

PATRIARCH OF MEMPHIS.

28th Degree.

OPENING.

This is same as last, substituting the above name and degree.

RECEPTION.

SUBLIME DAI.—Illustrious Brother Grand Expert, you will find in waiting a Patriarch of Isis, who seeks admission to this degree, in order that he may gain still greater knowledge of our ancient mysteries. Ascertain whether he has acquired such proficiency in the previous degrees as to entitle him to preferment in our Sublime mysteries.

The Expert salutes and retires; conducting the Neophyte he gives on the door the battery www-wwww-ww.

THE FIRST APARTMENT.

S. D.—Illustrious Messenger of Science, see the cause of the alarm.

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

GRAND EXPERT.—It is a Patriarch of Isis, who, having proved himself an adept in the previous degree, sues to become a Patriarch of Memphis, and to participate in the higher mysteries.

M. of Sci.—His petition shall be submitted to the Sublime Dai. (*Closes door.*)

Sublime Dai, the alarm was made by the Illustrious Brother Grand Expert, who reports a Patriarch of Isis in waiting, who is desirous of receiving the degree of Patriarch of Memphis.

S. D.—Has he been found worthy of so great an honour?

M. of Sci.—He has.

S. D.—(*Strikes wmw.*) Patriarchs of Memphis, you will form the Mystic triangle.

All rise ; the triangle is formed, leaving the Western base open for the Neophyte, Expert, and Messenger of Science. Music.

S. D.—Let the Neophyte enter. (*He is brought in.*) Illustrious Brother, you seek to gain a knowledge of the solemn ceremonies and mysteries of this degree. Upon what grounds do you urge your claim?

EXPERT.—(*For Neophyte.*) Sublime Dai, in seeking more light, I am actuated by one motive only; that I may prove my devotion to our venerated order by my future services.

S. D.—Give me the pass of a Patriarch of Isis, the sacred word, and the sign. (*Done.*)

What do the twelve signs of the Zodiac symbolize?

EXPERT.—The great assembly of the twelve gods, the sun being supreme, and the planets his attendants.

Q.—What do the Nine Signs of the Zodiac here represent?

A.—The months of the three seasons,—Spring, Summer, and Autumn, during which time nature is most lavish in her gifts to man.

Q.—Why are the other three signs omitted here, and concealed from observation?

A.—They represent the winter months—the period of cold, the death, as it were, of nature, darkness and suffering.

Q.—Do you believe in the immortality of the soul?

A.—Yes. I believe that all things exist for ever in some form or other. I believe in the eternity of the Universe; but above all I believe in the eternity of each human soul, in its own identity.

Q.—Of what is the myrtle a symbol?

A.—Of immortality; for though our mortal career may end, we live hereafter, and flourish like the green myrtle.

Q.—What is God?

A.—I will answer you in the words of one of the most ancient masters of our order—the Sage Orpheus: “God is One, He is of Himself alone, all things are born of him, and He is the governor of the world.” Our ancient books make the immortal soul, as a god, exclaim in joy,—“I am, I am one being, I am One.”

S. D.—Illustrious Brothers, Patriarchs of Memphis, shall the Neophyte proceed in his initiation? (*All assent by the sign of the degree.*) Approach the Altar, Illustrious Brother, and take the obligation of the rank you seek. (*Strikes wmw. 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. do most solemnly pledge myself by my former obligations, to be true and faithful to this Sublime Council, and will exert my best abilities for its prosperity. I do further promise to obey all summonses sent to me from this Council, and also to

use my best endeavours to learn the morals, symbols, and lectures thereof. I further promise never to reveal the secrets of this degree unlawfully, upon my honour as a man and a mason. Amen.

S. D.—Illustrious Brother, the degree of which you have just taken the obligation, is one of solemn interest, and of profound significance in Masonry. It relates the career, fate, and sufferings of the demigod Osiris, the offspring of the sun, and who was the type of all immortal souls. It represents him as the monarch and protecting deity of Egypt, exposed with his devoted Queen Isis, the daughter of Chronos and Rhea, or time and space, to the treacherous machinations of his brother Typhon, the dark and malevolent Prince of Evil, who sought to wrest the kingdom from its rightful owner.

In the course of this degree, you will represent the person of Osiris, and though dangers may surround and violence assail you, I am convinced that the courage and determination that has carried you safely through so many trying ordeals, will not desert you now. Withdraw with the Illustrious Brother Grand Expert, who will see you properly clothed for the occasion. He will be your companion on the way, and answer all things for you.

