

# PERFECT PONTIFF— SUBLIME MASTER OF THE GREAT WORK.

## *30th Degree.*

*The Temple is hung with a drapery of celestial blues sprinkled with silver stars. Its form is that of a cube, corresponding to the number four, by which the ancients represented nature; its length and breadth is three units. Like the firmament, the starry canopy is supported by twelve columns, which figure the twelve months of the year; the border which crowns it is called the Zodiac, and the twelve signs are represented by twelve allegorical figures. In the midst of the Temple are traced three circles, representing the universal planetary system, with the Sun in the centre. The throne is placed in the East upon seven steps, representing the seven periods of creation, and the seven virtues. Over the throne is suspended the radiated eye, the sacred symbol of Osiris and of Egyptian theogony; the Ineffable Name in a radiated glory, and above these a star, the five points bearing hieroglyphics. Near are disposed nine banners of the Zodiacal signs, those of Scorpio, Saggittarius, and Aquarius being omitted. At the right of the throne is a richly decorated statue, holding in the hand a golden sceptre; at the left is a female statue, holding in the right hand a serpent. At the foot of the throne, upon a tripod, burns spirits of wine; the blue and white flames of which cast a wan meteoric light. Each of the seven principal dignitaries has before him a brilliant chandelier of seven branches with red tapers. In the West, is a recess with a statue of Isis, an altar, lighted by a single Lamp of antique form, and another chamber opening out of it. There should be three apartments, or, if but two, the accessories must be altered as indicated, by curtaining off the Temple into two parts.*

*To call the Sublime Council to Order, strike 3; to Seat 1; Alarm 1. Battery, various, according to the grade.*

## OPENING.

**SUBLIME DAI.**—(*Strikes wmw. All rise.*) Seated in the Orient, beneath the Celestial Canopy, overlooking the valley of [...],<sup>28</sup> I proclaim myself as the representative of Osiris. There is no nation of the world that I have not visited; I have diffused my blessings munificently over all the human race. Who art thou presiding in the South West?

**FIRST MYSTAGOGUE.**—I represent Serapis, thy brother, lesser in glory but not less beneficent in light; for I am the type of thy meridian splendour, after thou hast died and risen again.

**S. D.**—Who art thou seated in the North West?

**SECOND MYSTAGOGUE.**—I represent Horus, thy son, nursed upon the breast of Isis, Mother of Nature; I am Horus, the avenger, who drove into perpetual darkness, the destroying Typhon. I am the preserver, for without me darkness would prevail, when Osiris rules not.

**S. D.**—(*Addressing Orator at his right.*) Who art thou?

**ORATOR.**—I represent Hermes Trismegistus, who invented hieroglyphics and writing; and unveiled to man the laws of the sacred universe. To those who hearken I give health, wealth, and life eternal, while those who turn a deaf ear to my teaching, live and die as brutes of the field.

**S. D.**—(*Addressing Expert in the South.*) Who art thou?

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<sup>28</sup> [Here insert the geographical location where the Council is meeting. There is a Masonic custom of referring to a body's location as "Valley of . . ." regardless of whether it is actually physically in a valley or not.]

**GRAND EXPERT.**—I represent Anubis, guardian of the winged globe, where is preserved the essence of wisdom. I maintain, beneath my ceaseless scrutiny, the expanse of the three worlds, so that the harmony of the universe may not be disturbed.

**S. D.**—Brother Anubis, why has this Sublime Council of immortal lights been convoked?

**EXPERT.**—In honour of thy return, Most Illustrious, for, during thy absence, nature was on the point of decay, when thy re-appearance dispelled the gloom of night, sorrow, and anticipation of death.

**S. D.**—Why is my throne placed in the East?

**EXPERT.**—It was there our eyes were first greeted with light and intelligence; thence came the first of mortals, and the knowledge of human inventions, which have raised man to the power of a demi-god.

**S. D.**—Why dost thou avoid the West?

**EXPERT.**—Within those gloomy domains, reigns the destroying Typhon; where all may freely enter, but none emerge, save the perfected, who have been raised from darkness to light.

