

PONTIFF OF THE MYSTIC CITY.

29th Degree.

OPENING.

The same as last degree, substituting the correct grade,

RECEPTION.

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

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

THE FIRST APARTMENT.

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

S. D.—Illustrious Messenger of Science, see who disturbs us?

MESSENGER OF SCIENCE.—(*Opening door.*) Who disturbs the silence of our Sanctuary?

GRAND EXPERT.—It is a Patriarch of Memphis, who is anxious to arrive at true wisdom, in order to make himself more useful in propagating the sublime teachings of our Rite, and for that purpose solicits to become an Elect of our Mystic City.

M. of Sci.—The prayer of the Neophyte shall be carried to the throne of truth. (*Closes door and addresses S.D.*) Sublime Dai, the alarm was made by our Illustrious Grand Expert, who reports a Patriarch of Memphis in waiting, who is anxious to arrive at true wisdom, in order to make himself more useful in propagating the sublime teachings of our Rite, and for that purpose solicits to become an Elect of our Mystic City.

S. D.—Has he fulfilled the formalities prescribed by the Statutes of our Rite?

M. of Sci.—He has.

S. D.—(*Strikes www.*) To Order, Illustrious Brothers, let the triangle be formed.

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

Let him enter. (*Neophyte is brought in.*) What want you, and what brings you amongst us?

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

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

EXPERT.—(*For Neophyte.*) I am a man, and nothing of that which appertains to humanity is unknown to me.

Humanity is the first accent of conscience, and the constant voice of nature when not stifled by passion.

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

NEOPHYTE.—(*Prompted by Expert.*) I promise to work unremittingly to perfect my being.

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

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

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

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

A.—I do believe it.

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

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

so many contending interests, so many wills moved by opposing passions.

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

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

Q.—What are these?

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

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

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

S. D.—Illustrious Brothers, shall the Neophyte proceed?

(All assent by the sign of the 29th degree.)

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

A.—(*Prompted.*) I shall regard no sacrifice.

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

A.—Yes, and I am very weak.

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

A.—I have done everything to attain it. Q.—

Insensate; hast thou tried sanctifying tears?

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

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

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

A.—I will continue my onward march.

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

NEOPHYTE.—(*Prompted by Expert.*) My desire is to arrive at the Temple of Light, guided by the love of wisdom.

S. D.—Thy prayer is granted; peril and danger may beset thee, but to aid thy passage onward, the Illustrious Brother Orator will invest, thee with a

word, which may avail in the hour of calamity.

(Orator whispers pass in Neophytes ear.)

Thy soul is above low desire, take courage and thou wilt reach the Apex of the Symbolic Delta. Ere you depart, let us in an humble posture implore the aid of that Supreme Power who rules above, about, and around us. Illustrious Brothers, we claim your devout attention. *(All kneel.)*

PRAYER.

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

ALL.—Adonai, Adonai, Adonai.

THE SECOND APARTMENT.

The Grand Expert hoodwinks the Neophyte and conducts him to the representation of the tomb of Sesostris in the pyramid of Cheops, placed in the second room, which is lighted by a single

lamp, on a rude table is a book for signitures. There is also a picture of the ruined City of Heliopolis.

EXPERT.—(*Removes bandage.*) Behold, my brother, this dismal place, it represents the tomb of Sesostris, once the King and Hierophant of Egypt. Cycles of years have rolled around, yet the massive and stupendous works of Egyptian Masonry remain, fixed and durable as the divine precepts of our Sublime Rite. It was here that the Initiates subscribed their names, here too must your name, age, and country be registered. (*Neophyte signs book.*)