They withdraw together, and the Neophyte is clothed in Kingly attire.

S. D.—Let the Temple be prepared for the second stage of this degree. Illustrious Brother Orator, on you devolves the task of representing the treacherous Typhon. I will receive and welcome the representative of Osiris. Let the banquet table be set, and the

decorated ark or treasure chest, be in readiness. Let four brothers be prepared to act as the attendants on Typhon. The other Officers and Patriarchs will accompany me to the apartment in the East, when desired to do so by the Grand Expert. Let the Illustrious brethren be formed in order, and all the Officers assist me to receive Osiris and escort him to the East.

Triumphal march is played. Patriarchs form and preceded by the Sublime Dai, and the other officers, receive the Neophyte and Expert. They escort them to the East with one circuit; the Patriarchs form right and left leaving the Sublime Dai and officers in the Eastern centre, facing Osiris.

S. D.—Welcome, Osiris, to the land of Egypt once again. Three years have passed away since we beheld you; and though Isis our beloved Queen has held the reins of government with a firm hand, administering the laws you framed with impartial justice, checking the rude hand of lawless power, and yielding protection to the weak and lowly yet has the nation mourned the absence of its king and prayed for his return.

EXPERT.—Osiris thanks you, worthy friends, for this reception to his much loved land; but 'twas the gods that sent him hence to sow the seeds of civilization in far distant lands; to spread a knowledge of the useful arts among mankind. We knew that the welfare of Egypt would be secure in the hands of Isis, and so obeyed the commands of the most powerful deities.

M. of Sci.—(*Approaching Neophyte.*) Mighty Osiris, I am a Messenger from your brother Typhon. He humbly solicits an audience that he may pledge his life and fidelity to your service.

EXPERT.—Go, bid him to our presence.

S. D.—Be warned in time, O Osiris: during your absence, your brother Typhon has constantly endeavoured to incite the public to revolt against the Queen's authority, but hitherto in vain. The wisdom of Isis and the valour of your son Horus, has hitherto thwarted all his deep laid plans. He now affects submission, but trust him not.

EXPERT.—He is my brother, and the ties of kindred should be sacred. The just and perfect man is ever slow to suspect treachery in others. My friends, be you the welcome harbinger of joy to Isis, in bearing her the tidings of my return. I will soon rejoin you.

THE SECOND APARTMENT.

Music. The Brothers form in procession and pass out of the East, as they do so the Orator, as Typhon, and attendants appear. Typhon approaches Osiris and kneels before him.

ORATOR.—My king and brother. I bend before you, and crave pardon for all my past offences, pledging my faith and honour for my future loyalty. I have prepared an humble banquet; ere you proceed on your triumphal journey deign to share it with me. Do this and I shall feel our reconciliation is complete.

EXPERT.—I freely pardon you for all offences against myself; but as for the wrongs of Isis and Horus, let your future conduct atone. Arise, my brother, I will not refuse your courtesy, Typhon, I am no longer monarch, but your guest and brother.

They seat themselves and eat.

ORATOR.—This lenity is more than I had hoped for. (To attendants.) Bring hither the offering of peace and

friendship, which I have prepared for my brother, Osiris.

They place the Ark or Chest before Orator and Neophyte.

Will it please my king to accept this token of a brother's love? Approach, my Lord, and view its contents. (*Raises lid. Neophyte and Expert look in.*)

EXPERT.—Why, Typhon, it is but an empty casket!

ORATOR.—I grant you it is empty now, but ere many minutes more have passed, that casket will contain the greatest treasure Egypt ere possessed, for so I have heard it called.

Here the Neophyte is suddenly seized, blindfolded, secured with cords round his wrist, and thrown to the ground.

Thou thyself, Osiris, will be that treasure, for I have often heard thee called—"The beloved of Gods and men?" In with him to the casket, and let the lid be hermetically sealed. (*This is as quickly done as the orders are given.*)

Isis and Horus soon shall bear him company to Hades. Lift up that narrow palace of a still living king, bear it to the Nile, and hurl it into the centre of the current; there let him find repose in the cold embraces of the river which in life he loved so well.

Music. The Ark is raised by the four attendants and swung by loops to the bearing poles. They halt at the supposed banks of the Nile; they seem to throw the Ark into the river, but still carry it with a swaying motion as though it were being carried rapidly down the stream. The brethren then retire to the third apartment, leaving the supposed corpse in the second, which is darkened. During the erection of a tomb in the third room; cries of grief and indignation gradually grow louder, and such cries as the following are heard from all.