**S. D.**—By what power hast thou been raised from darkness?

**EXPERT.**—By the medium of a Sovereign Word, knowledge of which was given me as a Sublime Master of the Great Work.

**S. D.**—Brother Anubis, examine whether all present are possessed of that word, as a proof of their having been tried and purified.

**EXPERT.**—(*Takes the word from all present; then, standing before the Altar, says.*) Illustrious Master, all within the sacred

precincts have duly proved themselves to have undergone Amenthean probation.

**S. D.**—Thou hast omitted to penetrate the West.

**EXPERT.**—To me it is forbidden to visit that dreary realm, where Harpocrates, thy ineffable substitute, sits in judgement, in presence of the comfortless Isis, sorrowing at thy continued absence.

**S. D.**—Thou art right, Brother Anubis, and as all within our Sublime Council are purified, I invite them to unite with me in supplication at the foot of a common altar, to the Unseen Architect of the World, whose visible works we are assembled to revere.

*Strikes www. All kneel facing the East. The S.D. places himself as indicated in 27°, behind an antique vase of perfumes, inclines himself, and says in a loud voice.*

### PRAYER.

Sublime Architect of the Universe, Thou who alone art perfect, deign to glance with favour upon this Council, and assist us to elevate our thoughts and our actions to Thee. May our endeavours improve mankind, diffuse knowledge, and propagate the divine teachings of our Sublime Rite, that we may become worthy of the name of Perfect Pontiffs. Assist Thou us, we beseech Thee, so that we shall indeed be Masters of the Great Work of enlightenment and morality, by teaching which we shall, with Thine aid, increase the Rite, glorify Thy name, and benefit humanity.

**ALL.**—Adonai! Adonai! Adonai!

**S. D.**—(*Strikes www.*) Illustrious Brothers, observe the Orient, and attend to giving the S. \*30\*.

To the glory of the Sublime Architect of the Universe. In the name, and under the auspices, of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great and Ireland; I declare this Council of Sublime Masters of the Great Work, duly opened and at labour in the 30th degree, as transmitted through venerated tradition from our Illustrious predecessors, the initiated Priests of Memphis; with the aim of securing to all brethren the inestimable blessings of peace, tolerance and truth.

### RECEPTION.

*The Messenger of Science, representing Harpocrates, takes his station by the altar within the recess or ante-chamber in the West, opening upon the apartment representing the vale of Amenthes, or Egyptian place of judgment after death; in it is placed a Statue of Isis, and the judgement seat of Harpocrates. Canopus, the Guardian of the Sanctuary, is stationed at the door. Charon, bearing an oar, is Accompanier.*

### THE FIRST APARTMENT.

*It takes the name of Pronaos. Before the President is a black triangular table, upon which is the book of maxims, a triangle, and an antique vase of perfumes. The officers wear a black tunic and their insignia. The Accompanier conducts the Aspirant.*

**S. D.**—(*Strikes* ~~www.~~) To Order, Illustrious Brethren.

*The Accompanier strikes* ~~www—wwwww.~~ *The door opens, the light shines, and the Neophyte finds himself surrounded with fire. The Grand Expert advances, presents the right hand to him, and seats him upon a seat covered with black velvet.*

**S. D.**—What dost thou ask?

**NEOPHYTE.**—I request initiation and admission to the Council of Sublime Masters of the Great Work.

**S. D.**—They have told thee, doubtless, that to be admitted a member of the Council of Sublime

Masters of the Great Work, it is necessary to speak with eloquent heart upon all those subjects which elevate the soul and enlighten the spirit, to have the power to discern the true from the false, to be just in judgement, but above all in manners. Reflect upon all those harmonies which exist in nature, society, and thy own faculties, and thou wilt learn to be as faithful to moral order as the worlds which roll in space are to physical order. If thou hast worthily cultivated the seven sciences which are indicated to us by our Rite, thou wilt arrive at that state of human perfection which we term virtue, the noble and holy device of our Sublime Institution.

Why comest thou amongst us?

**Neo.**—To labour to understand the arcana of nature.

*In the following Catechism by the S.D., the Neophyte is aided by the Expert.*

**Q.**—Dost thou understand the doctrine of the dual principles,—the *Dyad*?

**A.**—Yes, I understand the origin of contrasts, the law of an eternal combat between good and evil, between light and darkness, between matter and the generative principle.

