rigid scrutiny, you have reaped your reward in penetrating the centre of our mystic circle; wherein are enclosed the emblems of Truth, Wisdom, and Power. To commemorate your advent, you have been clothed in a style commensurate with your auspicious state, and it becomes my duty to explain to you the significance of the insignia that you now wear, for they symbolise instructive teaching, unknown to, and unappreciated by mere worldly monarchs; displaying royal devices in the vanity of self-glory.

You have been clad in an *Imperial Mantle* in evidence of your high dignity and authority to teach and rule; not for the sake of outward decoration and vain show; but in order that the bodily form of the ruler may escape invidious criticism; lest physical imperfections might detract from the authority of wisdom, by leading to assumptions of errors in mental judgement; for it is the spirit and not the body which shapes the destinies of mortals and of nations.

You have been crowned with a *Triple Coronet* as evidence of your having lived, died, and been born anew. It moreover gives evidence of your having mastered the trials of the present, and of the past, and of your being prepared for the enjoyment of a future and a better life. Again it reminds us that you have assumed dominion over the secrets of nature, and accustomed yourself to be guided by the immutable precepts of morality. Finally, it assures us, that to be worthy of this priceless diadem, you have toiled assiduously in the acquisition of the three distinctive branches of our Antient and Primitive Rite, and thereby obtained a knowledge of the Great Work, symbolic and ineffable, without which the labour of man is fruitless, and the application of his wisdom wasted in vanity.

I may now call to your remembrance, that from your first Initiation as an Apprentice to this crowning degree, you have been given to understand that one of our cardinal virtues consists in the unostentatious exercise of charity and hospitality. It is in accordance with this virtue that we now invite you to partake with us of a slight repast, as a token of the cheerfulness with which we receive you amongst us. Brother Anubis will conduct you to a seat, where you will find such food as grateful nature yields to her worshippers.

Expert leads Neophyte to a seat in the South, where is a table set with fruits and wine, and where he sits down and eats.

Eat of the bread, the sustainer of life, the body of our common mother ; drink of the wine, for it is the blood flowing through the veins of inanimate nature, nurtured into being by the warmth of celestial light. What the Heavens and Earth freely give, let man partake thereof, that he may increase therewith in strength and wisdom.

Even in solitude thou hast a companion, for it was ordained that we shall have a comrade as inseparable as our shadow, to accompany us from the cradle to the grave.—Finds by his side a skeleton.

At the table of life we sup with death ; a circumstance which our wise Patriarchs thus commemorated, at all their festivals. Brother, gaze upon what thy frame will one day become. Death is ever present at the banquets of kings, priests, and people. Learn the philosophic lesson that we revel not in the enjoyment of the present, but in the anticipation of the future, where alone we shall be emancipated from the companionship of the great destroyer, whose aspect, so far from being an object of terror, is hailed by the righteous as a harbinger, proclaiming promise of eternal happiness. Strikes 333. To Order, Illustrious Brethren, and assist the Pilgrim in assuming his final obligation.

All form a circle round the altar ; four Sublime Masters place their glaives on the head of the Neophyte ; and all resting their left hand on the right shoulder of the next brother. To each of the following questions the Neophyte answers affirmatively.

III.

SUBLIME DAI.—Raising his flaming sword.

Is thy heart so purified, that hatred and the passions disavowed by honour, can never peinate there ?

Art thou disposed to cherish as thyself, those who desire to recognize thee for their brother ?

Thou promisest to conform thyself to the vows of the order, and to submit thy passions to the empire of reason ?

Thou promisest to do all that is possible to raise thyself above terrestrial things, to watch over the accomplishment of the duties which are imposed by our institution ?

Thou promisest to make all possible sacrifices which may contribute to the edification of T.S.A.O.T.U., thy to own perfection and that of thy kind, and after the example God, who loves and blesseth all his creatures without distinction, to seek to spread good around thee ; that thy ears shall never be closed to the supplication of distress, in order that the Eternal may remember thee in the day of distress and misfortune ?

NEOPHYTE.—

Yes, I swear to conform myself to the rules of the Order.

SUBLIME DAI.—

I purify thee for light, (eyes) ; for wisdom, (fore-head) ; for truth, (hand) ; lastly, for immortality, (body).—Expert sprinkles as indicated.

Earth is the country of error, doubts, faith. Beyond the tomb commences our real activity, it is the sway of certitude and conviction ; there is our true country.—Sword on head.

To the greater Glory of T.S.A.O.T.U. I consecrate thee Perfect Pontiff,—Sublime Master of the Great Work.

First Mystagogue passes the sacred ring on thering finger.

I invest thee with the sacred ring ; this finger as the ancient Patriarchs believed, is in direct correspondence with the heart by means of a special nerve, they therefore regarded that finger as most worthy of wearing it.

In sign of adoption, I clothe thee with this vestment, sacred to us.—Collar.

Receive this sash, it gives thee the right of a seat amongst us, and thou ought never to present thyself in the Temple of Truth without being clothed with it.—Sash.

I give thee this sword, forget not that it is the symbol of honour, and that we are the evangelists of sympathy.

You are now entitled to receive from me a knowledge of the secrets of this degree. In the degree of Elect of the Mystic City, you were presented with a scroll, it contains the mystic characters transmitted to us by the Patriarchs of our venerated Rite. It is an antique combination of Zodiacal signs, by which Sublime Masters may secretly correspond. I will now entrust you with the signs, tokens, and words.—This is done.

The sign is thus given.—

The token is thus given.—

The three strokes, as used in the Apprentice grip of the French Rite, alludes to the symbolic age and three journeys of an Apprentice and signifies; ask and ye shall have; seek and ye shall find; knock and it shall be opened to you. The nine strokes allude to the nine signs of the Zodiac; the three of Spring, three of Summer, and three of Autumn, through which the sun, Osiris, or Hiram passes; the three Winter signs, omitted, are emblematical of darkness, sin and death; of the three months during which the sun, Osiris, is partially concealed from our view; of the three craftsmen who slew Master Hiram, and the three days passed by Jesus in the tomb.

The Password, Word of Recognition and Sacred Word, are

This word signifies, Giver of Light, and is emblematical of the sun, which rises and sets,—of Osiris, of Hiram Abiff, of Jesus of Nazareth, who lived, died, and were raised again, as we all shall one day be,—for there is but one life, one death, one resurrection, one judgement, and but one God.

Illustrious Brother Orion, our Sword Bearer, let proclamation be made.—Strike 333.

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 , elevated to the high dignity of Perfect Pontiff, Sublime Master of the Great Work, 30th degree of our Antient and Primitive Rite, and I call upon all present to acknowledge him as such, and render him aid and assistance in case of need.

Join me, Illustrious Brothers, in rejoicing over the happy acquisition, which this Sublime Council and the Rite has made. Together.

All give the battery 3—9—9. The S. D. Strikes 1, and all are seated.

CHARGE.

A great poet, one of the glories of the age of Augustus, who, for his genius, was judged worthy of the favour of initiation,—Virgil,—in the sixth book of his immortal *Aenied*, wishing to enshrine some of the Rites of the Egyptian Mysteries, and in order to turn from his head the maledictions, which he knew would be fulminated against a divulger of their secrets, upon approaching these remarkable revelations, thus speaks in deprecatory language. ‘O! God, whose empire extends over the soul! O! silent shades! O! Impenetrable Chaos! O! Phlegethon’s devouring waves! breaking upon the distant plains, in the silence of night! Since it is not allowed to me, to reveal that which I have heard, under your powerful protection; permit me to relate things, plunged in the profundity of the abyss; environed in mysterious clouds.’ Surrounded as we are by the brilliant lights of this Sublime Council, we are able to dispense with these invocations, and umbrageous precautions.

It is related by an ancient Greek Philosopher who had overrun Egypt, and visited the principal

Sanctuaries of Science, that the capital point of the Priestly doctrine was its division into *Exotericism* or external science, and *esotericism* or internal science ; and it is by these two Greek words, that he translates the two Hieratic words, which he understood were interdicted outside the Temple. He says, that the Priests were not prodigal, of any part of their science ; long labours, profound studies, rough trials, were imposed on the Neophytes before they could arrive at the lowest degree of exotericism, whilst for esotericism the proofs were still more severe. No aid, no counsel, no encouragement was given to those, who tried to penetrate to the higher mysteries. It was by strength of spirit, and by divine inspiration alone, that the aspirant could arrive there. It frequently happened that the Pontiffs who held the highest dignities had hardly made a step in the mystic part of the Sacred Science. There were mysteries within mysteries, as there are yet in the similar associations of the East and the West. The Statue of Isis, always veiled, even to the Hierophants, the Sphynx crouched in silent repose at the door of the Temple, were the emblems of these last esoteric secrets ; the despotism of strong and violent men extended over all the earth, and this reserved policy was dictated by wisdom and necessity.

We will not endeavour to fix a date in the remote past, when the Patriarchs sought to conceal the treasure of man's greatness and equality, before the throne of the creator, and to reveal it only to those who had proved themselves worthy by severe proofs ; but after Christianity had popularised the moral part of the mysteries, the road of the philosopher was made smooth ; he was able to be more explicit in his teachings, for Christianity, in recognizing the right of religious discussion, and the teachings of intelligence, had strengthened his powers, and the human spirit by the force of its natural expan-

sion did the rest ; and liberty of thought was proclaimed. It is to this great progress, which places us in a much better position than the philosophers of antiquity, that we owe the ability, without placing ourselves in opposition to our august tradition, to partially raise the veil of Masonry without tearing it away entirely ; and although we have nothing to fear, from an irruption of brute force in the dominion of thought, we cannot, without crime, expose the assemblage of Masonic knowledge to the slight reflexion of the superficial ; the false interpretations of bad faith, the scorn of ignorance, or the persecutions of fanaticism ; for our mysteries in order to be appreciated demand an attentive and devout spirit, a pure and independent heart, seeking only truth and justice.

Our science is the means by which we can accomplish the admirable aim which we have in view ; that of making humanity one mighty brotherhood.

Our traditions say, that, 'no one is worthy of science who has not conquered it by his own efforts.' Upon this point we are a little more easy than our severe Masters, and, if we are interdicted from revealing this science to those who have no title to it, we can transport the Neophyte to the mountains where he can behold it. Perhaps, inflamed with ardour at the sight, he will labour to merit a place in our Grand Elected Army. Masonic esotericism embraces the entire circle of activity of the human soul ; all science, all art, all thought, finds itself displayed, and it is only negligent of the elementary and practical part. Esotericism embraces the transcendental and metaphysical part, leaving to exotericism the disposing spirit and the executive talent : it is reserved for genius to create.

Three cycles united in mysterious order by an indissoluble chain, and reciprocally corresponding in an ineffable manner, form the Mystic Temple. The first may be called, by the profane,

the *historic cycle*; it is composed of three symbolical divisions which embrace the social development of humanity generally, and of each particular people, namely:—Sociability, Family, Liberty. The second is the *poetic cycle*; the nine gracious daughters of imagination, the Muses, sustaining the sacred garland which crowns it; the columns of its Temple is composed of brilliant Parian marble, bearing ingenious emblems, consecrated to the glory of the golden winged children of harmony and phantasy. Those poets, profound servants of God, who read in the heavens, or in the bowels of the earth, the infinite resources of T.S.A. O.T.U., inspired dreamers, your place in the Sublime Temple is marked. The swan, with wings of silver, traverses the river of oblivion, surmounting innumerable obstacles in attaching your names to the front of the Temple of immortality. Euterpe, who calls you to sweet accents, Terpsichore to divine steps, teach you, that above terrestrial is placed celestial art. You can understand, it may be for the first time, those lights which penetrate your noble souls, and illuminate the far off regions. The interior voice, which vibrates within you, will now become intelligible, and you will comprehend the 'God which agitates,' as did the entranced Sybil of the ancient mysteries. But we must leave these seducing images of poetic grace, the chorus of the dance, the pencil of Apelles, the chisel of Phidias. We will go demand, from the Sanctuary of Brahma, and the pensive philosophic Mysteries of India, that which they taught to Egypt, to the instructor of the world; the great secrets of divine science. We enter the *philosophic cycle*; upon its altar burn three mysteries and emblematical fires; and three sacrifices have to be accomplished.

