

KNIGHT OF THE ROYAL MYSTERY.

19th Degree.

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

OPENING.

SUBLIME GRAND COMMANDER.—(*Strikes www.*)

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

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

S. G. C.—Attend to that duty. (*Strikes www, all rise.*) Sir Knights, to your respective Banners, March.

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

S. Kt.—Sublime Grand Commander, the Banners are guarded.

S. G. C.—(*Strikes www.*) To order, Illustrious Knights. Observe the Orient and attend to giving the S. *19*. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary in and for Great Britain and Ireland, I declare the labours of this Senate in activity on the Nineteenth Degree of Freemasonry, Knight of the Royal Mystery, for the propagation of Wisdom, Science, and Truth. Illustrious Knight of Eloquence, attend to the altar and

unfold the Sacred Book of Laws. Illustrious Knight Marshal, inform the Sentinel, and if there are any visiting Knights, invite them to participate in our labours. (*This is done.*)

KNIGHT MARSHAL.—Sublime Grand Commander, the Sentinel is informed.

S. G. C.—‘Tis well. Illustrious Knight of Introduction, retire and prepare the Neophyte.

RECEPTION.

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

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

S. G. C.—Illustrious Knight Marshal, demand the cause.

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

Kt. M.—Who disturbs this Camp of Knights of the Royal Mystery?

KNIGHT OF INTRODUCTION.—A Knight Kadosh desirous of receiving the degree of Knight of the Royal Mystery.

Kt. M.—Give me the Sign, Word and Token of a Knight Kadosh. (*This is done.*) You will await the orders of the Knights of the Royal Mystery. (*Closes door and approaches the centre of the Hall.*)

Sublime Grand Commander, there is in the vicinity of our Camp, a Knight Kadosh, who desires to enro himself under our banners.

S. G. C.—Admit him.

Music plays. Neophyte is brought in.

S. G. C.—Who are you?

NEOPHYTE.—(*Prompted.*) My name is Kadosh, representative of an order unjustly proscribed by bigots for above five centuries.

S. G. C.—Whence come you?

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

S. G. C.—Whither going.

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

S. G. C.—On what do you found that hope?

Neo.—Justice and Equity.

S. G. C.—Illustrious Knight Kadosh, in your further advancement in the paths of light and truth you will meet with men of every faith and creed, with whom it is necessary you should hold communion, for you will find much in all languages and systems that will interest and instruct you; hence, if your mind is liberal, and free from sectarian prejudice, proceed. If you are unwilling, and if your mind is narrowed by passions and prejudices, depart, for you cannot hope to form a lasting union with us. (*A pause.*)

Will you persevere?

Neophyte answers.

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

Music plays. Knight Marshal leads him to the FIRST TENT, Bearing the banner of the "LION OF JUDAH."

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

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

S. Kt.—We are the chosen people of the earth, and though we are now subservient to other nations, we yet shall reign above all, for our Lord is the God of Abraham and the prophets, the sole Creator of all things, past, present and to come. We are the children of Judah, and when all other races pass away from the face of the land, we shall still dwell on it in honour, and in glory, beneath the rule of the coming Messiah, promised by the Lord of Hosts. It is written. Pass on.

Music.—*Knight Marshal leads Neophyte to the SECOND TENT, bearing the banner of the CROSS.*

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

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

J. Kt.—Our religion is love to man, and reverence to Deity, although misrepresented and profaned too oft

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

Music. Knight Marshal leads Neophyte to the THIRD TENT, bearing the banner of the CRESCENT.

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

Kt. M.—He is a Pilgrim in search of truth and light. Infidel he is none; for he is a believer in the common humanity of man, and his equality before the white throne of the Great Creator of us all. Experience has taught him tolerance, and in a frank and candid spirit he would hear the tenets of your faith.

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

*Music.—Knight Marshal leads Neophyte to the FOURTH TENT, followers of CONFUCIUS. Chinese Banner.*¹⁷

¹⁷ [Given the general standard of research demonstrated so far, probably featuring a string of characters copied from a restaurant menu.]