**Q.**—What dost thou seek?

**A.**—The law of harmony, which ought to weld these contrary elements into one, worthy of affinity with the work of the Great Unknown.

**Q.**—That which thou seekest forms a part of the labours of the Sublime Masters of the Great Work, but thou canst only obtain it by study. Behold the heavens, that prodigious assemblage of the heavenly bodies, of

which the astonishing distance and grandeur, defy the speculations of the greatest genius; those stars which roll over our heads, those globes of light which brighten the firmament, those worlds strewn in all parts, they complete systems which gravitate in harmony, rendering impulse and resistance to each other by general laws. There is harmony in all nature, amongst men in strength, and even in grief, for grief is holy. Open history, and consider the great realms, the immense edifices, the secular palaces, hallowed by a perpetual admiration, and thou wilt always encounter that divine and human harmony, which presides over events; it is obedience to the laws traced by nature. Whoever wanders from those laws, loses half of his faculties, they practically no longer exist. Three great secrets have been revealed to you; the first is the art of prolonging life; the second, the secret of wealth; the third, the creative genius which excites the admiration of men?

A.—The art of prolonging life, is to employ well each instant of which it is composed; the secret of wealth is to live exempt from wants; and above the genius which excites the admiration of men, the Sage places virtue, which encourages the practise of good deeds.

Q.—Young pupil of wisdom, thy soul is above low desires! Courage, and answer thon me. What is the origin of Masonry?

A.—Freemasonry is evidently derived from those mysterious associations of ancient people, which were created before states were regulated by civil

laws, their aim being, to render a loving and grateful homage to a Supreme Power, unknown to the material sight and imperceptible to the spirit; but visible and conceivable to the heart, by the marvellous spectacle, which all nature presents for our happiness; to enlighten mankind, in order that they may become sociable, just and good; to direct them in the way of virtue by brotherly love; and form under the empire of universal morality a wise doctrine, which by the sole ascendancy of reason, may hold mankind in a tolerable dependence, calculated in the interests of all. These associations revealed to the Adepts certain truths which they could not render common to an unenlightened people. Thus, a small number of men held in their hands the germs of science and the arts, and admitted a chosen few to share their knowledge, who had proved their title to possess it, by their faculties of soul, courage and approved good morals; these men were honoured and respected as the friends of God, *they were Initiated*, and that title became the ambition of the powerful of the earth, and even then the Hierophants revealed their higher knowledge but to a small number of them. Such was the origin and principle of these mysterious associations, but diversely developed with the times and social state. We behold them calm and sweet amongst the primitive nations, as India; superb and absolute in Egypt, under theocratic influence; solemn but somewhat democratic in Greece; mystic in Judea. We continue to participate, somewhat in the Con-

ferences of the Gymnosophists and in the Initiations of the Egyptians and Greeks, when we interrogate the Masonic Aspirant, and symbolize the passage from the state of impurity, in which profane society has held him, to the state of purity and light, which he owes to his Initiation. But this initiation, more or less faithful to the ceremonies of antiquity, is no more to our epoch than a digression of the spirit, and the morality which it develops, is no other than that which is found naturally in the hearts of all good men.

Q.—What is the basis and the means of forming man according to the views of our institution?

A.—The love of truth, or the inclination of man towards the Author of all, the moving principle which raises him above himself, and places him in harmony with God. The necessity of studying and following nature, which, in teaching him to understand sensible beings, places him in harmony with the physical world. Lastly, humanity, or that interior and divine force which draws man to man, and teaches him that it is only with his kind that he can develop himself in harmony with the moral and intelligent world. Thus God, Nature and Humanity, are the principal educators of man, and are the proper means to form the man Mason.

Q.—As there are numerous Masonic Rites, what idea does this circumstance create in you?

A.—That Masonry being one, notwithstanding these diverse Rites, we ought not to proscribe any; at least, unless they contain principles contrary to morality. Tolerance should inhabit the Temple of

Wisdom, and all Masons ought to love each other and form the indissoluble bond which philosophy has woven. The myriads of beings who people the universe, are but members of the same family, since they all have the same vital essence, one nature of soul, but one divine breath. The world is but a vast Lodge, and all Rites a portion of it.

