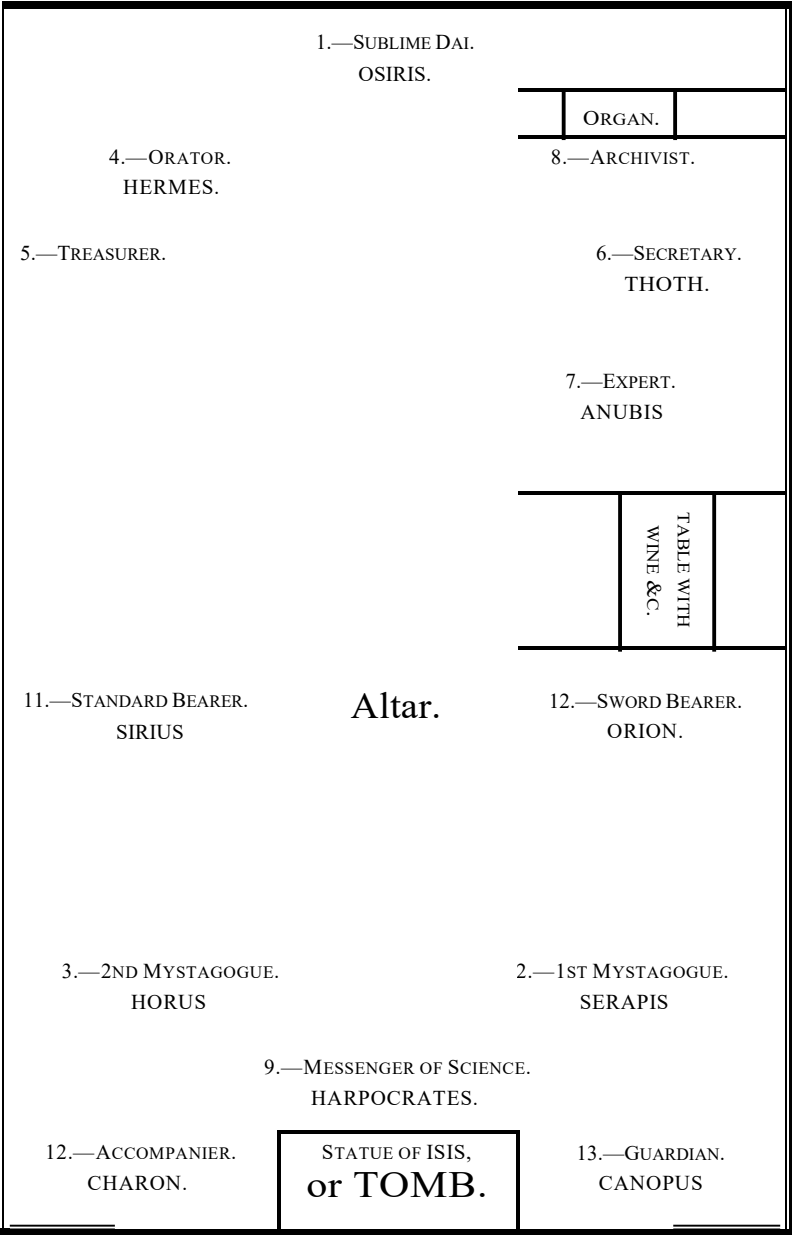


CLASS VII—COUNCIL.



SENTINEL.

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 www. 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.

S. D.—Who are fit to be present at our ceremonies?

1st. Myst.—Honest, good, and harmless men.

S. D.—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.*)

S. D.—Illustrious First Mystagogue, at what hour do the members of our order assemble?

1st. Myst.—At break of day. To develop the dogmatic part, moral and scientific, of the order.

S. D.—With what aim, Illustrious First Mystagogue?

1st. Myst.—For the instruction of our brethren.

S. D.—What are the first duties of our Rite?

1st. Myst.—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.

S. D.—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.

S. D.—Illustrious Second Mystagogue, what hour is it?

2nd. Myst.—**The** hour of resuming our labours, Sublime Dai.

S. D.—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! Aclonai!

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.

S.D.—(*Sword in hand, strikes www.*) 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. (*Strikes w. All seated.*)

RECEPTION.

S. D.—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 www-www, 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.

S. D.—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.

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.

1st. Myst.—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. DAL.

S. D.—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 Neoplyte 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 hiero- glyphics 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 Mystagogue.

2nd. Myst.—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 oruanient, 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 strange 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 Ammonitish 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.

S. D.—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.

S. D.—Essayng 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 brodered 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.”

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 WWW-WWWW and enters at the Western door, when the following ceremony occurs:—

S. D.—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.

S. D.—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 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.

S. D.—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.

S. D.—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 genus 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.

S. D.—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 wouldst 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 *Sphinx*, 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 *forefinger 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 1460 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 Brazier* 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 regeneratrice, 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 *candlestick* 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 *Acacia* 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 Meroe to eat in common that which had been blessed by the Priests, whence we have **our** *Agapæ*.

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.

S. D.—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.

S. D.—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.

S. D.—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 www. 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.

S.D.—(*Raising Neophyte by the right hand.*) 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 —

Neophyte kneels and S. D. places the naked glaive on his head.

By virtue of my office, and as the representative of the Most Illustrious Sovereign 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 www.*)

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 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 www-wwww. All rise and face East. Orator and Neophyte stand by the altar. Hymn is sung whilst the brothers make three journies 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.

S. D.—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 5,000 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 Osymandias. 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 Gymnosophists, 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, Minos, Moses, Cecrops, Orpheus, Zalencus, Carimiondas, 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 minds. 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 time East, until the infamous Cambyzes 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 ceremonies 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 so 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 development 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 development 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.

S. D.—(*Strikes wmw. All rise.*) Illustrious First Mystagogue, at what hour ought we to suspend our labours?

1st. Myst.—When the sun is in the west.

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

M. of Sci. 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.

S. D.—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.

S. D.—(*Strikes wmw.*) 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 Sanctuary 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.