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

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

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

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

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

At the present day it is called Ain El Sham, the fountain of the Sun, by the Arabians, who wander amidst its ruins, and whose legends are replete with descriptions of its ancient glories. But alas, what a painful contrast between the recollection of its primæval splendour, and the spectacle which it now offers to our gaze. The silence of death hangs over these crumbling ruins, and upon all sides fallen capitals obstruct the entrance into Temples where once Pythagoras studied the mysterious truths of our institution, and listened to words of wisdom from the lips of Egyptian Sages. Graven columns are still upright, but they no longer support those marvellous façades, on which the Priestly Architects of Egypt recorded their wisdom, and around which they had spread the mystic allegories of Masonic science, and traced the annals of history. The Sphinxes crouched in the shadow, have been mutilated by barbarous hands. All is sorrowfully changed. The proudest, wisest, and most prosperous cities have fallen, but the

truth and science of Sublime Masonry, carried from the once mighty East, to the young and vigorous West, still rears its temples proudly in the hearts of the votaries of our Antient and Primitive Rite. Their foundations, laid upon the basis of truth, honour, justice, liberty, equality and fraternity, cannot be destroyed, as the hands of man, far more than the elements, have destroyed this Mystic City, and the innumerable monuments of civilization, which Masonry had erected with so much profusion, along the Nile, from Syene to the Mediterranean.

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

2nd Myst.—(*As Truth.*) Courage, Brother, happiness awaits thee, receive this branch of myrtle. (*Takes it.*)

When you register your vow deposit it upon the Sacred Book of Laws; it is the emblem of initiation, and the proof of your fidelity to our sacred laws.

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

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

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

ARCHIVIST.—(*As Human Life.*) Persevere, my brother, accept this scroll. (*Gives it.*)

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

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

M. of Sci.—(*As Death.*) Rash mortal, this is the valley of death, I reign here supreme. None can pass me without the word of truth.

Neophyte gives pass and Death lowers his dart.

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

The Messenger having retired, the Expert conducts Neophyte into

THE THIRD APARTMENT.

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

1st Myst.—The companions of thy journey have accomplished their mission; and I now request you to seal your fidelity, by taking the vow which we require of our members. You will stand erect as a true Freemason, in presence of your God, and these Illustrious Brethren; with your right hand on the Sacred Book of Laws, the glaive, symbol of honour, and the myrtle, emblem of initiation.

Neophyte obeys. M. strikes www. All rise.

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

I A.B., in the presence of T.S.A.O.T.U. and these Illustrious Brethren, do swear to keep faithfully all

my former obligations to the Antient and Primitive Rite, and to preserve the secrets of this degree from all but those lawfully entitled to the same; and may the great Adonai aid and assist me to keep sacred this solenan vow. Amen. (*Salutes Book.*)

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

S. D.—Whom do you. conduct to the Orient, Illustrious Mystagogues?

1st Myst.—It is Illustrious Brother [*name*] who has just taken the obligation of a Pontiff of the Mystic City, and will give the signs and secrets with their allusions.

This is done.

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

Thou swearest persistently to follow the route traced for the virtuous man by God himself?

NEOPHYTE.—I swear it.

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

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

SWORD BEARER.—To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and

for Great Britain and Ireland. Salutation on all points of the triangle. Respect to the Order.

I proclaim our Illustrious Brother [*name*] elevated to the dignity of Pontiff of the Mystic City, twenty- ninth degree, and call upon all Illustrious Brethren to recognize him in his high quality as such, and to render him aid and assistance in case of need. Join me Illustrious Brethren, in rejoicing over the happy acquisition made to our Rite.

All give the Battery www—www.

S. D.—(*Strikes* w.) Be seated, Illustrious Brethren, and listen to the discourse of our Illustrious Brother Orator.

CHARGE.

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

Ask most men who have seen Masonic light for a description of that sublime institution, and thinking that everything is confined to the exterior symbols which strike the eyes, they will tell you that science as found in its Sanctuary is but a vain word, and that they have found nothing capable of fixing the attention of enlightened men. From this cause have arisen many ingenious systems, often erroneous if not censurable, converting the lodges into a Masonic arena for the idle curiosity of a multitude of superficial minds; who desired to write their thoughts upon it, as if it were a blank book. We may, with grief, compare their conduct to the graft of a heterogeneous fruit upon a

valuable tree, or, with that of those monks of the middle ages who hesitated not to erase precious master-pieces of antiquity, which they did not understand, in order that they might place upon the same parchment their own insipid writings. It is greatly to be regretted, that the majority of Masons are satisfied with a mysterious appearance, and contented with hearing certain words pronounced, of the meaning of which they are ignorant, and with inexactly imitating certain signs. But when the philosophical observer, surveys the past centuries and mounts to the first cause, and the real aim of our Sublime Institution; when the lamp of study has directed his steps into the obscure labyrinth of the ancient Mysteries, and some success has crown'd his search, eager for further instruction he will knock at the door of our temples, and seek new knowledge where he finds the venerated ark of tradition.

