

PATRIARCH OF TRUTH

24th Degree.

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

They are arranged in the manner here indicated.—

		1	
	7	ALTAR	2
6		&	3
	5	VASE	4

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

In the centre of the Circle stands a tripod, on which is placed a vase containing wine and displaying this legend.—“Truth lives in the blood of the vine.” In the south must be placed a Cabinet, of antique form, concealing a small Electric Battery;²⁵ in the East is a recess with very thick black curtains or folding doors, behind which is placed the Perfect Light.

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

²⁵ [Remember: what was considered a “small” battery in the 1880s is probably not what a reader in 2019 would understand by this expression.]

OPENING.

As given in the preceding degrees.

RECEPTION.

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

SUBLIME DAL.—Again we are assembled in the Sacred Sanctuary of the Fountain of Perfect Light, deep in the bowels of our mother earth, secure from the observation of the profane, and only to be found by brethren who have participated in our solemn mysteries and by those whom they may conduct hither for the purpose of enlightenment in the secrets of nature and science.

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

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

Organ Music and Ode.

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

Alorus' gift, when Nimrod reigned;
 First hero and first king on earth,
 The mighty god of fire, on high,
 To this his Perfect Light gave birth,
 And to the Patriarchs of Truth,
 By Achan's sacred charge 'twas given,
 Within these deep and silent caves,
 To guard the brilliant child of heaven.
 Be this our pledge ;—ne'er shall its light
 Beam on unworthy or profane,
 But on each Brother of our Rite,
 Its rays shall shine, and lustre reign;
 For countless ages yet to come
 The favoured Patriarchs of the Truth
 Shall worship it as they have done
 Since earth itself was in its youth.

M. of S.—Strikes www—www—ww in the West.

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

MESSENGER OF SCIENCE.—It is a Knight Hermetic Philosopher, tried and well approved, truthful and honest. He is a wanderer in search of more mental light and aliment, still thirsting for deeper draughts of the sweet waters of truth. Now in the deep darkness of our portal, unarmed and unprotected, save by his integrity and his reliance on the power and justice of the Great First Cause, he awaits with patience and

submission your august award. He is a candidate for admission into the august Mysteries of Memphis, that he may study and compare the knowledge of the East with that which he has acquired in the West.

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

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

S. D.—And during this long pilgrimage through what lands has he journeyed?

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

S. D.—But from whence came he originally?

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

S. D.—What advantage does he hope to gain by admission to our inspired retreat?

M. of S.—He seeks the key of Zeus, which unlocks the treasure-cave of knowledge—past, present and to come—in which the mysterious and hidden powers of

nature may be studied and developed; especially those forces as yet unknown, which in the future are destined to revolutionise the world, and make the wisdom of the present, appear but as the folly of the past.

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

M. of S.—He has and earnestly awaits the ordeal. He knows that life eternal awaits him in the future, and he places an unfaltering trust in Supreme Providence.

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

Whilst these directions are given the Officers execute them.

Music. The Neophyte secures the Key.

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

Music. Neophyte is conducted thrice round and over various obstructions; he is led to the South, the key is turned and the bolt shot. Gong sounds; a noise is heard like the wash of waves. Music.

The Sublime Dai puts the following questions, which are answered by the Expert, who wears a cap with wings, the emblem of the sacred scribes.

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

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

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

Music. Noise.

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

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

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

A.—He doth.²⁶ He seeks but one more trial of the Key of Zeus. He would open the inner door of the Cave of Knowledge and learn the secret of vitality; the source of being, motion, and transmutation.

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

A.—He is prepared to meet it.

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

S. D.—Rash, but courageous brother, behold the punishment of thy temerity. What thou hast received is but a very slight monition of the fearful force inherent in the power of that subtle essence, that all pervading fluid, a knowledge of whose nature and properties, you were so desirous to pluck from the secret records of the mighty Zeus. This much I am permitted to impart to you. It is the primary and never resting cause and effect of all existence, in our system and throughout all space. It is found in the air we breathe, in the lightning that flashes in the stormy heavens, the blood that courses through our veins, the very thoughts passing through our brain, the gentle dew that falls upon the opening flowers, the

²⁶ [Because he took a train to get to this damn initiation & is aware that side-paddlewheel steamships are already pretty much obsolete.]

howling winds that sweep across the raging main and submerging in their senseless fury many a brave barque with their devoted crews. It exists in and controls all created things—animal, vegetable and mineral; it regulates the movements of our solar system. Nor is this all, for it is alike powerful in forming the innumerable systems that revolve around the universe in harmony and sweet accord.

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

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

1. Long has our brother wandered in the darkness; in the black gloom of horror and despair.

2. Seeking the light of reason and of hope, but still not finding it, for false lights have beguiled him.

3. Leading his steps into the paths of error, and the worship of false gods; whose brilliancy was but the reflection of hell's lurid fires.