Sage Brahmin, whose hair has whitened in the study of truth, explain to us these three fires, and the science which they represent; we behold the fire of daily ceremonies, the fire of the domestic

hearth, the fire of sacrifice; but their significance still remains unknown to us.

Inferior man, bowed down to the earth, said the wise Brahmin, why interrogate me upon the most Sublime Science? To these three mysteries, I will answer by three mysteries. Man is body, soul, and spirit. Reflect, and if these profound studies afford thee, look upwards to the celestial vault of this Temple; nine heavens are described thereon, and nine celestial powers preside over them; and thou canst take thy place in the midst, if thou art worthy. The intelligent will inhabits the first, sympathetic speech the second, organizing spirit the third, submission to beneficent power the fourth, social energy the fifth, popular government the sixth, the domination of intelligence the seventh, the genius which discovers truth, the eighth; but the Sage who lives and thinks in God, occupies the ninth, and reposes eternally at the foot of the throne of Brahma.

Such, my Brother, is the great mass of Masonic science; to say much of it would be presumption, so much may be permitted in answer to rash people, who, scarcely upon the threshold of the Masonic Temple, are persuaded that everything is in the exterior symbols which strike the eye, and exclaim in disdain.—'We have looked into the depths of Masonic Science, and have found it a void.' O! rash fools, you have only lifted the first veil of the mysterious Temple of Isis. To you the curtain of the Temple of Apollo remains silent. Go! blaspheme not that of which you are ignorant.

To you, Illustrious Brother, who have gained the summit of Masonic knowledge, I will add a few words. The ceremonies which have attended your elevation, are intended to impress upon your mind the ordeal which every human being is intended to undergo, and from which you will derive comfort and hope in the future. You have lived, died, and arisen, and this last marvel has been affected by

grace of the word, the possession of which constitutes the perfection of ancient wisdom, and the joy of mortality. You have now mastered the secret of Masonry; it is simple, but all important; there is one Life, one Death, one final Judgement, and but one God. The body dies, but the soul liveth, and after the decay of matter soars aloft, approaching T.S.A.O T.U., proportionately to the refinement which it has undergone during its earthly probation.

You were informed during the earlier Masonic ceremonies, that the Master's Word was forever lost. This is unfortunately too true, for the word is life eternal, which we vainly seek on this terrestrial empire. All the legends of Masonry, which are but an epitome of primeval traditions, are only fables intended to convey moral truths. In our Antient and Primitive Rite, we adhere to the most venerable ceremonies prevalent amongst civilized men. Truth is one, whether it proceeds from the mouth of the Primitive Hierophants, from Jesus, or Mahomet, whether found in the Vedas, the Avesta, the Ritual of the Dead, the Bible or the Koran. The ceremony which you have undergone pictures the progress of the human soul, and its reward, according to the tenets of the Egyptians, and, as it differs in no essential respect from Christian teaching, we may consider our ceremonial version as universal.

This ends all knowledge of truth and wisdom known to Masons; may you live long to aid our mission of propagating the Antient and Prmitive Rite throughout the world.

CLOSING.

SUBLIME DAI.—Strikes 333.—All rise.

Illustrious Brother, First Mystagogue, inquire of the Sentinel guarding our Sacred Vestibule, as to the hour in the world without.

FIRST MYSTAGOGUE.—

Illustrious Brother, Guardian of the Sanctuary, what is the hour?

GUARDIAN OF THE SANCTUARY.—

The shades of night have fallen upon the earth.

FIRST MYSTAGOGUE.—

Illustrious Master, it draws near the hour of thy departure.

SUBLIME DAI.—

Why must I dopart from the East ?

FIRST MYSTAGOGUE.—

In accordance with the immutable laws of nature, that thou shalt be restored to us in revived repledency, for thou Osiris, art the representative of the Sun, which rises and sets, and of man who lives and dies, and both are resuscitated in plenitude of brilliancy.

SUBLIME DAI.—To First Mystagogue.

What dost thou represent, Serapis ?

FIRST MYSTAGOGUE.—

I am the sun in the meridian of his glory, about to descend into the shades of winter, symbol of man, in the vigour of manhood, about to fall into the bosom of his mother earth, to be restored in greater brilliancy.

SUBLIME DAI.—To Second Mystagogue.

And who art thou, Horus ?

SECOND MYSTAGOGUE.—

I am the new-born sun, type of thy resurrection, Osiris, and that of man, who, having passed through the shades of death, re-emerges from death to light.

SUBLIME DAI.—To Orator.

Illustrious Brother Hermes, why is it ordained that even this Sublime Council shall for a time rest from its labours ?

ORATOR.—

Inasmuch as man requires slumber during life, and sleep after death, that his spirit may arise in refreshed potency, so is it that this Council of Wisdom must seek repose, that its strength may be renewed after an interval of tranquillity and meditation.

SUBLIME DAI.—

As it is written upon the Emerald Table of our laws, that rest is an indispensable necessity, in aid of our attainment of perfection, it behoves us now to separate for a time, but let me impress upon you, the absolute necessity of always bearing in mind the fundamental basis of all wisdom. Illustrious Serapis, what is the aim of Masonry?

FIRST MYSTAGOGUE.—

To fear God and honour his laws.

SUBLIME DAI.—

Illustrious Brother Horus, how shall we best shew our reverence for divine authority?

SECOND MYSTAGOGUE.—

By doing unto others as we would they should do unto us, for man is God's noblest work, and in the heart of a perfect man will be found the corner stone of our promised Temple.

SUBLIME DAI.—

Illustrious Brothers, in memory of our obligation, and of our common destiny, we will form a perfect circle.

All form a circle round the altar as previously described. Prayer as at Opening.

SUBLIME DAI.—Strikes 333.

Illustrious Brothers, observe the Orient, and attend to giving the S. *30.* To the Glory of the Sublime Architect of the Universe. 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 Council, of Sublime Masters of the Great Work, 30th degree, to be duly closed until its next regular convocation, unless specially convened, at which time let us trust to gather again in increased strength and wisdom. Illustrious Brethren, depart in peace, and the blessing of Light be on you.

N.B.—It is customary in the actual work to Open and Close each section of the Rite in its highest degree, and then declare in the lower grades.



ANTIENT & PRIMITIVE RITE.

OFFICIAL

GRAND TRIBUNAL.

	1—GRAND JUDGE.	
4—GRAND ORATOR.	6—GRAND REGISTRAR.	
Officers.		Officers.
5—GRAND CENSOR.	7—GRAND OVERSEER.	
Deputy		Deputy
	Altar.	
9—GRAND MARSHAL.	8—ASSISTANT OVERSEER.	
Delegates.		
3—GRAND ARBITRATOR.	2—GRAND DEFENDER.	
HONORARY MEMBERS.		HONORARY MEMBERS.
	10—GRAND PURSUIVANT.	
		Delegates.
	11—GRAND WARDER.	

GRAND DEFENDER.

31st Degree.

The Tribunal of Grand Defenders is composed of the second and third officers of the Chapter, Senate and Sublime Council. An assembly is held annually in the bosom of the Mystic Temple, 32°, Princes of Memphis, and is styled, "Tribunal of Grand Defenders of the Rite"; it consists of eleven dignitary Officers who are judges of all causes brought before them; and the form of procedure is regulated by the Statutes.

The Sovereign Sanctuary has power to create members and charge a fee of £5 5s., but if conferred *ex-officio* upon the above elected Officers by authority delegated to the Mystic Temple, the fee is £1 1s., for patent and registration.

The Insignia of the degree are as follows.— Collar; black, with white stripe and the emblems of the grade embroidered thereon. Sash; white, as in the 30th degree, but having the figures "31." Jewel; a double-headed eagle, wings drooping, and having the figures "31," upon the breast.

OPENING.

GRAND JUDGE.—Strikes 333. All rise.

Illustrious Grand Marshal, assure yourself that this assembly is beyond the possibility of profane intrusion.

GRAND MARSHAL.—Goes out and returns, saying.—

Very Illustrious Grand Judge, I have examined the passages leading to the Temple of Justice, and find them closed against profanation, being duly guarded.

GRAND JUDGE.—

Illustrious Grand Defender, what further precautions need we?

GRAND DEFENDER.—

To examine whether all within this Temple of Justice be possessed of the sacred word, by right appertaining to those chosen to officiate as Grand Defenders of Antient and Primitive Masonry.

GRAND JUDGE.—

Illustrious Grand Defender, cause examination to be had of all seated within this Temple.

GRAND DEFENDER.—

Illustrious Grand Marshal, examine all present, in accordance with the mandate of the Very Illustrious Grand Judge.

The Grand Marshal examines all present and communicates the word received to the Grand Defender.

GRAND DEFENDER.—

Very Illustrious Grand Judge, all present are in possession of the word, which proves them to be Grand Defenders of the Rite.

GRAND JUDGE.—

It is well. Unite with me, Illustrious Brethren, in presence of T. S. A. O. T. U. in expressing to Him our gratitude and adoration.

Grand Judge strikes 333. All kneel, facing the East.

PRAYER.

We prostrate ourselves before Thee, Sovereign Master of Immensity, whose throne is hidden amid the brilliant lights of the Celestial Spheres and proffer Thee our homage of grateful accents. We bow in humility before the eternal monuments of Thy illimitable greatness. We bend in adoration before the evidences of Thy perfection. Deign to direct our labours, to enlighten our understanding, to shed upon us the rays of Thy immortal light, that we may ever preserve the right line which leadeth to the cardinal point of the perfected triangle of Justice.

ALL.—Adonai ! Adonai ! Adonai !

GRAND JUDGE.—Resumes his Station, Strikes 333.

Illustrious Brethren, observe the Orient.

All give the signs.

Illustrious Grand Registrar, why have we been summoned ?

GRAND REGISTRAR.—

By virtue of a warrant emanating from the Mystic Temple, 32nd degree, for the Valley of , given under the hand and seal of the Illustrious Grand Annalist ; directing that justice be done an aggrieved Brother.

GRAND JUDGE.—

Illustrious Grand Defender, how shall justice be done ?

GRAND DEFENDER.—

Upon all points of the Triangle, according to the ancient traditions of our Rite.

GRAND JUDGE.—

Be it so. What is the golden rule written on the tablet of our law ?

GRAND DEFENDER.—

Do unto others, as ye would they should do unto you.

GRAND JUDGE.—

So mote it be. Illustrious Grand Pursuivant, make proclamation of our intention to sit upon the judgment seat.

GRAND PURSUIVANT.—

Brethren craving relief and praying wrong to be righted ; Know Ye, that this Tribunal is duly open. Disturb not the majesty of justice.

GRAND JUDGE.—And so I declare. Strikes 1.

GRAND DEFENDER.—And so I declare. Strikes 1.

GRAND ARBITRATOR.—And so I declare. Strikes 1.

RECEPTION.

When any qualified Officer of a subordinate body presents himself to receive this degree, and the necessary authority has been granted by the Sovereign Sanctuary, 33°, he is prepared by the Grand Marshal. He is first

conducted into the Chamber of Reflection, which is simply furnished with a chair and table upon which is a book, a spirit lamp, a bowl of water and a napkin; to remind him of the trials he has undergone by earth, air, fire and water. The Grand Marshal then instructs him to wash his hands and informs him that this ablution is intended to teach him, that,—it is necessary to come with clean hands into a court of justice. He then causes him to sign the declaration, and carries him before the Grand Tribunal, and stands with him in the West.

GRAND MARSHAL.—

Very Illustrious Grand Judge, I present to you our Illustrious and Enlightened Brother A.B., to receive from this Tribunal of Grand Defenders of the Rite, the privileges of a Grand Defender.

GRAND JUDGE.—

Illustrious Grand Registrar, has the necessary authority been granted?

