

GRAND EULOGIST.

23rd Degree.

OPENING.

As given in the preceding degree.

RECEPTION.

The preliminary portion of Reception is identical with the Grade of Grand Installator. (vide pp. 357 sqq.)

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

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

The practise of funeral ceremonies has existed amongst men in all ages, and are usually an occasion to recall the good actions which have been done by

him whose loss they meet to deplore and to render homage to the virtues which distinguished him.

Amongst our old Masters, where Masonic science was more cultivated than vain show, no one could gain admittance to the sacred asylum of the tomb, until he had passed a solemn judgment. A grave tribunal sat equally in judgment upon the King and the peasant. They said to the dead, “whoever thou art give account to thy country of thine actions; what hast thou done with thy life. The law interrogates thee, thy country hears thee; Truth sits in judgement upon thee.” Princes were carried to be judged, escorted by their virtues and their vices. A public accuser recounted the history of the dead man’s life and threw the blaze of truth o’er all his actions. If he were adjudged to have led an evil life, his memory was condemned in the presence of the nation, and his body was denied the honour of sepulture. We, in Masonry, have no such tribunal to judge the brethren and our desire is that their good deeds live after them, the evil be interred with their bones.²⁴ But whatever is said in behalf of a deceased brother should be the truth, and if it should unfortunately happen of one of our brethren, that nothing of good can be truthfully said, let us mournfully bury him out of our sight in silence.

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

²⁴ [A deliberate inversion of a line from Shakespeare.]

It is in Egypt that we find the most perfect information in regard to the old faith, because of the care with which they are recorded to have preserved ancient tradition, and because of the great antiquity of their manuscript and monumental records preserved to us. This great nation had a thoroughly developed religious system 6,880 years ago, about which time Menes united Upper and Lower Egypt into a single empire, and embodied a hieroglyphical representation of seven great cosmogonical and psychical gods whose worship had prevailed in the twenty-six Nomes of that, even then, ancient country. This great Emperor, the descendant of a race of prophets, priests and kings, built the Temple of Memphis and advanced the worship of Heseri and Isis in the whole united empire. He established at Memphis, the seven sons of Ptah, who with Neith produced Ra or Helios, the creative power of the solar orb, which again produces Agathodæmon, spirit, or breath. After this Chronos or Saturn and Nu or Rhea, time and space, produce Heseri and Isis, Set and Nephthis, and they Horus, Anubis, and Hermes or Thoth, who is the Revelator.

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

The principal orders of gods or immortals mentioned, are the *Nu* or associate Gods and the primordial waters, the *pu—t* or celestial cycle; the great gods *Neteru* or *Neter-aat* and the chiefs *Gaga*. There is moreover mention of the *Mu* or dead, the *Bet mes* or depraved, and the *Kefti* or accusers of the passing soul. Two antagonistic beings appear throughout, Osiris and his triad, the prototype of the good and justified; and *Set* or *Baba* and his devils, the subverters of good. Physically they are divided into light and darkness, symbolically they are represented by the sun and the great dragon Apophis. The soul would seem to be an uncreated being, but the breath of life is the gift of *Tum* the setting sun, or Serapis. Isis and Nephtis render aid to the spirit, Thoth justifies him, Anubis embalms his mummy, Horus defends. The object of the book is to teach the spirit how to avoid the “Second death in Hades” and to deliver itself from its various adversaries who might seek to detain or destroy it, on its passage or destiny. The sun is symbolical of this, for the Ritual says: “Ho! workmen of the sun by day and by night, the Osiris lives after he dies, like the sun daily, for as the sun died and was born yesterday so the Osiris is born” “He is the son beloved of the Father, he has come from the mummy a prepared spirit.” Aware of his divine nature, the spirit exclaims, “I know that I was begotten by Ptah, brought forth by Neith.” Like Osiris the spirit is the victim of various diabolical traps and persecutions over which he triumphs by gnosis or knowledge, of celestial and infernal mysteries which he has learned.

At length the soul of the deceased Heseri, is conducted into time presence of the divine father who is seated with forty-two judges in the “Hall of the Two Truths,” symbolised, as truth and justice, by the cubit and ostrich feather; and distinguished as immortals or gods, by the ring-handled tau cross. Here he denied forty-two Sins.