4. Charity, Love, Hope, arid Faith, are lovely in their lustre; but He is the source of all glory and of all brightness; He, the central orb of boundless space.

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

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

S. D.—(*Strikes www. All rise.*) Illustrious Brothers, let the Triangle be formed. (*Done.*)

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

To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of 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 the secrets of this retreat, to any person in the world, unless I know him or them to be lawfully entitled to receive them, and should I knowingly break this oath, may I, for the future, be deprived of my intelligence, by the ever- living God. Amen.

ORATOR—(*Exclaims.*) And He said, let there be light and there was light.

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

Glory to Him, the mighty One!

The Giver of all Light!

Whose will from chaos formed the world,

When all was cheerless night.

At whose command the darkness fled,

The glorious sun had birth;

Whose genial heat and dazzling rays,

Then sanctified our earth.

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

S. D.—Arise, Illustrious Brother, it is now my duty to greet you as a Patriarch of Truth, and an associate of

the devoted servants of the Fountain of Pure and Perfect Light, for your eyes have seen a glimmering of the glory of the Holy One and the dazzling whiteness of His raiment, for it is of Him that the Perfect Light is the type and symbol. Light is the life, the soul, the nourisher of the Universe, and of all created things.

I will now instruct you in the Sign, Token, and Word of a Patriarch of Truth. (*This is done. Then S.D. presents Neophyte with a cup of wine from the vase on the tripod.*)

My Brother, accept from my hands this cup of generous wine, and let the draught be a pledge of communion between us—a communion of brotherhood, love, and faith. It is an adage almost as old as the earth itself, that “Truth lives in Wine,” the wine of life; and so it does, for truth must exist in all things that are real and have a being. Wine is a symbol of the world and of the universe; for as it is the blood of the vine, so is the element of water the blood of all eternal and unbounded space. All things around us are but emblems and symbols of what is higher and nobler. Behold this azure column, surmounted by a scythe, the emblem of Time, alike the creator and destroyer of all that lives and dies. Then look upon this hyacinth column upon which is placed the semblance of an eagle, the symbol of Kneph, whose attributes were wisdom and majesty. This anachite column on whose capital you see a silver image of the cock represents Osiris as the tutelary deity of the Nile, the God of agriculture, and the healing art. This ruby column, surmounted by a lion, represents Ra or

Hercules, and is an emblem of strength and valour. This one of emerald, on whose capital is seen a white dove is the emblem of Isis, the wife of Osiris and the goddess of divine love. The sixth which is of agate, bearing on it the representation of a Caduceus, is typical of Hermes, the father and presiding deity of science and the arts. The seventh and last whose shaft is of transparent beryl, and whose emblem is a crescent, represents Savonia, the goddess of purity.

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

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

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

CHARGE.

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

The base line of this great building is 761 feet, and occupies over 13 acres of land, its vertical height is 480 feet. The standard of its construction was the common cubit of 17,7426 inches, or 6 palms or 2 spans, the royal

cubit being a handsbreadth greater. The canon of proportion is 3.14159 and the origin of all the ancient standards of measurement in time and space. Each side of the base symbolises a quarter of a year in the computation of 100 inches per day, or $9131066 \times 4 = 36524$, 22 inches, thus each side is 515,1647 cubits, a sum which plays an important part in the internal symbolism, as it is the cubic diagonal of the king's chamber, being also half the greatest circumference of the coffer, the capacity of which is 4000 cubits, or 70898.151 cubic inches.

The base is a perfect square, symbolising the union of the male and female principles of creation; the sides, a perfect triangle, symbolise the masculine principle of nature. Twice in the year the beholder witnessed the sun as if resting upon its very apex. The different stages of the mysteries celebrated within its bewildering passages, grand chambers, galleries, sunken shafts ending in secret crypts, the descending passages all leading to sepulchral edifices, the ascending galleries and noble chambers with lidless and empty sarcophagi, all speak to the heart of the true Master. But their spirit is found in the grand law of universal correspondence, which makes geometry the plan, and mathematics the sum of all things, binding together colour, sound, form, function, matter, spirit, man and his creator, each planet with its solar system, and these with the entire universe in one stupendous scheme of harmony. Sounds and colours are but spiritual numerals; as the seven prismatic rays proceed from one spot in the heavens, so the seven powers of nature, each of them a number, are the seven

radiations of unity, the central, spiritual sun. Fragments of the sublime Egyptian philosophy was obtained by all the capable minds who resorted to the Egyptian priests for occult instruction; and is found in the philosophical systems of the Greeks, Romans, Jews, and Hermetics of the West; in the fullness of ancient Masonry and the effete exoteric puerilities of some of the modern Rites. A pyramid in revolution becomes a cone. Our grand triad is indestructible spirit, life or motion, and matter, or the astral light, of which electricity is a variation. In this electrical action the planetary system revolves, and in the astral matter the spiritual element. The astral matter of man is not a single element like the immortal spirit but is a combination of the elements from the sun and planetary systems, air, ether, atmosphere, earth with its organic and inorganic life and emanations make up the wonderful body of man, who is a true Cosmos upon which is impressed all that the soul has gathered up in its process of growth, and is as much a microcosm of the individual's mind within as of the visible and invisible universe without: constituting spheres or layers, which after death form the astral body of the spirit, and are analogous to the electrical and astral matter in the realms of space: the spiritual principle of the earth, galvanism, magnetism, motion, throughout its rocks, plants, minerals, waters and gases.