GRAND REGISTRAR.—

Very Illustrious Grand Judge, it has.

GRAND JUDGE.—

Illustrious Grand Marshal, is the Aspirant duly qualified?

GRAND MARSHAL.—

He has undergone the necessary probation, and comes before this Tribunal with clean hands, and a pure heart.

GRAND JUDGE.—

Illustrious Brother A.B., before I can confer upon you the rank of a Grand Defender of the Rite, I must inform you, that you will be required to enter into a serious obligation, for the due discharge of your duties; are you prepared to take it?

ASPIRANT.—I am.

GRAND JUDGE.—

Do you promise to act charitably, and with justice and equity, towards all your Brethren?

ASPIRANT.—I do.

GRAND JUDGE.—

Do you promise, that, if admitted a member of this Grand Tribunal, you will judge justly and righteously, all causes that may be submitted; after the example of the just Judges of antiquity?

ASPIRANT.—I do.

GRAND JUDGE.—

Do you promise to enlarge the influence of our Sublime Rite, by all honourable means?

ASPIRANT.—I do.

GRAND JUDGE.—

Illustrious Grand Orator, you will invoke a blessing from T. S. A. O. T. U. Strikes 333. All rise.

PRAAYER.

Omnipotent God, Author of all good, Source of all clemency, spread Thy benediction over our labours, and strengthen our engagements by the bonds of a fraternal affection. We prostrate ourselves before the eternal laws of Thy wisdom; we invoke Thy name, for we are Thy children. Dissipate the darkness of our souls, continue to spread over us Thy protecting hand, and to lead us unceasingly towards goodness, of which the perfection resides in Thee?

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

GRAND JUDGE.—

You will step this way and take the obligation. Neophyte does so.

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 promise and swear, never to reveal the secrets of a Grand Defender, 31°, to any person not legally entitled to receive them. I swear to defend the Antient and Primitive Rite against all, whether Masons or Profane, who through ignorance, envy, or malice, revile the Sublime Truth and Justice, emanating from

GRAND TRIBUNAL.

its elevated Sanctuary. I swear to defend all Brothers of the Rite, and to assist them to gain the true Masonic Light, which proceeds from the divine brightness, and to establish an equality of love between all Brothers of the Rite; and should evil gain the advantage in the scale of a brother's conduct, I will make due allowance for his human weakness, and practise charity towards him. I swear that I will endeavour to bring all good Masons into our beloved Rite, and to enlarge its influence by all honourable means. To all these points I solemnly swear, and should I knowingly, or wilfully, break this oath, may the Divine Brightness of the great and true God, be kept for ever from me. Amen.

The Aspirant salutes the Book once.

GRAND JUDGE.—Raising Aspirant.

By virtue of the power conferred upon me by the Sovereign Sanctuary, in and for Great Britain and Ireland, I now constitute and create you a Grand Defender of the Antient and Primitive Rite of Masonry, and will proceed to invest you with the Insignia of your high rank.

Invests with white Scarf, Sash, black Collar, and Eagle.

I will now entrust you with the secrets of the degree.

The secrets are now explained.

Illustrious Grand Pursuivant, let proclamation be made.

GRAND PURSUIVANT.—

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.

Hear Ye. I proclaim Illustrious Brother A.B., to be raised to the dignity of a Grand Defender, and a member of this Grand Tribunal of Grand Defenders of the Antient and Primitive Rite, and I call upon all present to recognise him as such.—Together.

All give the Battery.—7777777.

GRAND DEFENDER.—1°O.—31°R. 9

GRAND JUDGE.—Strikes 1. All are seated.

You will now be seated and listen to the discourse of the Illustrious Grand Orator.

DISCOURSE.

The cardinal, and almost solitary, aim of the Antient and Primitive Rite, is to enforce the observance of a pure and rigid morality. Notwithstanding this, its avowed professors have been subjected, from the earliest times, to wicked persecution at the hands of malicious and malevolent neighbours. In the intrinsic merit and austere purity of Masonic morality, is to be found, alas! the chief cause for its incessant afflictions. Freemasonry endeavours to compass virtue; and virtue is ever a stumbling block in the way of transgressors. Freemasonry is based upon truth, and truth is abhored by the disciples of passion. Freemasonry seeks the dissemination of light, science and tolerance; the experience of history teaches that light, science and tolerance have ever been persecuted by the vain-glorious, the ignorant and the fanatical. Hence, see you not, that the persecution of Freemasonry follows as a natural consequence of benightedness, folly, and hypocrisy.

There is another reason why Freemasonry should draw upon it the wrath of the worldly-minded. Freemasonry, when practised in its primitive purity, favours neither vanity nor arrogance, neither does it encourage vain-glory nor cupidity; for it boasts neither worldly honours nor temporal wealth. Were it within our scope to confer titles of nobility, create offices of high sounding emptiness, and bestow fragments of despotic power, then would we find the vestibules of our Temples thronged with crowds of those who are now

our implacable enemies,—men without faith or godliness, jostling each other in a struggle to attain those vanities which we despise and deplore. Nevertheless having enemies, we pardon them; for their animosity is rather a source of annoyance to themselves than to us; for it sharpens the pleasure which we enjoy in our secret and individual morality, a virtue which they can neither appreciate or comprehend.

It is from the Egyptian Institutes of Isis that Masons have deduced those maxims of moral virtue which have for so many ages rendered our order the consolation of sages and an object of veneration with enlightened communities. The institutor, a Sage from the banks of the Euphrates, with a genius as brilliant as his comprehension was profound, founded a new order in moral enjoyment, which borrowed its life from the knowledge of a superior sphere. It seems as though this divine law-giver, whose legislation was religiously sublime, spurned the grovelling earth with aspiring tread, and mounted to a pinnacle in the celestial world whence his searching eye viewed the mysteries of the universe, and unveiled the secret springs which regulate the revelations of nature. Zoroaster was a disciple of this system and taught the worship of that templeless Deity who pervades the entire universe, to a people whose thoughts were lost in the immensity of space; and who congregated around him to learn tidings of the great, the mysterious and the infinite. These people adored the stars of the celestial canopy as scintillations from the great central light; they venerated the golden ruler of day as a beneficent and life giving power, and sought consolation at night beneath the paler reflection of the silver-eyed moon.

This great legislator, who has been called by turns,—Isis, Osiris, Thoth, Hermes, Manu, Zoroaster,—disdained the composition of an epic poem, and

aspired singly to create a political constitution, which was to perpetuate its force, by blending with the habits, manners, customs, and religious observances of the people. In this spirit he wrote his statutes upon the tablet of the human heart, with the aim of directing man to civic perfection by reproducing venerated characteristics at every hearth with the aim of regeneration. He composed precepts rather than laws, maxims rather than precepts, popular manners rather than maxims; for popular revolutions and a change of customs might overturn codes of laws, while precepts, and a solid regulation of manners, placed beneath the protective shield of religion, would outlive the destruction of empires. Everything, however, decays beneath the hand of time. Laws grow obsolete, precepts wither, and even the most popular customs lose their force; but maxims of moral worth never perish: they become identified with the impulses of daily life, follow men from the cradle to the grave, and are transmitted from one generation to another, with the blood flowing through the veins. The basis and model of our Mystic Institution was carried from the nations of Tartary, and became an ever watchful guardian over the sacred fire of popular liberty, and the palladium of a profound nationality. Concealed beneath the mysterious sanction of religion, it defied the assaults of authority and tyranny; whilst by means of fables, legends, emblems, and oracles, it shaped and fashioned the opinions of the multitude. In this wise it exercised the privileges of a moral magistracy, shunning the ambition of intoxicating power, and inculcating a reverence for the precepts of wisdom and justice. Embellished, rather than deformed, by an august mystery, and adorned with the sanctity of pure religion, an Institution of this marvellous character was truthfully regarded as the eighth wonder of the world. Admiration was conjoined with veneration

for this sublime creation of ethical wisdom, and pervaded the intelligent and enlightened of the ancient world, to such a degree, that Egypt became the Academy of Nations, the Mystic Seminary, so to speak, where statesmen and lawgivers acquired the rudiments of political ethics. The wisdom of the Egyptians became, by reason of this profound veneration a household proverb with the peoples of antiquity; and Sages from every clime, way-worn pilgrims in search of everliving truth, craved Initiation into the Mysteries of Memphis and of On and regarded not its fearful trials and probations. Minos, Lycurgus, Solon, Pythagoras, and other legislators of undying eminence, freely departed from the lands of their nativity and journied to the shrines of Mizraim, with the sole aim of seeking initiation as their reward, and instruction in the science of human government, within a Memphis Lodge. This school of political instruction assumed the name of the Mysteries of Isis and Osiris, as a distinctive title, in order to render a grateful homage to the memory of its founder. Nevertheless, in time, posterity confounded the sagacious Patriarch with divinity, and the apotheosis of an illustrious, but mortal, lawgiver, with the symbols of the virtues which he had preached and practised beneath the shelter of that honoured name. The initiates alone preserved the distinction, whilst they not only tolerated, but absolutely nourished, a popular error, which they rendered subservient to the graver considerations of national morality.

The grand maxim of these lawgivers was justice. It forms the social foundation; unblest by its presence, society would riot in outrage, violence and depravity; without it, the advancing spirit of civilization would be trodden down beneath a rule of tyrannic disorder. Justice is emphatically a masonic virtue; our ennobling precept is that of Aristides,—“Ever be

just, as well to enemies as to friends;” and by the practise of this rule we exalt our individual reputations and glorify T. S. A. O.T. U. A divine providence continually watches over the oppressed, and its hand hangs in perpetual judgment over the head of the oppressor, who knows not at what moment it may strike him. To the unjust Judge the image of his victim is ever present, mutely rebuking his iniquity, whilst his conscience is racked by the torture of perpetual anguish and remorse. The robber, the assassin, the murderer, may perchance palliate his crime by pleading some extenuating circumstance which absolves moral guilt; but he who does an injustice to his neighbour by wilful transgression, brands himself as an object who should be cast out from amongst the human race. Justice, is the divinity of Empires, the sole providence of nations, it is the diapason of virtue, and includes all others. The primitive times knew it under the name of Astrea; others called it Themis, but the divinely enlightened termed it, simply,—Truth. In their allegorical language the ancients made out Justice to be the daughter of Truth, and gave it Virtue for a sister; Truth itself was the daughter of Saturn, or Time. We may enquire,—why did they make two distinct beings of Justice and Virtue, or why did they make Justice to be born of Virtue? Did they conceive man to be, at the same time, virtuous and unjust? We must not hastily blame our forefathers, for this contradiction contains a very sensible lesson. Virtue being collective, comprehends the entire duty of man,—filial piety, conjugal love, temperance, charity, modesty, patriotism, civic courage; but there is not one of these virtues which does not presuppose Justice, which is anterior to all of them, and therefore too important to be made simply a part of Virtue. One man is sober, another charitable, that a good husband, the Decii, and Assis were devoted to their country, Cato was a rigid magistrate, Aod and Brutus immelated

tyrants, Leonides died for his country, Lycurgus legislated, Fenelon was devoured with love for his neighbour, Howard for the criminal, Vincent de St. Paul was the Apostle of Charity: each possessed some virtues, but what man is perfectly virtuous? Therefore the ancients, with reason, made Justice a separate being, a divinity, having its own altars and its own worship. Without Justice there are no virtuous acts, there can be no complete virtue; it has place in all, it prescribes all virtue.