The soul is described as going in like a Phœnix; having passed through the roads of darkness he comes forth with joy, exclaiming: “I come forth with justification against my enemies; I have reached the heavens, I have passed through the earth; I have crossed the earth at the footsteps of the spirits a living chief.” Brilliant as the Sun, the god exclaim, “Hail coming as Turn, created by the Creator of the Gods,” and of the sun they exclaim, “Hail thou greater than the gods, rising in the heavens ruling in the gate! Hail thou who hast cut in pieces the Scornor and strangled the Apophis,” by which simile mortals were encouraged to combat against darkness and evil. The renovated soul performs all the old functions of life, but:—“There is not a limb of him not as a god.” He is triumphantly crowned as a faithful soldier of the gods, who thus address him— “Thy Father Tum has bound thee with this good crown of justification, with that living froulet: beloved of the gods, thou livest for ever.”

The religious faith of all mankind derives from a single central source; with us the Great Spirit developes into the Being Jehovah, as Brahm into Brahma, and Kneph or Ptah into Osiris. Thus in Isis

and Swayambhuva we have the spirit or generative principle. In Horus (who is also Khem), Kristna, and Buddha, we have the Saviour Mediator. In Set, Siva, Satan, the accuser and destroyer of souls,

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

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

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

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

Gives to the Neophyte the Rituals or Public Ceremonials.

I will now entrust you, with the special Sign, Token, and word which prove you to have been qualified for your appointed duties. (*This is done.*)

Illustrious Brother Sword Bearer, let proclamation be made.

SWORD BEARER.—To the Glory of the Sublime Architect of the Universe. In the name of the Sove-

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

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

All give Battery WWW-WWW-WWW. S.D. Strikes W. All are seated.

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

CHARGE.

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

The Atheist is a monster of pride and imperfection; in order to raise himself he debases divinity. He is enchained within the narrow circle of his thoughts and whilst attempting to embrace immensity he makes an idol of matter. And what means has he of assuring himself, that he exists, outside his senses, that the universe is not a perception of his soul, as it is one of the ideas of T.S.A.O.T.U.? O, thou Atheist, who says to thyself—"What need to fatigue my imagination with the idea of a God who humiliates my pride? Matter has

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

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

dragging himself to the end of his career, for he will find beyond it—Naught?

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

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

But upon what solid foundation shall we believe that matter and chance have formed the universe, since the

nature of things entirely belie it? If matter has created the universe, itself, by blind necessity, whence arise in us all those grand ideas and sentiments so contrary to its principles; whence do we derive all such characteristics as prudence, prevision, and choice, so repugnant to the system of fatalism. Whence come conscience, remorse, moral law, natural duties, and the idea of liberty felt by all men. If blind chance has formed the world, whence above all intelligence and wisdom; why the affinities between beings possessing these qualities, wherefore have they order and idea? No, my brother, it is only the fool who has said in his heart there is no God, immortality is the innate conception of mankind from the earliest era, and the doctrine which we here enforce. You will see all this still more clearly when the Sublime

Council accords you instruction in the science, symbolism, and theosophy of the various philosophies of antiquity, and the greater and lesser mysteries of our sage predecessors.

CLOSING.

S. D.—(*Strikes wmw. Repeated by the Mystagogues. All rise.*)

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

FIRST MYSTAGOGUE.—At the hour of perfect darkness.

S. D.—Illustrious Second Mystagogue, is it time to suspend our labours?

SECOND MYSTAGOGUE.—It is, Sublime Dai.

S. D.—Illustrious Brother Messenger of Science, advance to receive a commission. (*He whispers in his ear the Pass Word, which he carries to the two Mystagogues, and then*

lights the incense.) Since it is the hour to suspend our labours, unite with me, Illustrious Brothers, for that purpose.

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

PRAYER.

S.A.O.T U., eternal and fruitful source of light and truth, full of gratitude for Thy infinite goodness, we render Thee a thousand thanks and attribute to Thee all that we have done, of good, of the useful during this day. Continue, Father of Mercies, to protect our labours, direct them towards perfection and grant that harmony, concord, and union, be ever the triple cement which unites us.

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

Glory to Thy infinite goodness.

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

Soft harmonious music.

S. D.—(*Strikes www, which the two Ms. repeat.*) To the glory of T.S.A.O.T.U. In the name and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland, I declare the labours of this Sublime Council of Grand Eulogists suspended. Let us retire in peace, and may the spirit of T.S.A.O.T.U. watch forever over you.