Sublime Masonry, is a continuation of the mysteries of antiquity. We find in Asia, among the Aryan race, the ancient institution of the Brahmins, and from the same primitive national cradle the knowledge of sublime truth passed into Africa, into Egypt, where, at a remote period, were established the Mysteries of Isis which have so striking an affinity with those of our sublime institution. To arrive therefore at the cradle of Masonry, we must traverse the centuries up to the first ages of the world. After the golden age, brute force reigned supreme, and those who were wise united their common weakness, and concentrated in their midst a school of science and acquired virtue, some of the crumbs of which they spread for the people in symbols and emblems. The old Sages were known as Gymno-

sophists, and they sought union with the Deity. Their principles are recorded in the sacred Vedas of India; the Zend-Avesta of Persia, and the Book of the Dead in Egypt. They now exist only as a feeble and dispersed tribe known as *Shamaners*. They were conquered by the wild children of Vishnu, who considered that they came to civilize the world. Two legislators of the name of Zoroaster spread the Aryan doctrines in Persia. The first was contemporary with Verengham, the father of Djemshid the Just; and laid the basis of the religion of the Magi, which spread far and near, and was religiously observed until the birth of the second Zoroaster, who went from Egypt, and whom some try to identify with Abraham. The Magi conquered Babylon 4000 years ago. They passed to Meroë in Ethiopia, then a powerful and enlightened country, now destroyed, and, descending the mountains, civilized Egypt, at a very remote period, by founding the Mysteries of Isis. Thence they passed into Samothrace under the name of Cabiri; Danaus, Cadmus, Triptolemus, according to Diodorus of Sicily, were the propagators, while Abaris carried them to the Hyperboreans. What is known as Craft Masonry, was an architectural division of this grand institution.

Theut or Thoth, called by the Phœnicians Taaut, and by the Greeks Hermes, is termed the author of Egyptian learning, and the revealing God. The Egyptians named the first month in the year, Thoth after him; according to Diodorus, he was the chief minister of Osiris, and invented letters, instituted religious rites, taught astronomy, music, and the first rudiments of science, and caused his teachings to be

engraved on stone tables or columns, which he dispersed over the country for the instruction of the people. One of the principal uses to which these symbolical inscriptions were applied, was to teach the doctrines of a spiritual religion, and maxims of political and moral wisdom.

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

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

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

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

deserves to be called a founder, as also Thales amongst the Greeks. They were again resuscitated by Judas, the prophet of Jerusalem, 55 years before the common era, after which they fell again into disuse.

The secret doctrine of the Egyptians was divided into three parts, 1. *Dualism*, or the belief in two principles; 1. *Sabaothism*, or Sabeism, that is to say, the adoration of the forces of nature, submitted to a supreme power;

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

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

knowledge of the Mysteries. Everywhere civilization followed his labours in the diffusion of light, and his name will be honoured from age to age.

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

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

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

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

To the crusaders do we owe the resuscitation of Sublime Masonry, and its introduction into Europe. Despite misfortune, the East long continued to be the land of religion and of glory, to the champions of the cross. Their eyes were ever turned towards that glorious sun of Palestine, the palm trees of Idumea, and the plains of Ramah, where the infidels reposed under the shadow of the olive; towards that field of Ascalon which still shews the vestiges of Godfrey de Bouillon, Tancred, Philip Augustus, and Richard of the Lion- heart; towards that holy city, freed for a time, and then subdued and chained, appearing to them as to Jeremiah, sitting solitary and drowned in her tears, bereaved of

her people and her temple. Five times, during two centuries, did the warriors of the West direct their march against the Moslem power, and that gigantic strife which caused the shedding of seas of blood, was fertile in the most precious consequences to humanity. The valiant survivors brought back with their banners, the light of Masonry from the banks of that famed river where once trod Osiris, Hermes, Orpheus, the great Menes, and the magnificent Sesostris; from the sacred spot, the pure centre, beneath the starry vault, from the thresholds of those mighty temples, they had obtained a dim view of the mysteries of light and truth.