To follow the law of Justice, man should be temperate, because intemperance destroys the faculty of sound judgment: he should be charitable because its voice says,—it is unjust to rejoice when thy brother is afflicted, and to keep for thyself the good things which nature has created for all; he should be tolerant, because he comprehends that it is unjust to impose his own opinion upon other men, who possess like himself the faculty of reason; he will be a good citizen, because he knows that it is a social duty; good father, good husband, good son, good brother, for these are natural duties; he will say,—it is by justice that we accomplish the duties of nature and society, and by it man is rendered submissive to the laws of duty. If you wish to become wise, begin by entering upon the path of virtue, Justice will be your guide, and by following it you will be just. Justice is innate in the hearts of all men, and has the conscience for trothman. Conscience never fails us, it is a speaking witness which only waits to be interrogated; an upright and severe judge from whose sentence no one is exempt; an unpitying executioner which tortures its victims night and day. Conscience is an importunate accuser which manifests itself by a blush on the forehead of the culpable; its words carry the persuasive tones of truth which command respect; an evil conscience awakens its victim with a start when a certain hour is sounded, and prevents sleep; it seeks man in solitude,

gnaws his soul, and troubles his amusements; it is a cruel Nemesis, the mother of remorse; seeking sleep in the abyss of crime, to arise still more terribly.

Yes, O Justice, thou art innate in the heart of man, let those, who desire to be happy, not stifle thy voice. Truth and error dispute the earth, error is the issue of human infirmity; but Justice is unchangeable, whatever be the worship, the laws or the customs; it is the foundation of all society, and without it even two men could not live together; the peace of society depends upon justice. It is true justice which produces repose, and by giving peace to all hearts we lead them to Justice; Virtue consists in the love of the intellectual effects of Justice.

To you, Brethren, who have been elected from all others as a Tribunal of Justice, I say,—be worthy of this high calling: let Justice be your invariable guide. How can you forget this quality even for a moment, when this Temple points it out by numerous emblems? Here are the Compasses, the Level, and beside them the Square. These tools teach us allegorically, that we ought by them to render our work perfect; that is, our life. A lodge is not just and perfect unless composed of seven. Why? Because the number seven is that of harmony, and harmony is born of justice; act then in such sort that justice may rule in each of us and amongst us always, for our Temple cannot be just and perfect without it. Justice is the Tzedaka or first step of the mysterious ladder which the initiates have to mount, it is again the seventh and last under the name of Thebounah, hence our Sages consider it as the beginning and the end. Justice is the first letter of the name of Jehovah, we cannot spell the divine name without we comprehend the sense of each letter which composes it. Pythagoras has said, "God is God, because he is just," in the same way that a man is called only when we pronounce

his name, and because in the primitive language each name was characteristic of its qualities. Our forefathers, the initiates of Egypt, read upon the sacred stone of Sais,—“Thou, for whom life begins or closes, know that the Eternal Life condemns injustice.” The Hierophant said to the Epopetae, “walk in the path of justice.” At Hermopolis the first of the Muses said,—“Isis and Justice are one.” Thucydides said,—“Content not thyself by being Just, but permit not injustice.” Marcus Aurelius said,—“Seek to persuade men, if that cannot be done, do then, in spite of them, that which justice demands of thee.” When Socrates was asked whether Archelaus could be happy, the Sage replied; “Yes if he is just.” I cannot too often repeat that Justice is the base of all society; you cannot build upon quicksands and the heart of the unjust man is more treacherous than the sands of the desert; men, societies, empires, all live by it; without it, all perish and die, nothing escapes this law; it is because the moral world, like the physical world, is submitted to the eternal laws of providence. When the Great Cause created these milliards of worlds, and milliards of creatures for each of them, He made all by this one law, it is imprinted on all his works, and nothing can operate except by the action and reaction which results from the play of this one law, of which the origin ascends to the Creator. The man who discovered the laws which regulate the physical world was great; the sage who comprehends these and regulates the moral world is much greater; it is these moral laws which sustain him in adversity, saying,—“suffer, hope and persevere, the law of the moral world is justice which preserves, or injustice, which, born of violence, destroys.” In fact, if you examine and compare the annals of all people, you will see them in high elevation and burning with a pompous light and then they fall to rise no more; now retrace your steps, and

seek whether you cannot find some great injustice committed, some right infringed, whether strength has not been substituted for Justice; it is in this manner that we must seek to understand the revolution of empires. Scrutinize the fortunes of men who are happy according to this world, if this fortune, which dazzles the multitude, is based upon injustice, it never has had, and never will have, anything but an ephemeral existence; it is because providence watches over the oppressed and chastises the oppressor without telling him why. The ground that imbibes blood and tears, raises to the feet of the Everliving God, in the silence of night, a clamour which is unheard by inattentive mortals. Mankind are punished for the injustice which they commit as well as for that which they have not prevented, for there is a solidarity between all men, and it is not in vain that it was said,—“Love one another.” The sight of any one towards whom another has been unjust is a living reproach which troubles the faculties of the soul and kills them; conscience sleeps not, and executioner and victim understand the voice which punishes and consoles; in Justice alone is found true happiness. Follow, then, always, the holy law of justice, which comprehends all the virtues of society, which are but the varied forms and diverse applications of this axiom,—“do only to another that which thou wouldest should be done to thee.” It is perhaps by this axiom that I ought to have commenced, for it is the criterion of justice and injustice, all people have inscribed it at the head of their diverse codes, and it is owing to it that we have penalties of retaliation, and if legislators renounce them God will not. Oh! if I were able to assemble all men to hear my voice, I would say to them,—“Have you been unjust, even towards a child,—hasten to rectify it lest the scandal thereof deposits in his young soul a deadly bleeding wound. Have you been unjust to the brute companion of your labours,

make some pacification by good treatment, for its instinct has felt your injustice and its brute nature is raised against you ; God in endowing man with intelligence has made him king of nature, but never intended him to play the tyrant ; His allseeing eye has even the regard of a Father for the poor sparrow which palpitates under your hand. Lastly, if you have been unjust to a brother man, lose not an instant until you repair your fault, or that man will become your greatest enemy ; but, on perceiving your contrition he will say,—thanks, I pardon you. But as for me, I say,—thank yourself for this reparation, for its recollection will give you the peace of mind which you had forfeited ; glory be to you, for the avowal of a fault never humiliates and Justice renders man truly great. Say then no longer,—this man has been useful to me, but he is no longer so, I can neglect him ; this is the language of ingratitude, that hideous monster born of egotism. The Athenians were great on that day when on the fields of Marathon they vanquished Xerxes ; they were great on the day when the victory of Salamis saved Greece from barbaric invasion ; but upon that day, when, on the advice of a good man, they sacrificed to justice he who might have been useful, they merited immortality. Kings, Princes, and People, follow always and everywhere this noble example. Ah ! think you that providence estimates not equally the life of the most obscure man as the most exalted ? If so your error is great and your idea of justice very imperfect ; all antiquity is full of lessons of this kind. Illustrious Brothers, if you would be completely just be not too ready to judge your Brothers, whatever their apparent errors. If you are called upon to fulfil the painful duty, consider with wise deliberation, and allow every excuse to delay your decision ; listen with indulgence, shew favour towards the accused, even at the moment when all accuse him. Be always

just, just towards friends as well as enemies, towards all men, towards all that breathe. Leave the profane world to take part in those endless discords where ambition and all bad passions find a continual cause for war. Let it be amongst them that the rich disdain the poor, and the strong oppress the weak ; Justice will pronounce her anathema on the egotism of the rich and the violence of the powerful. A neophyte being interrogated upon the sense of the two letters, J. and B., which decorate our Symbolical Columns answered,—Justice and Bounty(goodness),—a general acclamation admitted him without further trials to our Mysteries, and he was worthy of initiation.

In conclusion, Illustrious Brethren, never forget that Justice is the superb attribute of T. S. A. O. T. U., to whose praise we have devoted ourselves, and in whose presence we can never hope to appear with the slightest taint of moral guilt upon our immortal souls.

BUSINESS.

All the forms of Process, Petitions of Grievance, Judgment, Record ; and all the forms of proceedings in Sentence, or in appeal against such, are laid down in the General Statutes and Constitutions of the Rite.

CLOSING.

GRAND JUDGE.—Strikes 333. All rise.

To Order, Illustrious Brethren. Fearing lest we have erred and given offence to either of the parties to the suit in this wise determined, and well aware of the frailty of human nature, let us trust in T. S. A. O. T. U., that we have judged rightly and honestly.

ALL.—So mote it be.

GRAND JUDGE.—

Illustrious Grand Defender, examine whether all the Brethren are content and satisfied with the labours of this day.

GRAND DEFENDER.—

Contentment reigns in our midst.

GRAND JUDGE.—

ILLUSTRIOUS GRAND ARBITRATOR, ANNOUNCE THAT WE ARE
ABOUT TO CLOSE OUR LABOURS.

GRAND ARBITRATOR.—

Perfect silence reigns beneath the vault of our
Council Chamber.

GRAND JUDGE.—

Then let us again group ourselves around the altar of grace and of the law.

All kneel around the Altar.

PRAYER.

Author of all things ; Oh ! Lord Omnipotent and of infinite Justice, we commit ourselves to Thy benign protection, trusting that the labour performed this day may find favour in Thy sight. As the creatures of Thy Creation have retired to repose, deign to permit Thy children to participate in the benefits of restoring sleep, that they may find new strength to labour with greater ardour in the work of wisdom and science which has been assigned to them.

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

GRAND JUDGE.—

Illustrious Brethren, having fulfilled the requirements of this Convocation we will depart in peace. Together. Signs and Battery. Illustrious Grand Orator, close the Sacred Book of Laws. Done.

By virtue of the authority in me vested, I declare this Tribunal of Grand Defenders of the Antient and Primitive Rite of Masonry, to be duly Closed, and to remain Closed until such time as it becomes the ends of Justice that this Tribunal shall again be convened. To the Justice of T. S. A. O. T. U., I commit ye, one and all.



MYSTIC TEMPLE.

	1—GRAND MASTER OF LIGHT.	
OFFICERS.	11—GRAND REPRESENTATIVE.	12—DEPUTY REPRESENTATIVE.
DEPUTY		
DELEGATES.	4—GRAND TREASURER.	5—GRAND ANNALIST.
	Altar.	
DELEGATES.	9—GRAND CONDUCTOR.	8—GRAND HYDRANOS, OR MASTER OF CEREMONIES.
HONORARY MEMBERS.	7—GRAND CERYCE, OR EXPERT.	6—GRAND KEEPER OF RITES.
HONORARY MEMBERS.	3—GRAND EXAMINER.	2—GRAND ORATOR.
	10—GRAND GUARD.	

PRINCE OF MEMPHIS.

32nd Degree.

The Mystic Temple of Princes of Memphis is composed of the first Officers of the Chapter, Senate and Sublime Council. An annual assembly is held under the Charter of the Sovereign Sanctuary, and the President is a member of the Sovereign Sanctuary, in order to represent the Province with the governing body. The Mystic Temple consists of ten dignitary officers. The arrangement as to fees for the degree is identical with that of Grand Defender. The Mystic Temple can confer the grade upon the First Officer of a Chapter, Senate and Sublime Council, and upon no others. The first apartment, or Grand Tribunal, is hung with black and white, sprinkled with golden stars; the second, or Mystic Temple, is hung with purple, sprinkled with golden stars.

The Insignia are as follows:—Collar; purple, with the nine stars of the rite. Sash and Jewel as in the degree of Grand Defender, with the figures “32.”

OPENING.

GRAND MASTER OF LIGHT.—

Illustrious Grand Orator, assure yourself that this Mystic Temple is beyond the possibility of profane intrusion.

GRAND ORATOR.—

Illustrious Grand Ceryce, convince yourself that this Mystic Temple is secure from the profanation of ignorance, intolerance and superstition.

GRAND EXPERT.—(or Ceryce,) Retires and returns, saying—
Illustrious Grand Orator, this Mystic Temple of Light, Reason and Truth, is concealed from the profanation of ignorance, intolerance, and superstition.

GRAND ORATOR.—

Very Illustrious Grand Master of Light, we are concealed from ignorance, intolerance and superstition.

GRAND MASTER OF LIGHT.—

Since we are thus concealed, ascertain if all present are Sublime Princes of Memphis.

GRAND ORATOR.—Strikes 333.

All rise except the Grand Master of Light.

Illustrious Grand Hydranos, you will receive the word of recognition from the Sublime Princes, and give it to me.

The Master of Ceremonies performs this mission.