*This examination may be greatly extended from the Lectures<sup>29</sup> upon Spiritualism, Materialism, God, Matter the immortality of the Soul, &c.*

*After this, the Sublime Dai strikes www, and with a sign, the members group themselves in the triangular form with the S.D. at the summit. After a few moments' deliberation, the triangle opens at the base, and forms a right angle.*

**S. D.**—This Sublime Council is satisfied, for thy past conduct inspires in us a hope that thou wilt follow unflinching the right line which leads to the perfect point of the triangle. Ere you depart, I call upon you to take a solemn obligation, with your hands upon this altar, and, standing erect in conscious integrity, repeat after me.

I, A. B., promise in truth and sincerity, to be true and faithful to the Antient and Primitive Rite, and to obey the laws thereof; to suffer no one to speak against our beloved Rite, if in my power to prevent it; to assist and succour a brother of this high degree at all times and in all places, in preference to one of an inferior degree, my circumstances in life guiding me; to support the officers and maintain the dignity of the Rite, and extend its influence against

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<sup>29</sup> [See *Lectures of a Chapter, Senate and Council* (included in the Unspeakable Press *Lectures of the Antient and Primitive Rite*).]

ignorance and prejudice. I promise secrecy to this, and all other degrees of the Rite, that have been or may hereafter be confided to me. All this I swear to do, and if possible will do, and, may T.S.A.O.T.U., cause my soul to wander restless in the immensity of space, should I prove false to this solemn oath. Eternal Jehovah, hear my vow, register it in heaven, and aid me faithfully to keep the same. Amen.

*Salutes book. Mournful music.*

**S. D.**—During the painful voyage you are now about to undertake, you will be accompanied by one who will aid your progress. Go, my brother, in search of the Sovereign Word, which will conduct you to the Temple of Truth, and may T.S.A.O.T.U. be thy aid.

*The Sublime Dai retires to the inner or Eastern room. The Accompanier conducts the Neophyte into the Recess or Vestibule. On the frieze of the door is observed a globe surrounded by a serpent, and sustained by two displayed vulture wings; the concealed sense being already known.*

**MESSENGER OF SCIENCE.**—The Statue which thou seest, represents the goddess Isis, having Horus upon her knees, whilst above her hovers the sun.

**GUARDIAN OF SANCTUARY.**—The fruitful sun of nature; it is by labour that it nourishes its children, the caresses which the infant gives to its mother, symbolizes the germ of love. Love is the soul of nature; the universe is love of order, and harmony pervades all its parts. This group is equally the image of the government of a great people. Can we picture better in effect the confidence of a people in the authority which governs them, than by the security in which a child rests upon the knees of its mother?

**ACCOMPANIER.**—It is the Law, that before you can proceed further you must gain a knowledge of the mystic word, to do which you must remove the veil from the benignant Isis, on whose brow is written the mystery of nature; go learn that which has eluded the search of Sages.

*Neophyte reads at the base*—"I am all that has been, that is, and that shall be, and none amongst mortals has hitherto removed my veil." *He is about to take off the veil, when all rush on him exclaiming, "Sacrilege!" He is struck down by the Guardian, and falls as if dead.*

**S. D.**—What means this confusion?

**M. of Sci.**—The Pilgrim has attempted sacrilege, and has been slain.

**S. D.**—Who has dared to shed a brother's blood?

**G. of Sanct.**—At sight of his attempted sacrilege, I unfortunately gave the mortal blow.

**S. D.**—Then, thou must suffer, for by our laws none are permitted to shed blood.

**1st Myst.**—Thy decree is just, Illustrious Master; but is there no hope that the Pilgrim may be raised to life?

**2nd Myst.**—Great Osiris, thou wert treacherously killed and consigned to the bosom of the earth, and yet thou now livest in our midst!

**S. D.**—From the bosom of the earth was I raised, and, in the fulbiess of charity, will I raise the fallen Pilgrim, by means of the mystic word.