PATRIARCHS.—Mourn Egypt! Our King is slain!

Osiris is no more! Our master is for ever lost!

S. D.—(*From third room.*) Let these lamentations cease; our first duty is to find the body of our murdered king, and then inter it with all due solemnity. Queen Isis offers unbounded wealth to all those who aid her to restore the body of her Lord; disperse yourselves and continue the search for the remains.

They do so, and after a short pause the Accompanier passes to the second room and the Messenger follows.

M. of Sci.—(*To Accompanier.*) My brother, have you heard the latest news? It is that Pan has informed Serapis, that he saw four of Typhon's myrmidons throw a large and strangely fashioned chest into the Nile; and the oracle at Heliopolis has just prophesied that the body of Osiris will be found here at Byblus, enclosed in the trunk of a tamarind tree, which has miraculously sprung up in a single night to preserve his remains.

Crash! A Thunderbolt is supposed to strike the tree where the ark is concealed.

Behold! The very Ark described. Let us away at once and bear the news to our beloved Queen.

THE THIRD APARTMENT.

M. of Sci.—(*Entering hurriedly with Accompanier.*) The body of our king has been miraculously discovered at Byblos, enclosed in a tamarind tree, which the gods have created for its preservation. Aid us to bear it thence.

All the Officers and Patriarchs assemble and form a procession; the Ark is raised upon the shoulders of four Pastophori, and borne three times round, whilst the assembly sing the following Dirge.

O'er Egypt's land the darkness falls,
Her every joy has fled;

Her king, her god, her clearest hope,
 Is numbered with the dead
 Her groans, her lamentations wild.
 In anguish pierce the sky ;
 Yet, though his body resis on earth,
 His soul will reign on high.

Whilst this is being sung, the Ark is borne into the third room and deposited in the tomb erected during the work in the second. After the deposit, the funereal music recommences, and the procession returns to the second room. Then Typhon and his attendants appear before the tomb and exclaim.—

ORATOR.—Break open the tomb! Even in death he shall not rest in Egypt! Divide the body into pieces and throw each singly into the Nile, and let the gods restore him if they can.

They drag the Ark from the tomb, and retire hurriedly whilst the Officers and Patriarchs are assembling, and perceiving the Ark, they exclaim.—

ALL.—Sacrilège! Sacrilège! The tomb of Osiris has been profaned! Death to Typhon!

Messenger and Accompanier go out and drag in the Sword Bearer.

M. of Sci.—(*To 1st Mystagogue.*) Illustrious Serapis, this ruffian has confessed, that he, with other hirelings of Typhon, that type of darkness, violated the tomb of Osiris, bore the body to the river's bank and, hewing it to pieces, cast it into the stream.

FIRST MYSTAGOGUE.—(*As Serapis.*) Let him be sunk in the Nile. (*They drag him out of the room.*)

Horus, it is your duty to avenge your father. Some of you away meanwhile to seek and aid the afflicted, sorrowing and wandering Isis, to recover the remains of our much loved Lord.

M. of Sci.—(*Advancing with Accompanier from second chamber.*) My Lord Serapis, the sacred Nile refused to bear its

precious burthen to the sea. We have recovered the mutilated body of our god-like King and placed it in the Ark again.

1st Myst.—You have done well, the gods be praised. Let us once more bear the body of Osiris to the tomb, and guard it from further profanation.

Music. All form in procession as before, and repeat the Dirge. The Ark is borne to the Altar, and the lid raised. Horus comes from the East.

1st Myst.—(To 2nd Mystagogue.) Horus, have you avenged your father? What of the villain Typhon?

2nd Myst.—(As Horus.) He has wandered away into the realms of darkness.

1st Myst.—Horus, behold, the body of Osiris, your father, is recovered, as by a miracle.

2nd Myst.—Alas, my father! O Serapis, have the gods in their most gracious mercy restored him once again to Egypt? How placid are his features! It even seems as though life was struggling to assert itself.

S. D.—If the gods have deigned to wot a miracle so sublime, mine is the right, by virtue of my office, to raise him from the tomb.

Music. Sublime Dai advances to the Ark and raises Neophyte by the Sacred Word of the degree. The Patriarchs all chant the following couplet—

Favoured of God, and honoured of all men.