GRAND ORATOR.—

Very Illustrious Grand Master of Light, all present have proven themselves to be Sublime Princes of Memphis.

GRAND MASTER OF LIGHT.—

As all present in this Mystic Temple have been tried and proven, unite with me, Sublime Princes, in rendering homage to T. S. A. O. T. U. that He may continue to bless us, and our Antient and Primitive Rite.

All kneel, facing the Orient.

PRAYER.

S. A. O. T. U. deign, we beseech Thee, to cast Thy love and protection over this Mystic Temple, that we, Thy servants, may be enabled by Thy assistance, to aid the wants of others and to love our brethren as ourselves, and practice peace and charity to all mankind. Grant to the Prince Masons of our beloved Rite, the light of Thy grace, that they may continue to practise and perfect their Masonic labour of Truth,

PRINCE OF MEMPHIS.—2°O.—32°R. 25

Tolerance, Virtue and Honour. Inspire them with a portion of Thy sublime perfection, that it may tend to Thy glory, to their honour, and to the benefit of mankind.

ALL.—Adonai ! Adonai ! Adonai !

GRAND MASTER OF LIGHT.—Resumes station. Strikes 333. Sublime Princes, observe the Orient. All give the signs.

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 Mystic Temple in activity, on the 32nd degree—Sublime Prince of Memphis. Illustrious Grand Ceryce, attend at the altar and unfold the sacred book of laws. Done. Strikes 1. All seated. Illustrious Grand Annalist, you will read the Balustre of the last Convocation.

The previous minutes are read.

RECEPTION.

The Candidate is introduced by the Grand Master of Ceremonies, and placed in the west.

GRAND MASTER OF LIGHT.—

Illustrious Brother, the rank which you now seek being an official degree we have no further light to impart to you here. The honourable title of Sublime Prince of Memphis, is only conferred upon those Brethren, who, by the assiduity, zeal and knowledge which they have exhibited in the lower degrees, are entitled to receive this distinction. You have been honoured by the approbation of this august assembly, and we are confident that you will never relax your exertions to overcome ignorance, superstition and intolerance, those vices which oppress the body and soul of suffering humanity. Illustrious Grand Orator, you will invoke a blessing from T. S. A. O. T. U. upon our labours. Strikes 333. All rise.

PRAYER.

Omniscient, Omnipotent and Omnipresent God of nature ; look with love upon this Temple ; grant us Thy benignant grace to enable us to carry out the intentions of our Rite ; let a portion of Thy holy power permeate the hearts of the Officers of this Temple, that they may rule with Justice and Equity ; grant that the Brethren may practise honour and patriotism, and do unto others as they would be done by,—love their Brethren as themselves and extend peace and charity to all mankind. Grant, O Father of light and truth, that Tolerance, Virtue, Honour and Truth, may ever stimulate us in our endeavours to perfect the Royal Art, while labouring in this Temple, for Thy honour and for the enlightenment of the craft. Inspire us with a portion of Thy wisdom that happiness may be attained, and to Thee, Almighty Father, shall be the praise and the glory now and for ever.

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

GRAND MASTER OF LIGHT.—

You will step this way, in order that you may enter into a solemn obligation for the faithful discharge of your duties to this Mystic Temple.

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., solemnly promise and swear, in presence of T. S. A. O. T. U., and these Illustrious and Sublime Princes of Memphis, 32°, on the sacred book of laws, the glaive, symbol of honour, and the myrtle, emblem of initiation and of immortality after death ; fidelity to the Antient and Primitive Rite of Masonry

and obedience to its sacred laws. I promise to respect, and cause to be respected, the Laws, Rules and Regulations of the Mystic Temple, 32°, in and for the Valley of . Also the Constitutions, Statutes, and General Ordinances, Edicts and Decrees, of the Sovereign Sanctuary, 33°, of the Antient and Primitive Rite of Masonry, in and for Great Britain and Ireland. I do most solemnly promise and swear to keep sacredly secret, the mysteries of this degree of Sublime Prince of Memphis, from any person, unless I know him to be a Sublime Prince of Memphis. I do solemnly swear, by the Holy Name of the Lord God of heaven and earth, never to print, write, or copy, any of the rituals of our Rite for any purpose, or to reveal them to any person in the world, not legally entitled to receive them, unless by sealed and written instructions from my superiors in the Rite. I promise to exert my best efforts to extend the influence of our Antient and Primitive Rite; to increase its members and propagate its morals. I promise that I will practise to the best of my ability,—Truth, Tolerance, Virtue, Honour, Patriotism, Peace and Charity to all Masons, but more especially to Brethren of the Antient and Primitive Rite. To all, and each of these several points I swear fidelity, in presence of these Illustrious and Sublime Princes of Memphis, and before the Everliving God, whose name I here invoke with my hand upon His holy book ; and may He for ever crush and discard me should I be so vile as to violate this solemn oath. Amen. Amen.

The Aspirant salutes the Book twice.

GRAND MASTER OF LIGHT.—

Placing his hand on the Aspirant's head.

From the dust came man, and he walked uprightly in the sight of the Lord ; there are none so lowly that they may not uplift their heads. Our ancient brethren always stood erect in making an offering, and man

was termed Ruma, or "he who is erect." Arise, my Brother, a Prince amongst Princes whose lives are dedicated to Truth, Honour and Intelligence. I will now proceed to invest you with the Insignia of your elevated rank.

Invests with white Scarf, Sash, purple Collar, and Eagle. I will now intrust you with the secrets of the degree.

The secrets are now explained.

Illustrious Grand Hydranos, let proclamation be made.

MASTER OF CEREMONIES.—

To the Greater 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.

Hear Ye. Hear Ye. I proclaim Illustrious Brother A.B., to be elevated to the dignity of a Sublime Prince of Memphis, in Antient and Primitive form, and I call upon all present to recognise him as such, and summon him to take his seat in this Mystic Temple.

Amid Music, or Trumpet Call, he is led to his Stall.

GRAND MASTER OF LIGHT.—Strikes 333.

Illustrious and Sublime Princes, observe the Orient, and salute our new Prince. Together.

All give the Battery. Strikes 1. All seated.

You will now be seated and listen to the discourse of the Illustrious Grand Orator.

DISCOURSE.

You, have now, Sublime Prince, almost mastered the entire range of Masonic knowledge; one step more and you will have gained the summit of perfection in our Antient and Primitive Rite. On this occasion we have required no test of your moral and physical firmness, for you have already been so often

PRINCE OF MEMPHIS.—2°O.—32°R. 29

tried and found worthy in the preceding degrees, that any further proof of courage and fidelity was needless. In the earlier stages of our beloved Rite, such ordeals could not be dispensed with, for without them, how could we judge and place reliance upon the newly initiated Brethren.

By this time you must have learned, that the end and aim of Masonry is the common good and welfare of all the initiated members of the Order; the diffusion of knowledge, practical charity, mutual protection and fraternal love; and this can only be attained by a strict adherence to the precepts and laws of the institution. Obedience to an established and authorised government is as necessary in a society as in a state, especially where the authorities are of our own free selection. It is as easy to suppose that an army can be well disciplined, conducted and provided, without having either a general or officers, as that a society can be efficient without a regular body of recognized officials. It is, therefore, the duty of every Mason to shape his actions in accordance with the obligations which he has contracted to the laws of the time-honoured institution which he has the privilege and blessing of being connected with.

The stable foundation of Masonry is a belief in the existence of a Supreme Being, the Creator and Ruler of all things in the past, the present, and the future. This grand trust is dwelt upon and earnestly inculcated in every degree of the Rite from the very beginning; without it Masonry would be a body without a soul and its teachings devoid of point, meaning and method. Recognizing the existence of the Omnipotent Deity, we seek not to interfere with the various forms of faith which pertain to different countries, races, or ages, for they are all but modifications, and, in some cases, corruptions of the pure and simple religion which nature itself teaches. That which is sacred in

the eyes of the members of some one sect, may appear childish and absurd to all the others ; but in advocating the simple faith in a Supreme Being we can all meet on the common ground of mutual toleration, for it is a dogma which carries us beyond the dawn of history and the invention of fabulous traditions.

From the earliest ages, the wisest and most intellectual men of all nations have found it necessary to conceal their mature and liberal ideas from the mass of their countrymen, and to form societies of congenial minds for the intercommunication of knowledge and philosophy. This concession to popular prejudice may, at first, seem almost contemptible, but in former days it was absolutely essential to their safety from the blind and bloody persecution of the vulgar herd of society. The ancient priests of all religions were men who belonged to such associations; they preferred to ride in safety on the crest of popular feeling rather than be overwhelmed and destroyed by it; they therefore taught the people such tenets, as they knew would suit their vulgar prejudices and love of the marvellous; they invented legends, made sacrifices, reared images, taught in parables, built splendid temples, and manufactured miracles. This was tangible and satisfactory to the masses, but in the apparent mummerie was an inner meaning known only to the initiated ; to them these things were only allegories and symbols, conveying lessons of morality and philosophy, too far advanced for the popular mind to grasp and understand ; for it is far easier to believe blindly than to reason and digest. It is impossible to believe that the gifted and intellectual men, with whom the spiritual faith of Egypt and India originated, were themselves believers in the numerous gods of their Pantheon or even in the literal sense of the Vedas and sacred books of the Brahmins. No, they are rather a series of brilliant allegories whose true meaning was understood by the higher castes of the

priesthood. Can any one conceive it possible that the great intellects of Greece and Rome, the Sages, Statesmen and Poets of those countries, actually credited the personal existence of their mythological deities ? It is impossible. To the common people they were indeed Gods and Goddesses ; but to the initiated they were only types and emblems of various passions, qualities and seasons.

As regards the Egyptian Mysteries, you are already conversant with their symbolical ceremonies and the spiritual interpretation of them. Aided by the light of truth and reason we cannot but admire and respect their pure and primitive philosophy, and the soundness and accuracy of their instruction. They reveal to us a religion consonant with the laws of nature, and inculcating a doctrine simple in truthfulness and beneficent through its universality. Zoroaster also taught a pure system of morality and natural religion under the veil of brilliant metaphor and attractive fiction. This course he was compelled to adopt by the spirit of the age in which he lived, and the Oriental love of allegory ; but the veil of mystery once raised, we are startled and delighted by the simple sublimity and beauty of his doctrines, which are almost identical with those of pure and practical Christianity. The Druids of Britain, Gaul, and other countries, were men who were intellectually in advance of the nations amongst whom they laboured, by centuries ; they were the illuminati of their race and age, and possessed unbounded power over the semi-barbarous tribes by which they were surrounded. That they were Adepts in many of the arts and sciences is proved by many Druidical remains scattered over Europe, and by such traditional information as has descended to us of their knowledge of Astronomy, Music, Poetry, Eloquence, natural and mechanical powers, and above all, their belief in one Supreme Being. Such knowledge as this could not have originated with themselves;

it must have been obtained from the cradle of civilization,—the East, and was most probably communicated to them by the medium of some Order resembling our Antient and Primitive Rite. That there were many such has been historically proved beyond the possibility of doubt. At one period, civilization would have sunk beneath the waves of ignorance and barbarism, had it not been for the active, though secret, exertions of such institutions. Light has ever existed amongst men, but they in darkness comprehended it not; the light of Masonry, has revealed, and explained to us, the mighty mysteries of the ancient days, in all their pristine purity and grandeur, and the very simplicity and truth which rests beneath the glowing and brilliant surface of the ceremonial rites, constitutes their real majesty and beauty.

Masonry combines in itself, all that is pure, instructive, humanizing, and worthy of attainment, in every doctrine taught by the creeds of the past and the present. Its Temple is built upon the solid rock of light and reason; its foundations are deeply laid, its pillars are strong,—Truth, Integrity, Charity and Wisdom. It has endured unshaken for many ages the assaults of bigotry and ignorance, and will doubtless continue firm and majestic for countless ages yet to come. Nearly every popular society of the present day owes its origin and its most valuable knowledge to Masonry; and our Order has spread itself so completely over the earth that it has become almost impossible for any brother to be far distant from some member of the fraternity. How proud should we be, therefore, of its mighty progress and universality, and how strictly should we guard its honour and integrity. Let us so regulate our actions by its noble precepts, that the uninitiated may respect the name of Mason; let us prove by our conduct, not only to each other, but to all men, that our principles are practised and not merely professed; that our

being brothers of the Mystic tie does not interfere with the duties which we owe to society and to our families, as honest law-abiding citizens, sincere and honourable friends, and loving husbands and fathers.