*Sublime Dai, whispers in his ear the word and raises him up. Joyful music.*

**ALL.**—Rejoice! Rejoice! The once dead liveth!

*Accompanier, during the rejoicing, leads out the Neophyte and he enters;*

**THE SECOND APARTMENT.**

*It is called the Sanctuary of Spirits. The Silence of death falls upon its crumbling ruins and overthrown columns, enlightened by the pale transparency of the moon, which shews six mutilated obelisks, covered with hieroglyphics, placed on each side. Hardly has he made a few steps when the Accompanier says "Look." He turns his head and beholds a dim figure in the distance.*

**FIRST APPARITION.**—(*Representing Human Life.*) Forget thy past, occupy thyself with the present, the future is before thee. Take this cup. It is the beverage of the lotus, drink and forget mundane things.

**SECOND APPARITION.**—(*A venerable and benevolent white bearded figure approaches.*) Man, King of the Universe, Masterpiece of creation, meditate upon thy sublime destiny. All things, in the material world, perish with time, but thy soul emanates from the bosom of divinity, survives all material things and perishes not. Behold then, thy true title of nobility, acutely feel thy happiness but without pride, strengthen thy immortal soul, and render thyself susceptible of being re-united to the source of pure good, and thou wilt be happy in the bosom of misfortune, unshaken by the strongest of tempests, and thy second death will be without terror. Initiation is fruitless for those who can doubt the immortal nature of their soul, and their high destiny; they cease to be the adopted children of wisdom, and are confounded in the crowd of material and profane beings. Search the innermost chambers of thy spirit, and thou wilt find the book of divinity; thou wilt hear that celestial voice which speaks to thy heart, and incessantly cries to thee,—immortality.

**Accom.**—(*Leads Neophyte to the First Obelisk.*) Behold the image of the Phoenix; symbol of death and resurrection.

A.—Yes, societies die and are re-born, and the first prepares elements which serve for its successor.

*He is led to the Second Obelisk; a Pyramid surmounted by a Sun.*

**THIRD APPARITION.**—(*A manly and sonorous voice says*) The triangle symbolises the Unity of God, how dost thou comprehend this unity?

A.—Unity is the eminent term towards which all philosophy directs itself; it is the imperious want of the human spirit, the pivot to which man is constrained to attach his bundle of ideas; unity is the source, the centre of all systematic order, the principle of life, that focus, unknowable in its essence, but manifest in its effects; unity is that sublime tie, to which the chain of causes necessarily rallies.

Q.—Dost thou think that symbolism is a false science?

A.—No, it is a science which does not trouble the spirit, dazzle, or blind it; it is an institution which under symbols, numbers, and special emblems, encloses important and solemn truths, which tend to warm the heart and strengthen the understanding; to render stronger the bonds which unite mankind.

**Accom.**—(*Leads Neophyte to Third Obelisk.*) This half-nude figure, with head thrown to the right, is a symbol of the sun, which is never entirely uncovered; that is to say, it enlightens only a part of the world at one time. The hair cut to the roots indicates that this beneficent

star is an inextinguishable vivification reborn each day for us; the wings express the rapidity of its course, the urn, held in the right hand, implies that it is the fountain of all good and the augural wand that is held in the left hand, is the happy emblem of that solicitude with which the sun anticipates the wants of mortals.

The hieroglyphics which thou seest upon this third obelisk express an occult science practised by the Magi, who gave it the name of magic; these, through the Sybils, acquired a knowledge of plants and their therapeutic properties, the arcana of chemistry, anatomy, and numerous secrets of nature. This occult science, called by the ancient Sages of Memphis, the regenerative fire, is what we now term animal magnetism, and which for forty centuries was the appanage of the mysteries of antiquity. An illustrious philosopher termed it “a piece broken from a great palace, a ray of Adamic power, destined to confound human reason, and humiliate it before God.” It is a phenomena appertaining to the prophetic order: the first principle of the life of all organized beings, and made part of the teachings of antiquity. The knowledge of this life-fluid is a precious revelation of providence, the mysterious key, which opens the dazzling intelligence of the world of truth and light, and joins the finite to the infinite; it is the golden chain so often sung by the poets; the basis of the hidden philosophy which Democritus, Pythagoras, Plato, and Appolonius went to ask of the Hierophants of Egypt, and the Gymnosophists of India; invisible to the eye of

the senses, it has to be studied by the eye of the soul; to partake of somnambulism and ecstatic trance.