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

Amongst the numerous rites, we may summarise these:—

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

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

3.—The *Memphis Rite*, a continuation of the dogmas of antiquity, amplified to 90 degrees of work, and 6 of

office, and embracing all Masonic knowledge, but reduced, in the year 1866 by the Grand Orient of France, to the 33 degrees of our Antient and Primitive Rite, in three series, and seven classes as primarily, and developing Symbolic, Hermetic, and Egyptian Masonry.

4.—*The Japanese Rite*, which has considerable relationship to those of Western Asia. and possesses three degrees. The sun is considered a planetary hero, with combats to sustain and monsters to conquer, symbolising the passions. These are allegorically represented in the compass of the temples, and form 12 representations after the example of the 12 episodes of the journey of Jesus to Calvary. The Grand Master clothed in a fire-coloured robe, causes the Neophyte to pass across an artificial sphere, composed of moving circles and gives him the instruction necessary for his initiation into the mysteries of *Tien-tee-ohe*, or Union of Heaven and Earth. The Grand Master is elected for life by universal suffrage, and holds a general assembly every seven years; it has many affiliated bodies in the Western and Southern provinces of China, in which the use of our Masonic symbols is of the greatest antiquity.

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

receives the complement of initiation, and from that time enjoys the greatest respect and consideration.

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

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

to the time of the Crusades; and are at present in affiliation with other similar Eastern Associations.

8.—The *Turkish Rite*, of the Celestial Empire, was founded by Ali who was punished with death. They call themselves Bektash, and were the clerical branch of the Janizaries, a sworn military caste. They hold that the order enfolds an assemblage of knowledge, to be acquired mystically by a process of gradual assimilation to the Supreme Being, by a pure and independent heart, seeking only truth and justice; their several grades are known as so many virtues. They have similar ceremonies, signs and grips, to ourselves, and wear a small marble cube, spotted with the blood of Ali, and a small brown shawl ornamented with divers allegorical figures. There existed at Belgrade an *Alikosh*, whose Grand Master is in communion with the same rite in Persia and Arabia. The occult science qualified by the ancient priests as the *regenerating fire* is now termed animal magnetism, the full knowledge of which was for 40 centuries the appanage of the Ancient Hierophants, and is practised at this day in Egypt, Africa, and India.

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

10.—The *Swedenborgian Rite*, or Illuminati of Stockholm, consists of three degrees, in addition to the three degrees of Symbolical Masonry. It belongs to the Theosophical school of believers who hope to raise

themselves to the spiritual world by ecstasy. The last degree of the Rite is a developed explanation of the affinity of man to divinity by the mediation of Celestial beings.

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

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

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

14.—The *Rite of the Three Globes*, or the Supreme Interior, has ten degrees; its symbolical degrees were erected into a Grand Lodge by Frederick the Great, and they adopted the higher degrees at a later period.

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

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

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

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

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

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

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

22.—The *Egyptian Rite of Cagliostro* was androgynous, and founded in 1782. His speculations included Metallurgy, Necromancy, Cabalism, and Orinocrity. His Elixir of Life was composed of aromatics and potable gold. He invoked shades under the system of the Copts, as indicated by the Amonite books. At Masonic receptions, a pupil, or Dove, that is to say, a young girl in a state of innocence, was placed before a crystal vase filled with water, and, after the imposition of hands by the Grand Copt, she acquired the faculty of Seer; visibly in the water, communicating with the genii of the middle regions. In the third

degree, the ladies had their dresses embroidered with the seven initials of Anael, Michael, Raphael, Gabriel, Uriel, Zobachiel, Anochiel. After the Invocation of the Dove, Gabriel permits the receiver to purify, afterwards six other primitive angels consecrate the insignia, lastly, Moses, that he may bless each ornament. In giving these the Mistress places the Aspirant in a large circle, and the lodge is closed with adoration to the Eternal. When the wife of Cagliostro was before the Romish Inquisition, she asserted that her husband spoke harshly of Moses, as he had refused to aid him in his mysteries.

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

24.—The *Philosophical Scotch Rite* has twelve degrees

of science, and was formed in 1776 to develop Pythagorean principles.

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

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

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

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

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

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

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

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

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

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

CLOSING SAME AS BEFORE.