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

Music.—*Knight Marshal leads Neophyte to the FIFTH TENT, followers of BRAHMA.*

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

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

St. Br.—Away back in the vast bosom of countless millions of ages existed a Power; grand, powerful,

infinite, eternal, but immaterial and alone. After passing an eternity in self-contemplation he wearied of the monotony of a solitary existence. "Brahmis"—he exclaimed—"I am." And from himself created three divine powers, Bramah the creator, Vishnu the preserver, and Siva the destroyer of whatever is hurtful or unnecessary. After the creation of the world and animal existence, continual wars arose between Bramah and Siva—the powers of creation and destruction. But Vishnu, the God mediator, by his wisdom, self-sacrifices, incarnations, and changes of being, succeeded in preserving the universe and mankind from destruction. The Godhead, the Eternal of Ages, had created hosts of angelic beings, who were to reflect his glory and obey his commands; but lured by an ambitious chief, a number rebelled and sought to defy the power of their maker. After a fierce struggle they were defeated by the powers of Good and hurled into a world of darkness to endure everlasting tortures; but the Great Being, touched with compassion for their sufferings, resolved to pardon them after long purifications. He therefore created fifteen orbits or planets, peopling them continually with living bodies, in which these rebel angels have to undergo eighty-seven transmigrations; at the end of which purification, their souls return to the first source from whence they proceeded, and thenceforth enjoy eternal happiness. It is therefore criminal to destroy any living creature, as it contains a portion of this universal soul; as the web issues from the spider, as little sparks proceed from fire, so from

the one soul proceeds all breathing animals, all worlds, all gods, all beings. The wise men gave many names to the being who is one. I have spoken.

Music. Knight Marshal leads Neophyte to the SIXTH TENT, followers of BUDDHA.

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

Kt. M.—For that purpose, and none other, is he here.

C. of G.—Then listen and be instructed. Buddha was the miraculously conceived son of the God mediator, Vishnu, who, as often as right slumbers and wrong uprises its head, incarnates himself, during his nine incarnations and fourth descent from Heaven, by Maya a *virgin*, though a wedded queen. Buddha excelled all the sons of man in beauty, wisdom, strength, and purity. At an early age he gave up family, wealth, friends and power, for the pursuit of truth and religion. He became a hermit in the wilderness, was tempted by the powers of Evil, but prevailed against them; attained Bodhi, or Supreme Wisdom, traversed many lands, wrought countless miracles, gained millions of converts, and is known by 12,000 different names of adoration. He spoke in parables and taught that all in life was vanity, unreality and illusiveness; that naught is everywhere and always, that perfect happiness is in the end of transmigration and ambulation of souls, and in the return of the spirit to its creative God. "There is but one law for all," said he, "severe punishment for

crime, and great reward for virtue.” Again, “My law is one of grace for all; like Heaven, affording room for men and women, for boys and girls, for rich and poor, though it is more difficult for the rich to find the way. He that forsaketh father and mother, and followeth me, shall become a perfect Samanean. He that keepeth my precepts to the fourth degree of perfection shall acquire the power of moving heaven and earth, of protracting or shortening his life and of rising again Heaven and earth shall pass away, despise, therefore, your bodies, which are composed of the four perishable elements, and think only of your immortal souls. Harken not to the suggestions of the flesh, fear and sorrow are the product of the passions, stifle them and fear and sorrow are destroyed.” Such is the belief taught in the Temple of Buddha, to 290 millions of mankind.

Music. Knight Marshal leads Neophyte to the SEVENTH TENT, PARSEES, or disciples of ZOROASTER.

GUARDIAN OF SANCTUARY.—What seek you from followers of the Great and Venerable Zoroaster?

Kt. M.—Truth and light.

G. of Sanct.—They shall be granted you. Zarathustra, or Zoroaster as he is called by other nations, was born in the land of Iran, several thousand years ago, and was selected by the Eternal First Cause of Creation as the herald of everlasting truth to all humanity. The Sacred *Zend Avesta* was dictated to him by the Most Powerful, and the holy fire brought by him from Heaven still burns in the chief temple of Ormusd in the distant Ind.

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

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

Music.—Knight Marshal leads Neophyte to the EIGHTH TENT, Worshippers of the SUN.

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

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

St. Br.—Know then, that there is one great creation and first cause, Pachacamac. We do not dishonour him by personal representation, or insult his overwhelming grandeur by erecting temples for his worship, for all creation is his mighty temple, and the

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

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

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

Music.—Knight Marshal leads Neophyte to the NINTH TENT, or WIGWAM of the INDIAN.

KNIGHT OF INTRODUCTION.—What brings the pale-face to the lodges of the red man? Seeks he to drive him still further from the land where the ashes of his sires repose?

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

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

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

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

S. G. C.—What have you learned in your travels?

NEOPHYTE.—To respect the opinion of the men my brothers.

S. G. C.—You are right. (*Strikes W-WWWW.*) To order, Illustrious Knights of the Royal Mystery; let the Triangle be formed. (*This is done.*)

The journies you have made in this grade have purified you from all prejudice and rendered you worthy of marching in the same road with us. Some acknowledgement is due to you for your perse-

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

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

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

S. G. C.—(*To Knight Marshal.*) Cause the Neophyte to approach and receive the reward which his zeal has merited.

Neo. kneels on his left knee on the seventh step of the Throne.
S. G. C. invests with Cordon.