*He is led to the Fourth Obelisk. A blind giant, holding a staff with a radiated eye.*

**FOURTH APPARITION.**—(*A sweet sonorous voice says.*) Hear me; love good, support the feeble, fly the wicked, but hate no one. By a sentiment of natural equity, if we would judge others, let us examine ourselves; the more we have need of indulgence, the more it is our interest to spread over the failings of mankind that benevolent veil which should deprive the understanding of malignity.

Our true enemies are within us; let us root out of the heart, ambition, avarice, and jealousy, and we shall re-establish that order and harmony which should reign in society; all men are brethren. Mediocrity, with peace, is better than luxury with disquiet.

*These may be extended from the Grand Book of Maxims.<sup>30</sup>*

**Accom.**—(*Leads Neophyte to Fifth Obelisk, and causes him to remark the figure of a Camp thereon.*) Long before, and after, the first crusade, there existed concealed in the grottos of the Thebiad, certain solitary monks, known as Knights of the Dawn. It was the most ancient military association which submitted to rules of discipline. They were descendants of the ancient initiates who had carefully preserved the traditions. Wanderers they and their fathers, they languished in fear and obscurity, ever confident in the hope of one day reviving the sacred doctrine. The fears inspired by the Saracens, compelled them to reside in isolation,

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<sup>30</sup> [Appended to *Lectures of a Chapter, Senate, and Council.*]

where they profitably employed all the ideas of the learned, which were capable of aiding them in the realization of their projects. It was not until the lapse of eight centuries, when the Council of Clermont resolved upon the first crusade, in A.D. 1095. A hundred renowned voices carried this news rapidly to the extremity of the universe, and the Knights concealed in the Thebiad started up, and were filled with songs of happiness. As the Crusading Princes arrived in crowds, the pious Anchorites of the Thebiad, mingled in their ranks and swore among themselves to nourish always, but to conceal, their hope of raising up a new Temple of Wisdom. Such was the basis whence we derive the material part of our secrets, explaining how these various chains of mystery were welded together in founding our Rite.

*Accompanier leads Neophyte to the Sixth Obelisk.*

It is the image of wisdom. It has ten arms which symbolize as many vices as man is called upon to combat during life.

*An Unseen Voice says:*

Q.—Behold, around thee, everywhere, there are hieroglyphical signs; dost thou know their origin?

A.—Yes, the first characters employed to fix the thoughts were emblematical and borrowed either from works of labour, the proceedings of the useful arts, or from astronomical observation. The hieroglyphical alphabet, that is to say, the representation of thought by images, would precede a syllabic alphabet, which consists essentially in the decomposition of the elements of a word, and in the grouping of these

elements to form a word. The system, like most useful arts, originated in Egypt.

*This subject may be extended from the Lecturea.*

*The moon is covered with a cloud. The Neophyte is then led near an emblematical tomb. Robust arms seize and place him before the tomb. A sounding noise is heard, and a man in a black tunic with white sleeves, holding in his hand a lighted lamp, starts out of the tomb, and pointing out some words, traced in letters of fire, says as follows.*

**KNIGHT.**—Read these words.—“Know thyself.” Child of earth, sound the most concealed folds of thy heart. This knowledge is the grand pivot of the principles of our institution; thy soul is a stone which it is thy duty to polish, labour then incessantly for thy perfection; sever thyself from the vices which the profane world hath given thee, break the chain of prejudices; all below is vanity.