Before concluding the lecture of this degree, let us, take a brief retrospective view of those direct organizations which preceded modern Freemasonry.

The Egyptian Mysteries are the first of the kind, of which we have any positive and definite information, and on our knowledge of them are based the ceremonies of our Antient and Primitive Rite, so far as these ancient mysteries are in accordance with the spirit and intelligence of the present day. The Mysteries of the Greeks and Romans were founded on those of Egypt which ranked in antiquity with those of Hindustan. By the extension of Christianity, which was the popular development of these societies, and the consequent downfall of the old systems, the persecuted became themselves the persecutors, and in their intolerant zeal sought to sweep out of existence much that was wise, good, and beautiful, with what was erroneous and evil. That, "truth crushed to the earth will rise again," was verified in this instance, for when the spirit of religious intolerance seemed triumphant, and the countless hordes of Northern barbarians covered the face of Europe, there were many who, faithful to the cause of light and progress, cherished and taught in secret, and in danger, the classic literature and moral philosophy of the refined Greeks, Romans, and Egyptians. On the return of the Crusaders from their fruitless conflicts with the more highly civilized Saracens, a taste for Oriental science was developed which displayed itself in a passion for Astronomy, Astrology and Alchemy; this favourable opportunity was seized upon by the educated and enlightened of the day, and, under the pretence of studying the occult

sciences, they prosecuted their researches in philosophy and rational science in undisturbed safety; they were in constant communication with each other, exchanging experiences, the results of their experiments, and such other information as might be to their mutual benefit; thus sprang into life the most wide spread secret societies of the middle ages. From the storehouse of the East came the exhumed treasures of Pagan and early Christian philosophy, which enthusiastic toilers at the printing press scattered broadcast over prolific soil; the Lutheran Heresy in sanctioning the dissemination of the Scriptures in the vulgar tongues, cemented the foundation of modern languages; whilst the teachings of Pythagoras, Socrates, Plato, and the Byzantine Fathers, became favourite dogmas with the erudite and rhetorical schools. During the dawn of resuscitated light, the enlightened conceived the project of discarding their prior subterfuges, under the garb of Alchemy, Courts of Love, Magic, and Rosicrucianism, beneath which they had concealed the prosecution of rational science. Courageous as these men were, they yet dared not openly propagate their doctrines. Could they, with the Inquisition tracking their steps, venture to combat Ecclesiastical Supremacy? Could they, with the sword of King-craft suspended over their heads, advocate emancipation from tyrannical authority? Above all, could they, when Papal Catholicism was the avowed religion of States, incur the certainty of Martyrdom by reviving the ancient mysteries which had been so long obnoxious to the See of Rome? There was one course open to the sagacious sons of light; finding the Hebrew Book of Laws, to give a convenient basis for a system of moral discipline, alike acceptable to the Israelite, the Christian and the Moslem, they proclaimed to the world that they had combined to re-erect a Mystic Temple, which, though physically extinct, was still capable

of symbolic reconstruction; for this purpose they found the old organization of the Freemasons ready to their hands, and unwilling to let themselves be identified with the Templars, and other Monkish Knights, who had announced themselves as the sworn enemies of the Moors, the persecutors of the Jews, and the oppressors of Christians of low degree, the new Order assumed the symbols of mechanical labour and beneath this unostentatious guise, sought to unite all mankind into one harmonious brotherhood, irrespective of religion race, or privilege. As every religion owns a demi-god, every nation a master, and every faith a legend; our Masons adopted a new version of an ancient symbolical myth, and transformed it into the fable of the Widow's Son; the outline of whose imaginary martyrdom, coincides with the fate attributed respectively to Osiris, Hercules, Woden, Jesus of Nazareth, and Arthur Pendragon. By means of this simple narrative, devoid of supernatural and marvellous embellishments, they inculcated the dogma of an identity in all religions; for by whatever name history or fable may designate the demi-gods, Hiram answers for them all, he is the type of a perfect man, a martyr through super-excellence in virtue; who died, arose from the dead and now lives in life eternal.

CLOSING.

GRAND MASTER OF LIGHT.—Strikes 333. All rise.

Illustrious Grand Orator, what is the hour?

GRAND ORATOR.—

It is the hour for closing this Mystic Temple.

GRAND MASTER OF LIGHT.—

Why must we close this Mystic Temple?

GRAND ORATOR.—

In order that we may go forth purified by the lessons of Light, Reason, and Truth, which we have received; and aid humanity to eradicate Ignorance, Intolerance, and Superstition.

GRAND MASTER of LIGHT.—

Illustrious and Sublime Princes, let us again assemble around the Sacred Altar of our Masonic vows.

All assemble at the Altar.

PRAYER.

Eternal Jehovah, whose name we venerate and adore; we bless Thee for the favours which Thou hast bestowed on our beloved Rite. Continue, we beseech Thee, Almighty Father, to bless all mankind, who assist in the formation of the mystic chain of universal brotherhood. Aid us to teach and practise, —Love, Truth, Charity, and Toleration, and to sympathise with the misfortunes of our fellow men, whose eyes have been blinded by ignorance and prejudice, so that the light of Masonry may illuminate the darkness of error; and grant that our beloved Rite may be ever the means of benefiting humanity.

ALL.—Glory to God on high. Peace on earth. Good-will to mankind. Amen.

GRAND MASTER of LIGHT.— Strikes 333.

Sublime Princes observe the Orient. All give the signs.

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 this Mystic Temple closed. Illustrious Grand Ceryce, attend at the altar and close the sacred book of laws. Done. Illustrious and Sublime Princes, depart in peace, and may the blessing of T. S. A. O. T. U., be with you and with all mankind. This Mystic Temple is closed.

RITUAL

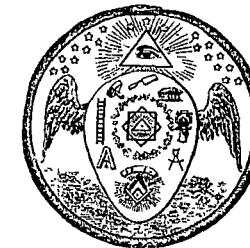
OF THE

SUBLIME PATRIARCH

GRAND CONSERVATOR, 33°

OF THE

ANTIENT & PRIMITIVE RITE OF MASONRY



Transcribed from Manuscript by

Arturo de Hoyos, P.G.C., Knight Grand Cross
Grand Archivist, Chairman of the Publications Committee



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2007

**SUBLIME PATRIARCH
GRAND CONSERVATOR.**

33rd Degree.

OFFICERS

- 1 The Most Illustrious Sovereign Grand Master General.
- 2 The Most Illustrious Grand Administrator
- 3 The Most Illustrious Grand Chancellor.
- 4 The Most Illustrious General Grand Expert.
- 5 The Most Illustrious Grand Keeper of the Golden Book
- 6 The Most Illustrious Grand Inspector General.
- 7 The Most Illustrious Grand Examiner.
- 8 The Most Illustrious Grand Treasurer.
- 9 The Most Illustrious Grand Secretary
- 10 The Most Illustrious Grand Master General of Ceremonies.
- 11 Most Illustrious Grand Keeper of the Sanctuary.

Also all Grand Representatives and Grand Masters of Light of the
Mystic Temple and Past Grand Officers, Conservators Generals
of the Rite

STATIONS

Orient

T.: S.: G.: Mas.: Gen.:

Gd Administrator Genl



Gd Chancellor G

“ Genl Expert



“ Secy Genl

“ Mas Genl of SS

Asst officers

Gd Conservators Genl

Gd Conservators Genl

Battery 7+ 7+ 7

OPENING

ILLUSTRIOS SOVEREIGN GRAND MASTER GENERAL — *Strikes 7+7+7.*

Illustrious Patriarchs, Grand Conservators, to order!

All rise at Point of Order Left hand on the heart

Illustrious Grand Inspectors General, you will receive the Word of Recognition from the Illustrious Patriarchs

The Grand Inspector General receives the Word of Recognition and gives it to the Illustrious Sovereign Grand Master General.

The Word of Recognition is correctly received, Illustrious Grand Examiner. As assurance that all present have assiduously laboured in the acquisition of the principles of the Masonic Art Symbolic and Ineffable thereby obtaining that wisdom without which, our toil use useless and our application wasted in Vanity, you will receive the Pass Word from all present as Evidence that they have been tried and purified from the darkness and ignorance and delusion.

The Grand Expert General receives the Pass Word and gives it to the Sovereign Grand Master

Illustrious Patriarchs, the Pass Word is received in the Orient in Antient and Primitive form Let us form the Mystic Chain around the Sacred Altar of Masonry and implore the blessing of our Father who is in Heaven, upon our venerated Rite

All form chain and kneel around Altar

PRAYER

S.A.O.T U , we implore the light of Thy love Inspire us to excite in all hearts the sacred fire of Truth. Thou art the source of all our joys, the germ of all our actions, the hope of our felicity, the universal centre of our affections. Thine aid is needful that we may work efficiently in this Sanctuary, in the promulgation of Truth, Justice and Wisdom Our souls pine for the rays of intelligence which emanates from Thy transcendent Glory. However low we have fallen, Thy omnipotent Arm can raise us from the darkness of error and iniquity We claim Thy pity, we supplicate Thee to anoint us with Thy holy and salutary graces, in order that we may realize the vivifying influence which shall cause the treasures of wisdom to germinate in our souls. Do not suffer our feeble understandings to be led astray by false doctrines Grant, we beseech Thee O God! that our intellectual being be as pure at the ends of our earthly journey as it was at its commencement Let it yield itself calm and virtuous into Thy hands who made it so that when Thou, G.: A.:, lookest into our souls Thou mayest see Thine own image reflected and recognize Thine own imprint. Vouchsafe, O Adona! to bless our exertions that they may have other aims, the enlightenment of man and the praise of Thy Holy name

ALL —

Glory to Thee, O God! Peace to man, love to the Brotherhood. Amen!

ILLUSTRIOS SOVEREIGN GRAND MASTER GENERAL — *Resumes station. Strikes 7+7+7.*

Illustrious Grand Keeper of the Golden Book, attend to the Altar and unfold the Sacred Book of Laws

This is done.

Illustrious Patriarchs, observe the Orient. *All give the sign* In the name of T.S.A.O T.U I now declare this Sovereign Sanctuary 33rd degree of Antient and Primitive Masonry in and for Great Britain and Ireland in activity. Strikes 1. All seated Illustrious Grand Secretary General, read the Balustre of the previous convocation.

The previous minutes are read

RECEPTION.

The Candidate is introduced by the Illustrious Grand Master of Ceremonies

ILLUSTRIOUS GRAND MASTER GENERAL —

Illustrious Brother, you must consider well the responsibility you are about to take upon yourself A Grand Conservator General of the Rite 33rd degree can never renounce or denounce the obligation which all present join with you in subscribing to Reflect, for once taken there is no withdrawal. If in truth and conscious integrity you still desire to join the last and highest degree of Masonry advance and kneel at our Sacred Altar

OBLIGATION

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 In the name of Lord God our Father, who is in Heaven; on the Sacred Book of Laws, His holy word; the Glaive, symbol of honour, and the Myrtle, emblem of initiation; and of Immortal Life after Death!