He lived, he died, and hath risen again.

S. D.—Illustrious Brother, Patriarch of Memphis, I will now invest you with the insignia of the exalted rank to which you have attained in our venerated rite. (Done.) I will further intrust you with the distinguishing characteristics by which the members of this grade are known to each other. (This is done.)

Illustrious Brother Sword Bearer, let the proclamation be made. To order. (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, Illustrious Brother [*name*] elevated to the dignity of Patriarch of Memphis, twenty-eighth degree, and call upon all Illustrious Brethren to recognise him in his high qualities 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~~—~~www~~—~~ww~~.*)

S. D.—Illustrious Brother, in your assumption of the character of our hero, Osiris, you have passed through a most trying ordeal, and I congratulate you on attaining this degree. You will now be seated, and our Illustrious Brother Orator, no longer Typhon, but your friend and brother, will explain the origin and true interpretation of the ancient allegory, in which you have borne so conspicuous a part.

CHARGE.

The historical legend on which this degree is founded, is probably the oldest in the records of the bygone ages. The ceremonial enactment of “His sufferings,” as Herodotus, the father of History, terms it, as too sacred to be mentioned without a veil, was the highest degree to which the Egyptian laity could attain;

the highest mysteries of all were the appanage of the priestly caste alone.

The Egyptian fable says, that Osiris, King of Egypt, was the “son of the Sun,” who born on earth, died, became the presiding judge of the dead, in the Hall of the Two Truths. He was incarnated in order to benefit mankind, to rule them, to teach them civilization and the useful arts. He was destroyed or murdered by his brother Typhon, the embodied Prince of Evil; he descended into Amenthes or Hades, a kind of preparatory purgatory, and though his body was buried in the earth, he rose again, and with the aid of his son Horus, overcame Typhon. This type or symbol of regeneration, is equally suggestive with what has already been revealed to you. By some nations Osiris was called Bacchus, Dionysos, Adonis, Baal, Moloch. In ancient times, also, in Jerusalem, “behold ! there sat women weeping for Tammuz,” and all these murdered persons are one and the same, and typified by the Sun.

During your progress in this degree, you must have perceived the strong ceremonial resemblance which it bears to the ritual of Hiram. It was still more marked in the old dramatic ceremonial of the Ancient Master Masons, and when their hero was murdered by three craftsmen, whose names are a corruption of Jabal, Jubal, and Tubal, the inventors of tents, music, and metals, the brethren sought their lost master, by forming a procession round the room crying, “our master is lost, and cannot be found, and cannot be found,” &c. The salient points of the Master Mason’s degree can be traced back astronomically to a definite period of time as a

representative legend, when it originated the cherubic or sphynx symbol. The German Masons give a bearing to the legend which is undoubtedly astronomical. At the Eastern door they place *Hobbhen* the first assassin, that being the side where the sun first emerges above the horizon; *Sterke* they place at the South gate where the sun is most strong; lastly, *Austerfluth* takes a position at the West gate, where the sun finishes his apparent march, the end of his course. Equally with that of Memphis, the tomb of the Master Mason symbolises life, death, and immortality, it is the emblem of the apparent course of the sun. A purely allegorical legend, it is really the expression of the grand and profound law of regeneration, which requires the violent death of the initiated as the necessary end of all initiation.

Exoterically considered the Master's secrets may be divided into five parts.

1. The exposition of natural religion, universal and immutable by means of symbols and maxims—the secret of the operation of nature explained by the *quaternary* and the *monad*, these figuring movement or cause, fermentation, or the means, putrefaction as the effect, and life and death as the result.
2. By joining them together as matter and subject, we figure the five elements of generation, of which the operations are expressed symbolically by the middle chamber; which, in that sense, is the womb wherein the mystery of reproduction is accomplished.
3. The perfection of the temple, that is to say, the human heart.
4. The victory of darkness and winter over the sun, and that of the sun over darkness, figured by the death and resurrection of

Hiram, (the son); minister of the most wise monarch (God); conservator of the Temple (earth); master of works (mankind); slain by three wicked companions (3 winter months); raised and avenged by nine virtuous masters (Spring, Summer, and Autumn, months which give flowers, harvests, and fruit.); child of the widow, (the earth which is widow of the sun during the winter months). 5. The victory of errors and passions over truth, and that of truth over errors and passions, figured by the death and resurrection of Hiram. The masters word symbolises regeneration, and signifies literally “born from putrefaction,” and gives an idea of the conditions necessary for the development of other beings, and the principles of new existence. Amongst the Egyptians, the sun in its course was the general symbol of God—the spiritual sun, and also of the birth, life, death, and resurrection of the soul of man; and the victory of light over darkness, which the sun daily achieved, was made symbolical of that contest against evil, in which it was necessary that the faithful soldier of the divine Hesper should engage.