**Neo.**—Why is all below but vanity?

**KNIGHT.**—It is because our hearts are too vast for the littleness of the world, and such objects have not been made to fill them; it is because God, who formed this heart, has made it for Himself, and has imprinted therein such qualities that it can only find happiness in Himself. But the better to convince Thee; go draw by aid of the lurid torch, from the *Asylum of the Dead*, a new light. Descend in spirit under these sacred vaults, covered with tombs, and seek therein the pompous procession, which accompanies to their last rest the happy of the world. By the sombre glitter of a funeral lamp, admire the sad monuments of past grandeur; and in religious dread, amid profound silence, see all this magnificence reduced to

unwholesome dust. Evoke the shades of this multitude, and they will say to thee: Take instruction by our example, tear open these coffins, and gather therefrom a handful of ashes, all that remains on earth of the men who preceded thee, in a brilliant career of honours and worldly pomps. When we lulled ourselves in sweet and full security, in the bosom of glory and pleasure, our dream of life was unexpectedly terminated by death! We awoke, and, what a sad awakening! Read these pompous inscriptions, these epitaphs, charged with names and titles; and in learning that which we have been, they will tell thee, still more forcibly, that we are no more, and that all which passes on earth is vanity. Among these inscriptions thy own, one day, very soon, will be read; and if to these vain eulogiums it is impossible to join, sincerely, the attributes of constant virtue and solid piety, what will the inscription announce to the world? That there is upon earth a feeble mortal the less, and another reprobate in the bosom of death! Forget not, that nothing is real, but the good which we do; and of which we can await, in peaceful certainty, the recompense, in the centuries to come! Continue thy voyage, learn to die well. May the Omnipotent enlighten thee with his living and pure light, it will dissipate all the charms of passion, and all the illusions of thy pride, and thou wilt learn to know truth. But tremble if hypocrisy and vice, have sullied thy heart and blighted thy days.

**Accom.**—(*As Charon, gives to Neophyte a piece of silver coin in one hand; in the other a consecrated cake.*) Strike the door, it will

open thee the passage which conducts from the East to the West; the commencement and the end of human life, the route which the sun, in its course, overruns each day.

*The Chamber is plunged in darkness, and the Neophyte is led around it 9 times, everything being done, at each journey, to affright his imagination. At length the door is struck by an alarm, W; a new guide appears, who covers the head of the Neophyte with a veil, and he is addressed by Anubis.*

**EXPERT.**—(As Anubis.) What dost thou demand?

**Neo.**—Light.

**EXPERT.**—Remember that we accord the true light, only to strong spirits; to those elevated intelligences, who are capable of supporting the brilliance and the splendour of its rays.

**Neo.**—I promise to render myself worthy.

*The Neophyte is then conducted back to the recess of the Temple, which opens upon this apartment. Accompanier gives the Battery, 3—9—9 on the door of the Antechamber.*

*The folding doors opening upon the Temple are guarded by two Sphynxes. Over the entrance is the inscription—“Entrance to this place is pernxitted only to the pure in soul.”*

**G. of Sanct.**—(As Canopus.) An alarm from the outer world disturbs our tranquility.

**M. of Sci.**—(As Harpocrates.) Admit the intruders, for none are debarred entrance hither; demand who they are and whither they would journey.

**G. of Sanct.**—Who disturbs the tranquillity of Amenthes?

**Accom.**—(As Charon.) It is I, Charon, who, having ferried the soul of this once proud mortal, across the waters of oblivion, now crave admission for him within the realms of Harpocrates, that he may conclude his

pilgrimage to the fountain of immortal light, in the Temple of Truth.

**M. of Sci.**—Has he been advised of the consequences which attend those who rashly venture upon this trying ordeal?

**Accom.**—He has been informed, that if his admission be refused, he will be remitted back, and doomed to wandv in the intermediate world, until the beneficent Isis shall intercede for commutation of his punishment; and he is prepared to venture upon the usual examination.

*A hideous noise ensues. Neophyte enters the Harpocratian recess, and throws down his offering of silver and the cake—the Sop of Cerberus.*

**M. of Sci.**—(*Harpocrates.*) Who is this Pilgrim, now arraigned before the judge of human actions, from whose scrutiny no secret motive can be concealed, no trespass hidden?

**Accom.**—(*Charon.*) This Pilgrim is a Pontiff of the Mystic City, whose life has been devoted to spread the tenets of eternal truth; and was named A.B.

**M. of Sci.**—(*In a loud, sonorous voice.*) Hear ye, Masters of Light, Sons of Perfection, Immortals, who have been tried, purified and exalted; before you, stands a child of earth, who, like yourselves, has passed through the temptation of passions and the senses, and has come out triumphant, devoting his life to spread the tenets of truth. Can any among you bear testimony that he has been guilty of an evil action? If ye know aught to his prejudice, speak, for he is now friendless and in obscurity, without wealth to bribe, or force to terrify. In the name of T.S.A.O.T.U., I command you to

bear witness; as upon your testimony depends his admission to light and happiness.