I, A B, solemnly swear to keep sacredly secret the mysteries of this Degree, from any one of an inferior Degree, and that I will from this time forth redouble my exertions to extend the Antient and Primitive Rite of Masonry I swear that I will not confer the 31st or 32nd Degrees upon any person, unless by sealed instruction from the Sovereign Sanctuary, or The Thrice Illustrious Sovereign Grand Master General, and that I will keep or cause to be kept, a true and correct record of each and every Brother receiving the degrees of our Rite within my jurisdiction, and cause proper returns to be made to the Grand Representative, or to the Sovereign Sanctuary I solemnly swear that I will not confer this, the 33rd, formerly 95th Degree, upon any person, unless by the sealed order of the Sovereign Sanctuary, or that of The Thrice Illustrious Sovereign Grand Master General I do solemnly swear never to acknowledge any higher degree, and that I will always be true to the interests of the Antient and Primitive Rite of Masonry, and uphold its principles, laws, Constitutions, and that I never will renounce the obligation I now take Finally, I solemnly and sincerely swear my Faith in the Lord God, Jehovah, and by the religion I profess, to use my best interests to keep our beloved Rite united in Peace and Love, and to denounce Impostors, Renegades and Perjurors in Masonry To all these I promise and swear without reservation, and with full determination to perform the same; and should I break my oath, may our Father, who is in Heaven, deprive me of my daily bread, and may he never forgive my sins Amen! Amen! Amen!

The Aspirant salutes the Bible thrice.

ILLUSTRIOUS SOVEREIGN GRAND MASTER GENERAL —

I will now entrust you with the secrets of the degree
 Pass Word — "Abra" (Patriarch without stain)
 Word of Recognition — "Aar" (Truth, useful to man)

Sacred Word — “Haroth Jair” (Dazzling Light).

Sign — Carry the right hand to the forehead, look at the Celestial Vault, having the left hand on the heart, it signifies “God inspires me to excite in all hearts the sacred fire of Truth”

Token — Place the two first fingers of the right hand upon each others lips, it signifies that we should preserve a prudent silence, and not permit to be even suspected as the depot of a secret confided to thy faith

Age — That of Wisdom

Illustrious Grand Master General of Ceremonies, make the proclamation

ILLUSTRIOUS GRAND MASTER GFNERAL OF CEREMONIES —

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 Illustrious Brother _____ elevated to the dignity of Sublime Patriarch Grand Conservator of the Rite 33rd and last degree, and I call upon all present to acknowledge and honour him as such

ILLUSTRIOUS SOVEREIGN GRAND MASTER GENERAL —

Illustrious Patriarchs, observe the Orient

Together All give the Battery 7+7+7 Strikes 1 All seated

LECTURE OF 33RD DEGREE

The obligation which you have just taken is the last and most important of all, it is also the most solemn and binding, for it comprises all that have preceded it It is one that no Mason, who is worthy of the name of a man, by any human possibility could

violate or betray in word or spirit At various times, bad and unworthy members have gained admission into our Order, and after trying to pervert its pure and holy spirit to the means of their worldly advancement, and the gratification of their ambition, and failing therein have endeavoured to degrade it in public estimation, and even to betray some of the mysteries, it is a lamentable fact that cannot be controverted But these perjurers have failed to injure the stable fabric of Masonry by their treacherous and cowardly assaults, their villainy has recoil'd upon themselves, they have only incurred the contempt and derision of all honest and honourable men, within and without our Order

What can be more sacred than a Masonic obligation? What is more binding and impressive? What cause is purer or more philanthropic than Masonry? What honest reason can any human being have to betray the ceremonies and harmless mysteries of an Order founded on the grand principles of Love, Truth, Light and Progress? Of what benefit can the treachery be to the traitor himself or the public at large? None Every effort made to injure the Order, has only exhibited it in a brighter and nobler light to the eyes of the world

In our intercourse with those who are not initiated into our Rites and mysteries we can never be too cautious in all matters pertaining to the Order Many a light and careless word may be perverted to our prejudice, and, like falling snow, swell into a mighty avalanche Let it, then, be our united and individual care that all occasions for prejudice shall be avoided

Many brethren unthinkingly discuss Masonic topics and exchange Masonic signs and greetings before cowans and eavesdroppers; this is a fault to which I call your attention in order to impress upon you the necessity of restraining others from such an un-masonic practice, and not thinking that you would be guilty of such negligence

In our intercourse with the world let us carefully guard ourselves against depreciating any brother of the Order, no matter what his faults may be. Let no words of ill will fall from our lips in relation to the members of other Rites. If they, from motives of jealousy, at our progress, choose to act in antagonism to us, let all the aggressive acts be on their side, for if Masons disagree amongst themselves and make their dissensions matters of public notoriety, what opinion can we expect the outer world to have of us, and how can it believe in our professions of friendship and brotherly-love?

Let us in our Lodges, Chapters, and Sublime Councils, be ever ready to yield prompt and cheerful obedience to the presiding officers of such bodies, and when acting as officers ourselves, consider alone the welfare of our brethren and not the gratification of our own vanity. Let us be careful to remove none of the ancient landmarks; let no ceremony be deprived of its due solemnity; and let no portion of the ceremonial be curtailed or passed lightly over, but preserved and performed in all its purity and integrity; it is this very thing which constitutes the charm and beauty of this Rite, together with its lessons of high and holy philosophy and progress.

I have dwelt upon these particulars at some length, because this is an official or executive degree. You have already gained all the Masonic light and knowledge known to every Rite in existence, for ours, like the English language, combines the beauty, power and extent of all others.

Now that we have gained our journeys end, climbed the mountain of knowledge, and reached the height of perfection in Masonry, let us look back from an elevated position upon the country through which we have made our pilgrimage; mark its leading features, its sometimes rough and rugged roads, its smiling fertile valleys, its gloomy passes, its sterile deserts, its trials, dangers, and happy termination; from the time when we

emerged from the slough of ignorance and darkness, till we basked in the full glory of the sun of Masonry.

It is needless to call to your memory the Three primary degrees, common to all Rites, and their allegorical legend of Hiram—his life, death, and resurrection. These are so indelibly impressed upon our memories that it is impossible to obliterate them. Yet notwithstanding this the degrees are but the A.B.C of Masonry, and he who rests content with the knowledge of them only, is like a man who stands upon the outer steps of a Temple, and who sees, and knows nothing of the beauty and grandeur of the interior Sanctuary.

In the Fourth degree, that of Discreet Master, you were introduced to the Holy of Holies. Upon your lips was placed the key of silence and upon your brow the square of reason. You beheld the blazing star, the light of the all-seeing eye, and shed tears of regret over the urn which contained the heart of truth; you bore it to the Sanctuary and were appointed one of the seven who were to supply the place of our murdered Master.

In the Fifth degree, that of Sublime Master, you were seized by the Guards as a spy upon the audience chamber of the King and dragged into his presence. Upon its being explained that your intrusion arose from loyalty and zeal and not from idle curiosity, you were released, and permitted to assist in placing the urn in the mausoleum erected for its reception. You were taught to understand that you were a Son of God, and shared the Divine Love.

In the Sixth degree, that of Sacred Arch, you were admitted upon the Sacred Delta applied to your heart. You were led through the nine arches constructed by Enoch, and named Jod, Jaho, Jah, Eleial, Eliah, Joheb, Adonai, Elhannan and Jobel, in the last of which you discovered a pedestal, on which was placed a Delta, the counterpart of one suspended in the Hall of Audience of King Solomon; upon intersecting them they formed a six-

pointed star, in the centre of which was discovered the long lost omnific word which was revealed to the Patriarch Enoch before the flood. This legend is symbolical of divine truth.

In the Seventh degree, that of Secret Vault, you were led into the indiscretion of pronouncing in-cautiously the word gained in the last degree, and taught discretion in the future. In your initiation you personated a brother to whose care had been confided the sacred Delta found in the Arch of Enoch, and which was preserved in the Sanctuary of the Temple until its destruction by Nebuzaradan the Babylonian, 470 years after its erection. Our brother remained faithful to his trust, and his dead body was found covering the entrance of the vault where he had concealed the secret name, upon this the Knights resolved never again to use the word and gave you one which had been substituted for it. This is the end of all Masonry connected with the Temple of Solomon.

In the Eighth degree, Knight of the Sword, is commemorated the return of the Jews from Babylon, after a captivity of seventy years. It opens with an interview between Cyrus, King of Persia, and the prophet Daniel, to whom the King relates his dream, and in the interpretation Daniel advises the rest of the Jews from their bondage. To this advice, Cyrus consents and presents Zerubbabel with the sword which Nebuchadnezzar received from Jehoiachim, King of Jerusalem, at the time of the captivity, granting him at the same time permission to rebuild the Temple.

In the Ninth degree, Knight of Jerusalem, you personated Zerubbabel on his return from the Court of Darius, where he had been to claim the fulfilment of a promise made by the latter, when a private individual, that in case he should become King, he would return all the Holy Vessels of the Temple which had been captured by the Babylonians. Darius propounded this question,—“Which is the strongest; Wine, Women, or the King?” Zerubbabel’s answer was,—Wine is wicked; Women are wicked;

the King is weak, but Truth is strong and endureth for ever. There is but one true God, He is the strongest. Blessed be the God of Truth.” By way of reward, Darius made a decree, and sent you forth with the sword in one hand and the trowel in the other. Upon your arrival you discovered, amongst the rubbish of the Temple, the Sacred Delta of the Secret Vault, and placing it upon the altar you pronounced the name which was once the glory of the temple and nation, and the sacred fire was ignited. This flame is the symbol of eternal truth, which, though hidden and obscured for a time, will eventually shine forth in all its pristine brightness.

In the Tenth degree, Knight of the Orient, you were a seeker of the lost word. The grade represents the confederation of the Maccabees, a fraternity bound by a holy oath, and their sorrow and despair at the death of Judas, the pollution of their Temple, the dispersion of the brethren, and the restoration of the lost and stolen treasures of the Holy Temple. You learn that nothing is really lost to courage and perseverance.

In the Eleventh degree, Knight of the Rose Croix, is concluded the degrees of the Chapter and in which symbolical or elementary Masonry is embodied. You sought, in darkness and humility, for the word which had been lost by the spread of superstition; you performed the seven allegorical journeys, and learned the new law of love, and that Faith, Hope, and Charity are the principle virtues. You were then led through the abode of sin and death for a period representing three days, and finally discovered the word as the reward of your trials.

In the First degree of the Senate of Knight Hermetic Philosophers and Twelfth degree of the Rite, Knight of the Red Eagle, you answered three questions, “What is the first great cause? What does man owe to God? What does man owe to his fellows?” You penetrated the bosom of earth, were purified by air, fire and water, drank of the bitter cup, and learned that the

true aim of Masonry was,—to revere God, do good to our fellow men, and cultivate virtue in all our thoughts and actions.

In the Thirteenth, Knight of the Temple, you were proved by the square and compasses forming angles upon our breast and in darkness You were received upon four points of geometry, formed by the square and compasses, with the letter "G" in the centre The object of this degree is the propagation of Wisdom, Science and Truth, also a true knowledge of the intellectual or divine geometry, without which all other knowledge is useless

In the Fourteenth degree, Knight of the Tabernacle, is explained the use and nature of the ornaments of the Tabernacle, the hidden meaning of the banners of the twelve tribes, and of the rites and ceremonies practised in the wilderness, during the Exodus of the Hebrews under the leadership of Moses, the liberator

In the F degree, Knight of the Serpent, we have a sequel to the last, it has reference to the Brazen Serpent which Moses erected, and to the serpent worship of various races of antiquity.