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

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

He embraces him three times.

S. G. C.—Receive, Illustrious Knight, this fraternal welcome, let it prove to you the sincerity of the

sentiment, and the estimation and love with which you inspire us. I present you with a sword. Be thou brave and generous. Never forget you serve a God of Justice and Mercy, and must conform yourself in all things to the rules of an order of which the true principles are Justice and Equity.

Neo.—I swear upon my honour.

S. G. C.—The Sign is [...]

The Pass Word is SALIX, the answer is NONI, both together say TENGU, which signify Virtue, Charity, and Toleration.

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

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

C. of G.—(*Drawing Sword, and striking shoulder five times.*) To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctnary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

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

S. G. C.—Join me, illustrious Knights, in saluting our new made Knight. (*Together: Battery W-WWW.*)

During your progress in this degree you have heard described the leading tenets of the nine principal religions of the world, and you must have noted the close resemblance each one has in its primal faith to all the others; a belief in one Supreme Being, and a future state is common to them all; even those nations who believe in a plurality of Gods, always ranked one as the first cause, the Great Originator. These ideas seem inherent in the minds of all mankind, of all ages and all climes. What lesson then are we to teach ourselves from these facts? Toleration and Charity.

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

Political Tolerance, when reasonable, serves to maintain justice and secure the repose of the world. Religious Tolerance repels schismatic raving, odious fanaticism, the spirit of disorder; it conforms worships, draws sects together, and admits all systems without altering particular beliefs, and makes to the glory of the Creator a melodious whole out of a thousand diverse homages. Literary Tolerance brings a multitude of benefits; it prevents rivalry; disposes to the admiration of genius; the admission of superiority;

the encouragement of timid talent; and to gather, without envy or hate, the palms reserved to merit. Masonic Tolerance includes all others; the statesman, the warrior, the pontiff, the man of letters, the artist, the merchant, all masons of whatever profession, carry even into the Temple of Wisdom the passions which are habitual to them; and if Masonic Tolerance is not paramount, there will result an aspect more violent and disordered as the characters are varied and diverse.

Suppose for instance that these various persons wish to discuss the prerogatives which each attributes to his social position. The statesman demonstrates that politics is the moral cause of all our actions and that to which our steps tend, according to him nothing can be compared thereto; politics he will advance are the soul of governments, and he will conclude that the whole world should attend upon him; the prosperity of states, the fortunes of commerce, the brilliant arts, the discoveries of genius; valour, all wait upon him; and if he perceives that he cannot persuade, then by an adroit detour he conceals his defeat. The warrior, more fiery, will vaunt bravery, holding that it is the infallible principle of success; that all bodies ought to bow to its splendour; and that without valour politics are but frivolous play, not worth the time consecrated to it. The man of letters, the artist, the merchant, will vaunt by all the means in their power the excellency of their several occupations, and the numerous advantages which spring from them; each will struggle opinionatively

and exalt party spirit above bounds, thinking he sees in each disputant against his system a personal enemy whom he ought to pursue and overthrow. The Pontiff, with a superb and sententious tone, will attribute universal civilisation solely to religion, to it the respect the citizen pays to his government, or the chief of the state; to it the practice of all the virtues.

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

We are all striving to reach one goal—Happiness! One point—Truth! Our roads may differ; some may be straighter than others, but the destination we all seek is the same. Let us then be tolerant with all; let us respect the opinions of others while we still remain faithful to our own; and let the mantle of Charity be drawn over the real or fancied errors of our brethren in humanity. For the Grand Mystery is this—all the religions of the world, no matter what names mankind may give them, have but one source, one real object of worship—GOD THE ETERNAL—The Lord of Love and Justice. In His power we confide, in His justice we trust, and in His love we hope.

So mote it be!

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

DISCOURSE.

When casting investigating looks upon the *debris* which surrounds him, the Sage dares interrogate the bowels of the earth, which he treads disdainfully under

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

Then the antique beliefs of mysterious Egypt, the sweet and patriarchal manners of the people of the East, and the belief of the less reflecting, but as certain, savage tribes which people the deserts of Africa; beliefs which furnished to Pythagoras his system of transmigration of souls; those beliefs present themselves to him in all the *eclat* of truth, in all their ascendant

strength, and he asks if these are the only truths, the only ones it is possible to admit.

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

the soul, it returned to heaven and rejoiced once more in its innocent but individual liberty.