Amid all these resemblances it may be observed that as the legend of Osiris is above 5000 years old, and as the Mysteries of Isis in which the Neophyte had to pass through the same ordeal which you have done to-night, were celebrated throughout the land of Egypt, many ages before Moses led the children of Israel into the desert, your own judgement can easily decide which is the original fable. I say fable, for though to the mass of the people, Osiris was a real King, it is very certain that to the priesthood the legend was merely a beautiful

allegory, teaching many astronomical and physical truths, and having a deep signification. The story as told by the Egyptians, is closely adhered to in this degree, with one exception, for it was Isis herself who discovered the body after a long and weary pilgrimage, and numberless adventures.²⁷ A part of his dismembered body was claimed to be deposited with each of the 26 Egyptian nomes or provinces, forming a complete body, with the exception of the generative parts, which were never recovered, and may symbolize chastity. In some of the legends, the body was said to be divided into 14 parts, representing the days from new to Fall moon, and from that to the wane. The lotus is at times substituted for the tamarind tree. It is a plant consecrated to Isis. Daily with the birth of the sun it rises from the waters where it has slept during the night, following the glorious eye of day, with its swanlike neck in its circular round; to sink again, to rest in its nightly baptism, from which it is re-born each morning to a new life.

In the material aspect, Osiris and Isis were the two deified impersonations of nature in Egypt. Osiris symbolised the Sun and the Nile, and Isis the moon and Egypt, and both the solar year. In another view, Osiris was the setting Sun in Amenthes, and the realms of darkness; Ra or Serapis the meridian Sun, and Horus the

²⁷ [But when your organisation is an all-male club, this creates problems. Were it not for that, the *Lamentations of Isis and Nephthys*, which were known by the mid-19th century and had been translated into French in 1866, would have fitted quite well – certainly to be preferred to dragging in Serapis, who was a minor provincial deity prior to the Ptolemaic period.]

new-born Sun. The Egyptian year has a two fold seed and harvest time. The first is the vernal season of the year, and extends from February, when the seed is sown, to July when it attains maturity. The second is the autumnal division, in which an interval of time, from the last of September to the end of November marks the season of semination, which is succeeded in March by the golden harvest. Thus Osiris dies and revives twice a year, and Isis, or the earth is doomed to bewail his death, or rejoice at his return. His first death happens in the spring, from March till July, which is the season of intense heat, and scorching winds from the Libyan deserts, these being the type of Typhon. Isis, the parched land of Egypt, mourns the loss of the Nilotic Osiris in his vernal death. This state of misery lasts seventy-two days, when the Nile god awakes from his death-like slumber to fertilize the earth. Soon after the sun has entered the sign of Scorpion, the autumn death of Osiris is at hand, he wavers in his power and allegorically dies. Typhon triumphs for awhile, but soon Osiris is found; the sun gains strength, ascending in its orbit; the grain appears above the surface of the soil, everywhere there is new life, and nature is born again. Lamentation is made for the one, rejoicing for the other.

But this is only the physical aspect, behind it is the real and spiritual signification. Indeed, most of the Egyptian Symbols had a meaning triply varied, the full explanation of which was possessed only by the higher class of priests. There are, therefore, many different qualities attributed to Osiris. He is in the higher signification, the primitive man-god, the celestial father

of Egypt, before whom the shades of the dead appear and receive their final sentence of bliss or torment. In this aspect he is named Serapis, and distinguished by the great name. His worship was that of *Chrestos*, On Nophre, the good, excellent God. The highest spiritual signification is found in the sacred Egyptian books. They expressly state that the physical relation is only symbolical, for they say—"As the sun died and rose again yesterday, so the soul dies and rises again." At death the perfected soul becomes an Osiris, or incarnation of deity; its father is Ptah, its mother is Neith, older names only for Osiris and Isis; it is, it hears, sees, feels; is welcomed by the meek-hearted father of souls, received and crowned; to him all souls return after the second death or of the body, which is the Egg of Seb, the prison of the souls sleep.

CLOSING SAME AS BEFORE.