In the Sixteenth degree, Knight Sage of Truth, you were taught the equality which exists between all men, and that true happiness is only found in a strict observance of the moral law, that death is but the dissolution of the body into its component elements, that the Soul can never perish, and that Truth is God

In the Seventeenth degree, Knight Hermetic Philosopher, you were taught the signification of the Hermetic Cross; the degree is a scientific one and treats of the powers and qualities of numbers, plants, and all the natural forces

In the Eighteenth degree, Knight Kadosh, the aim is to dispel ignorance, punish crime, and war against superstition, despotism and tyranny After many trials you ascended the steps of the Mystic Ladder indicating,—justice, labour, meekness, fidelity, great labour, patience, generosity, and perfection, you saw that man may fall from the very highest pinnacle of fame to the

common level of mankind, with scarce a moment's warning to prepare him for such a fate. You were made conversant with the history of the Crusades, the rise and fall of the Knights Templar, the lamentable fate of the Grand Master, Jacques de Molay, and the retributive justice which followed the three chief assassins

In the Nineteenth degree, Knight of the Royal Mystery, you were instructed in the nine principal faiths of the world by the representative of each religion, and learned Toleration and Charity

In the Twentieth degree, Knight Grand Inspector, you were required to take five different obligations,—1st, to the flag of your country, 2nd, the banner of our Rite, 3rd, its obligation of secrecy; 4th, to denounce all Masonic impostors; 5th, implicit obedience to our laws and rules You were thrice crowned,—1st, with the civic crown or wreath of oak leaves, a type of patriotism, 2nd, with a wreath of cypress, an emblem of death and eternity, 3rd, with a wreath of roses, as a symbol of peace and happiness With undaunted courage you confronted many perils,—the sad remains of mouldering mortality; braved the ordeal of fire, and plucked from the vessel of molten lead the ring of perfection which is the symbol of Masonic truth and Knightly valour You drank life from death, and learned the grand mystery that all things live, die, and revive again. This is the last of the Senate degrees, and concludes the intellectual series of our Rite

In the First degree of the Sublime Council and Twenty-first degree of the Rite, Grand Installator, you were instructed in symbolism, and were qualified to perform the Public Ceremonial of Installation

In the Twenty-second degree, Grand Consecrator, you were instructed upon the Mystic Temple, Sapanath Pencah, and qualified to perform the Public Ceremonial of Consecration

In the Twenty-third degree, Grand Eulogist, you were instructed in the ancient faith of the immortality of the soul, and

qualified to perform the Ceremonial funeral rites These last three grades are official ceremonies.

In the Twenty-fourth degree, Patriarch of Truth, you sought the Fountain of Perfect Light, and an insight into the mysteries of unrevealed science You passed through the black gloom of horror and despair, and your eyes beheld the symbol of the Holy One You plucked the Key of Zeus from the cauldron of boiling oil, and learned, by experience, the nature of that mighty power which pervades space, and is the source of all vitality

In the Twenty-fifth degree, Patriarch of the Planispheres, you learned the true import of the Masonic Globes, and the allegorical nature of the twelve signs of the Zodiac were explained to you

In the Twenty-sixth degree, Patriarch of the Sacred Vedas, was fully explained the leading tenets of the Eastern Theologies, as inculcated in the Sacred Vedas, the Laws of Manu, and the Ramayana of the Brahmins; the laws and treatises of Buddha, and the Zend Avesta of Zoroaster, the moral taught is that we should never condemn unheard, but examine, reflect and tolerate. These last three grades are schools of instruction, which are preparatory to the Egyptian Rites of the Sublime Council.

In the Twenty-seventh degree, Patriarch of Isis, you were instructed in the morality, ceremonials, and many perils, of the Lesser Mysteries of the Egyptians at Memphis As Thales, the ancient philosopher, you visited the Temple of Symbols, situated upon an island in the Lake M saw the wonders of the far-famed Labyrinth, and were then admitted to the Inner Temple, where you had imparted to you a full knowledge of the language of symbols. You learned that Isis, Queen of Heaven, wife of the demi-god Osiris, and mother of the child Horns, symbolizes fruitful nature

In the Twenty-eighth degree, Patriarch of Memphis, is given a concise history of Osiris, and a dramatic representation of his

birth, life, death and resurrection, as compared with that of all men, of which the sun is a sublime symbol. This legend embodies the return of Osiris from the countries he had visited as a missionary of civilization, his murder by his unnatural brother Typhon, the recovery of his body from the waters of the Nile, its interment, the desecration of his grave, his descent into Amenthean purgatory and final resurrection. It is a ceremonial of the Greater Mysteries, and teaches us that religion, like history, repeats itself

In the Twenty-ninth degree, Patriarch of the Mystic City, the beautiful allegorical story of Osiris is continued, a belief in the unity of Deity is impressively inculcated, three great secrets are given to you, after having once more passed through the Valley of Death A brief mention is made of the several Rites in existence, which, it is shewn, are derived from our own Primitive Institution

In the Thirtieth degree, Perfect Pontiff—Sublime Master of the Great Work, you reached the Apex of Masonic Perfection, and the whole system of Antient and Primitive Masonry was unfolded to you in all its perfected sublimity and grandeur You passed safely through the Pronaos, and the Sanctuary of Spirits, to the Hall of Truth, where you underwent the great Egyptian Judgment; was crowned with the triple coronet as all emblem of life, death and resurrection; partook of our communion of brotherhood— bread, the staff of life, and wine, the blood of nature So closes the Theosophical or Celestial teaching of our rite.

In the last three Official glades, which you have now received, we have but a repetition of our principal dogmas. In the First of them, you are impressed with lessons of Justice and Morality In the Second with the Unity of Deity This, the Third, is intended to remind you of the life to come, where we hope to enjoy with kindred spirits, a happy and glorious immortality.

And now, after this review of the journey which we have completed together, can you conceive any system which is more concise, complete, or connected than that of our rite, comprehending as it does the wisdom and philosophy of all nations and races, since the dawn of history, inculcating the purest morality, and the ever-enduring principles of natural religion and reason, it stands paramount above all other systems. There is not one word or ceremony in its whole course that is antagonistic to the true, the pure and the sacred. The Mason who lives according to its spirit and instruction, cannot be other than a good, just, and upright man, in every relation of life. Let it be our constant study to attain this perfection, so that when we are summoned from this earthly Lodge, we may be found worthy and well qualified to take our place in that Celestial Lodge, over which T.S.A.O T.U. rules now and forever-more.

So mote it be

CLOSING.

ILLUSTRIOUS SOVEREIGN GRAND MASTER GENERAL —

Illustrious Grand Administrator General, what remains for this Sovereign Sanctuary now to do?

ILLUSTRIOUS GRAND ADMINISTRATOR GENERAL.—

To close our labours here, and mingle once again with the outer world

ILLUSTRIOUS SOVEREIGN GRAND MASTER GENERAL —

Our duty there?

ILLUSTRIOUS GRAND ADMINISTRATOR GENERAL —

To practice the lessons here taught, so shall our Sanctuary be blessed by heaven, and our Institution be honoured by the world

ILLUSTRIOUS SOVEREIGN GRAND MASTER GENERAL —
Since we must again mingle with the outer world, let us offer our homage to the foot of the Celestial Throne

Strikes 3 All form circle around Altar and extend right hands

PRAYER

Architect of innumerable worlds, Eternal God! Cast Thy everlasting love around us, we implore Thee, while we mingle with the profane world. Thou God, who knowest the hearts of men, the value of friendship, who protecteth the weak and aged, deign to watch over the Temples in which we have erected Altars to Thee, to charity and humanity, where we have vowed Glory, honour, and protection to virtue. Far be from us the man whose cold heart feels no sympathy with the sufferings of his fellows, far be from us he who avaricious eye never felt the moisture of a tear at another's woe, for him—unhappy man—our Temples are forever closed. The Light of Masonry will wave in vain before his mental vision forever sealed. Masons who are no longer of this earth—if in essence you now are present, be witness that we still preserved our venerated Rite as by you transmitted.

ALL —

Glory to Thee, O God! Respect to the Antient and Primitive Rite Fidelity to its laws We swear it!

ILLUSTRIOUS SOVEREIGN GRAND MASTER GENERAL — *Strikes 7+7+7*

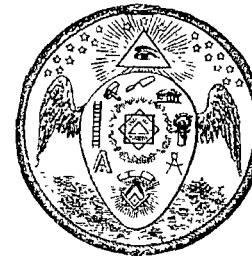
ILLUSTRIOUS GRAND MASTER OF CEREMONIES —

Form Arch of Steel *This is done* Thrice Illustrious Sovereign Grand Master General, the hour has come to close the Sovereign Sanctuary

The Thrice Illustrious Sovereign Grand Master General passes under Arch of Steel to the door in West and facing Orient says

ILLUSTRIOS SOVEREIGN GRAND MASTER GENERAL —
Depart in Peace, and may the S A. O. T U ever bless and be with you and with all mankind. This Sovereign Sanctuary is closed.

**MANUAL
OF THE
SECRET WORK OF THE 27°-33° OF THE
ANTIENT & PRIMITIVE RITE OF
MASONRY.**



Transcribed from Authentic Sources by

Arturo de Hoyos, , P.:G..C.:, Knight Grand Cross
Grand Archivist, Chairman of the Publications Committee



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27.—PATRIARCH OF ISIS

S. Draw the sword across the neck and then point it upwards

G. Mutually place a hand on each other's right shoulder

P W. OMPHET HOFF. [Signifying in Phoenician—watch and be pure]

S W. STELLA, SEDET, SALI. [Signifying Science, Wisdom, Virtue]

BAT 333—4444.

28.—PATRIARCH OF MEMPHIS

S. Draw the sword across neck, breast, hips, then point thrice to heaven

G. Seize each others arms with both hands

P W. HORUS. [The Son, the Mediator]

S W. HESERI [The Father, the Meekhearted, the Justifier]

BAT 333—4444—22

29.—PONTIFF OF THE MYSTIC CITY

S. Interlace the fingers; press them to the lips four times, then extend the hands still clenched to the Orient.

G. Four strokes of the thumb on the first finger, to which the other responds by seven.

P W. SET [The accuser of man.]

S W. TAUT [The Revealer, the Defender]

BAT 4444—7777777 [Alludes to Truth, Hope, Life and Death; also the seven virtues to be practiced and the seven vices to be avoided]

30.—SUBLIME MASTER OF THE GREAT WORK

S of E. Draw the sword across the breast from left to right, then make nine points to the right and nine points back to the left. *On Retiring*, bring the sword across the breast and sheath it.

G. Three strokes on the first joint of the right index finger, then nine, then nine on the first joint of second finger of right hand

P W. ISIS [The generator, the existing.]

W. of R. DEMI-UR-GOS [Celestial Intelligence.]

S W. Same as 18° [Given only in Council Giver of light]

BAT 333—99999999—99999999

ALPHABET.

[A. & P. SOV.: SANCTUARY.]

31° GRAND DEFENDER.

S.—Extend the right hand horizontally, as if holding a balance, then with the left hand, take as it were, from the heaviest scale to put in the lightest, as if to establish equality (It is an Egyptian design, and implies,—Never weigh thy fellows in one scale alone, if evil has the advantage take from it the human weakness with which it is charged, and let charity do the rest)

G.—Press each other's hand seven times. (It implies that a lodge is not perfect without the number seven, which is that of Harmony. Harmony is born of justice, which gives true happiness).

P W.—MIDGARD. (Elevated Sanctuary)

S.W.—ASTREE (Justice.)

BAT —7777777.

ALPHABET —

32° PRINCE OF MEMPHIS.

S.—Place right hand on the heart and withdraw it; then make the sign of an Apprentice. (It implies,—I promise to aid those who are in want, to be affable and to love my neighbor as myself.)

G.—Clasp right hands; then place the left hand round each others waist, bringing breast to breast. (It implies,—We venerate the true light which is revealed to us and sacredly treasured in our hearts)

P W.—ZERIGOOTHE (I have seen the true light)

W. of R.—DUMAZIG. (Free and venerated Man)

S W.—SOPHIA. (Wisdom.)

BAT —7777777—7777777.

ALPHABET —

33° GRAND CONSERVATOR.

S.—Carry the right hand to the forehead; look at the celestial vault having the left hand on the heart. (It implies,—God inspires me to excite in all hearts the sacred fire of truth.)

G.—Place the two first fingers of the right hand upon each others lips. It implies,—Preserve a prudent silence, and be not even suspected as the holder of a secret confided to thy faith.)

P W —ABRA. (Patriarch without stain.)

W of R —AAR (Truth, useful to man)

S W —JAIR HAVOTH. (Dazzling light)

AGE.—That of Wisdom

Battery — 7777777—7777777—7777777

ALPHABET.—

The 31°, 32° and 33° are given as Subordinate degrees of the Council of the Royal Masonic Rite