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

The intellectual life of the people, as well as their political existence, has had its progressive developments, its epochs of conception and childhood, its periods of transition and glory. Men of great and profound spirit, geniuses whom we encounter, from age to age, who have inspired the purest breath of divine inspiration, these have penetrated the sanctuary of science and have arrived at the discovery of the mysteries which the All-

Powerful accorded them. They have dispersed the clouds which veil truth from the eyes of the profane, and they have taught, as well as they could, with the strength of perseverance, to raise temples to virtue and dig dungeons for vice. Thus, to what they saw in the revered temples of superb Memphis, the mysterious followers of Isis added the basis of the first wisdom, and raised themselves to the most hardy theosophical conceptions—a spiritual theology surviving centuries.

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

indicate to you the philosophical studies which expanded the minds of those who came in contact with the Eastern sects, which originated in the mysteries of antiquity and from which by direct descent we derive our principles.

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

The aspirant found in their caves pits of a frightful depth, which he descended by means of supports for the feet; he overran long and tortuous subterranean where he encountered spectres under hideous forms, monsters to combat, torrents to ford, braziers to traverse. Everything which could affright his imagination was put into requisition, and death seemed to present itself to him under many forms. Lugubrious and plaintive cries were heard in the distance, and the rapid movements of the lights plunged him all at once in fearful darkness. The noisy play of machinery was heard; he was pained by the blowing of wind, claps of thunder, and the impetuosity of the torrents. At the least indication of weakness or fear he was thrown into a dungeon for the remainder of his days: the initiates believing that timid and lax men were incapable of guarding inviolably the secrets of their mysteries, and they retained the failing Aspirant in order that he might not reveal what he had seen in the preliminary preparations and in the trials by earth, air, fire and water. The fortunate Aspirant was conducted into a place embellished by all that art could add to nature; a sweet

and tender light rendered the objects more interesting; the air was perfumed by the agreeable scent of flowers; and the melodious sounds of instruments announced to the initiates their joy at seeing him come out conqueror from the evil genies of the elements. This place was the emblem of the Elysian happiness which man would experience when he had surmounted the obstacles before arriving at truth and virtue. There still remained one proof, less frightful, but demanding still more constancy, it was a rigorous silence, fastings and austerities, augmented from day to day, during which they prepared him by instruction for the revelation of the mysteries. This instruction was proportioned to his light, the greater part being veiled under symbols and hieroglyphics, questioning him upon matters which prepared him to pierce the veil. Thus prepared they revealed to him the most important part of the mysteries. They taught him the existence of a supreme intelligence, first cause of all being; they informed him that a thick veil concealed the grandeur of the light, that its immensity could not be represented by any sign, that the different symbols which they offered to the profane were but emblems of his least known attributes. They announced to him also the existence of another being, enemy of the first, but less powerful, the agent of crimes and all evils. They taught him that there is in man a substance, simple, active, essentially different from matter, which, more agile than air, more prompt than sight, glanced even to the extremities of the universe, sounded the abyss, developed its secrets, reviewed the past and dared even to advance to the

future; they taught him that he could only raise himself by virtue and degrade himself by vice; they traced out to him the duties which he had to fulfil towards the Author of nature, mankind itself, and those which he contracted in the quality of initiation; they rendered him a reason for abstaining from certain animals and vegetables; those sullied by crimes had to undergo still more severe proofs: it was pretended that they plunged him in a liquid which arrested the action of fire and that they passed him several times through the flames to purify him. After the Initiation he was shown to the people in a procession which was called the “Pomp of Initiation.” This ceremony was made as imposing as possible, in order to show what a glorious thing initiation was, and the initiated enjoyed the highest consideration and were looked upon as men more pure and instructed than the vulgar, and were promised after death the enjoyment of a more pure felicity—they were chosen to fill the most important places in society.

The light of initiation was not confined to signs and tokens and words or even to morality and theology, but it embraced all the sciences. The Priests of each *Nome* learned particularly one special science; and were the depositories of manuscripts which were all the more precious as they were the only copies existing in the world. One taught how to follow the Stars in their courses, calculate their swiftness, measure their distance, divide the seasons, give a more perfect form to the year by means of intercalations; others, by the principles of Geometry, knowledge of the laws of movements, and the calculation of resistance and friction, taught how to