According to the Arabs, each of the seven pyramidal chambers was dedicated to a particular planet; each mummy, holding an influence over the departed spirit for 3000 years, was placed in such a position as to ascend through the seven planetary chambers before its exit at

the symbolical apex, in this further symbolising the seven spiritual spheres. The sun, to whose honour this temple of Cheops was dedicated, once in every year dies and descends into earth's depths, so does death linger in the lowest crypts in the ashes of the earthly founder of the building. The intricate passages, the narrow, rough and rugged paths and the final opening into the great Temple-hall, were only so many practical types and symbols, comparing the soul's progress to that of the sun through the constellated zodiac of the skies. It was in this great hall that the Neophyte received his final instruction in the mystery of life and death. Slain by violence and laid in the coffer with him is destroyed the Master's word on which the building of the great temple depends. Once found, raised, and born again; there the sun of heaven sits triumphant on the very apex of that pyramid, which is itself a symbol of the generative life; that but an emblem of the spiritual sun, which is God, whence the material derives life and lustre.

I need not describe the ceremonies through which you have passed this evening, nor attempt to interpret their meaning to you, as that has already been made clear, step by step. At the same time it is necessary that you should be enlightened as to the fact that the real birthplace of the most important and sublime portions of Masonry, was that mighty land of mystery and wisdom—the land of Egypt. Egypt, whose very origin is obscured by the mists of countless ages, upon the banks of whose great river, Nile, once stood 30,000 magnificent cities, some whose population seem of almost fabulous amount—whose gorgeous Temples and

whose mighty works of art, laugh to scorn the efforts of modern civilization. Their architectural works have withstood the ravages of time and the destructive hand of man, for thousands of years, and will for ages yet to come; still the gigantic pyramids rear their unbroken summits to the clouds, eternal momentos of a mighty race. Egypt, the mother of civilization, the home of wisdom and of art, when Greece and Rome were yet unsung, unheard of, and the mighty empires of the present were not.

It was in this land of Egypt, in the valley of Memphis, that our beloved Rite first assumed a cognate and coherent form and gained from the greatest and best of Egypt's Sages those divine lessons of wisdom, virtue and charity, which with their knowledge of the arts and sciences combined, has preserved through sixty centuries or more, even through wars, famines, plagues, barbarism and the darkness of the middle ages, the Antient and Primitive Rite in all its pure unsullied beauty. At the most remote period, Masonry flourished in Egypt and attained so strong a footing therein, that all the most learned and powerful of its population were members of the mystic tie. The archives of the Rite of Memphis can reckon amongst its votaries such names as Orpheus, Homer, Pythagoras, Thales, Virgil, Hippocrates, Socrates, Plato, and many other great names of Greece, that intellectual daughter of Egypt. Triptolemus, Erechtheus, Cadmus and many others tore themselves from the charms of home to carry the light of civilization to barbarous peoples. Homer, Herodotus, and others gathered at Thebes and Memphis, the

knowledge and science which they afterwards bestowed on their ungrateful countrymen. Pythagoras dared the most frightful perils in travelling the banks of the Nile to learn from the hierophants how man may become happy by being virtuous. The wealth and influence of the order was almost beyond computation. Buildings of enormous magnitude were erected in which our rites were celebrated. The greatest precautions were used to guard our mysteries from the profane, so much so, that in the time of the Grand Hierophant Moeris, the successor of Osymandias, he caused a great lake to be dug around the temple, sacred to our meetings, and called it after his own name; but in the course of ages that lake became choked up by the sands of the desert and the meetings of the Rite, from that time, were held in the Pyramids in chambers expressly adapted for every degree of the Rite. From every part of the then known world came the most learned philosophers, the most heroic warriors, the most powerful princes, seeking admission within the portals of our temples. Willing and eager to submit to the rigorous examinations, the long probations, the fasts, the vigils, the hardships, the terrible trials of courage, strength, endurance, and intelligence, which were then exacted from all candidates before they were allowed to receive even the first degree of Isis. The Greek and Roman mysteries were nothing but corrupt perversions of the moral teachings of Masonry, but the Jews who acquired their knowledge of the Craft in Egypt, were so truly imbued with the pure doctrines of the Rite and its teachings, that they preserved them

intact, with the exception of altering the names and locality and as it were nationalizing the earlier degrees.

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

CLOSING SAME AS LAST DEGREE.