centuple the strength of man, level the earth, raise dykes, dig canals, to construct Sais, Thebes, Memphis, and above 20,000 cities, besides immense edifices of which several yet resist the destructive hand of time; others taught how to purify metals, analyse them, combine them, alloy them, so as to render them more ductile and malleable; to indicate the properties of vegetables and the means of extracting the sap, so as to prolong the days of man; or better to preserve the body after death from decay during thousands of years, and preserve the freshness of colour and illusion of life. Others taught the principles of that celebrated legislation which sought to ally the general interest to that of the individual, bring together men of primitive quality, simply by their wants, and cause them to love virtue. Others presented in chronological order the revolutions and events of nations, continuing the list of Kings according to their names, their actions, virtues, vices, and the judgements which had been passed upon them. The Priests consulted these writings on the death of the reigning King, and these redoubtable judges traversed the lake in a boat guided by Charon and exposed in the presence of the people, all the good and evil which he had done, and threw in the fatal urn, the ballot which rendered his memory cherished or odious.

It seems certain from our knowledge of the Egyptian priests and the Essenian sects, that the latter were only the continuators of that ancient caste which dispersed itself at the period of those troubles and dissensions which turned Egypt into one scene of anarchy, by which the Romans profited so far as to convert it into one of their provinces.

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

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

it left it as noble pasture to the indefatigable study of the curious and the wise.

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

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

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

instructed in the secrets of the Magi; he had the knowledge of hieroglyphics, astronomy, mythology, and was a man who practised the soundest morality; he composed four books under the titles of *Gospel*, *Chapters*, *Mystery*, and *Treasures*. Ferbulio, his disciple, inherited his fortune and his works; he betook himself to Palestine and sought to propagate the religion of the Magi; persecuted he went to Persia, where he changed his name and called himself Buddas; persecuted in Persia, he retired to the house of a widow, where he died. This widow having bought a slave, adopted him and gave him the name Cubricus, the young man made great progress in the books of Ferbulio, and, like his master's example changed his name to Manes, which signifies conversation, and founded the sect of Manichees. Pursued by the hatred of Archelaus, Bishop of Cassan, and the Priest Marcellus, he withdrew for shelter to a small mansion named Arabion, upon the river Strenga, but was denounced by another Priest named Triphon, to the King of Persia, who sent seventy-two guards to take him; he was arrested upon the bridge of the Strenga at the moment when about to betake himself to a neighbouring town named Diodoride. The King condemned him to be either roasted or burned alive, the flesh thus parting from the bone. After his death, the number of disciples augmented considerably, and they gained followers of the most elevated intelligence, even St. Augustine. The filiation of the Manichees to the philosophical doctors of antiquity is proved by a fact not generally remarked. The Catholic Church reproached them with believing

in two principles and consequently in two Gods; the reproach was unjust because they only followed the instruction of the three grades prescribed in Egypt first, Dualism, or belief in the two principles; second, Sabaothism, or the adoration of the natural forces; third, Jahoism, or the worship of a sole God Sovereign of, and independent of, the material world. They therefore only taught dualism as a mode to arrive at the manifestation of the entire truth. Beside the Manichees many other differently named sects branched from the original tree of the ancient mysteries and were known under the general name of Gnostics, a word signifying knowledge. Nothing is better authenticated than that the disciples of these sects were in existence in the twelfth century in Italy, France, Germany, and England, as Templars, Lollards, Ghibbelines, and Albigenses.¹⁸ They had secret signs of recognition, professed great purity, and were divided into two principal classes, the Disciple and the Perfect Initiate; the latter of which were vowed to chastity, and on the dualistic principle they looked upon the head of the opposing sect as the

¹⁸ [Of these four groups, only two were strictly speaking religious sects and of those only the Albigenses (Cathars) had any affinity with Gnostic ideas; the Lollards (a derisive term applied by their persecutors) were mediæval English proto-Protestants, followers of John Wycliffe (1330-1384), who were persecuted for trying to break the ecclesiastical monopoly on knowledge of the Scriptures. The Ghibbelines were a political faction or party in Italy in the thirteenth and fourteenth centuries, any accusations of heresy against whom stemmed from their support of the Holy Roman Emperor against the Pope at the times when the two were disputing. Likewise the heresy charges against the Templars were almost certainly fabricated wholesale by Phillip le Bel and his associates as a means to get their hands on the order's money.]

evil principle personified, and upon their own as the good principle. The poet Dante belonged in Italy to the Ghibbelines, the poets Chaucer and Gower in England to the Albigenses and the monument to the latter in London represents him as crowned with a wreath of roses and having the cardinal virtues at his feet. The Templars were judicially suppressed for being Gnostics and are commemorated in our Rite. Eventually the philosophical sects took the name of Rosicrucians, and so became Freemasons, of whose history the teaching of our rite is well known to you.

CLOSING SAME AS OPENING.