*The Brethren, who represent the 42 Egyptian Spiritual Judges, give the battery as a token of Assent.*

**ARCHIVIST.**—(*As Set, Satan, or Accuser.*) These Illustrious Masters have unanimously assented to the admission of the Pilgrim; let him from this time forth take heed to his steps, that he fall not from light into the bottomless pit of hypocrisy and error.

**M. of Sci.**—(*Harpocrates.*) As none impeach the Pilgrim, I pronounce him worthy of companionship with those who have preceded him; although, regarded as an infallible judge, lest at times I may be blinded by undue clemency, and unwittingly suffer the Temple of Truth to be profaned by one not perfect, I shall require you, Illustrious Brother, to assume a stringent obligation, to regulate your conduct, amongst those, to whose companionship you will be henceforth admitted.

*Strikes 333.—The brethren form a circle round the Altar, Sword in right hand pointing to Neophyte in the West, their left resting on the shoulder of the next brother. All repeat the same obligation as the Neophyte, who kneels before the altar of Harpocrates.*

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 this Sublime Council, do solemnly promise, on the sacred book of laws, the glaive, symbol of honour, and the

myrtle, emblem of initiation, always so to act within or without our Temples, that my conduct shall do no dishonour, to this exalted degree. I promise to obey all summonses sent to, and received by me, from this Sublime Council; to pay all due respect to the dead of this degree, and to see their remains decently consigned to the bosom of our mother earth, if within my power; and that I will not take an unfair advantage of a brother's necessities, but relieve them if possible. I will never reveal the mystic characters, or other secrets, of this degree, to any brother of an inferior degree. To all these points I swear fidelity, in the name of the ever-living God, whose name I here invoke to bless or curse me, as I keep faithful to this my solemn oath. Omniscient Jehovah, hear and record my vow. Amen, Amen, Amen.

*Neophyte salutes the book three times.*

**EXPERT.**—(*Anubis.*) Brother, rest, lest thy awakened vision be blinded by the unaccustomed brilliancy of the light; drink of the fountain of the waters of immortality, and become imbued with the elements of a refreshed and renewed existence.

*Expert gives Neophyte water to drink, and then directs him to lie down, as if sleeping.*

### THE THIRD APARTMENT.

*It is called the TEMPLE OF TRUTH. It is described at the opening, and represents the Egyptian Elysium, or Osirian Temple of the Two Truths, and is made as decorative and resplendent with light as possible. The Standards are unrolled and curtains withdrawn. The air is perfumed with an agreeable mixture of flowers, and the vapours of incense; the melodious sound of*

*musical instruments announce the triumph of the Neophyte over his numerous painful proofs.*

**S. D.**—(*As Osiris.*) If my judgment errs not, this Sublime Council is contaminated by a Pilgrim from the Amenthean regions?

**1st Myst.**—(*As Serapis.*) Illustrious Brother Anubis is at our threshold, comforting an Elected Brother of the Mystic City, who is of good repute, and has advanced thus far, but can proceed no further without your permission.

**S. D.**—(*Osiris.*) By what tokens hast thou learned this?

**EXPERT.**—(*Anubis.*) By certain signs and words known only to the Priesthood.

**S. D.**—(*Osiris.*) Has the Aspirant terminated the proofs, and is he worthy to enter the Temple of Truth?

**EXPERT.**—(*Anubis.*) The Pilgrim has terminated his voyage, he has overcome all the feelings of life; no longer the slave of human passions, he is freed from the bonds of prejudice, and the stains of vice, and as such is worthy to enter the Temple of Truth.

**S. D.**—(*Osiris.*) Illustrious Brothers, at our threshold lies a Pilgrim oppressed by the slumbers of darkness, if it be your pleasure we will awaken him to the contemplation of Celestial light. To Order, Sublime Masters.

*Strikes www. All rise and form a circle round the central or second altar; leaving a space between the two Mystagogues for the Grand Expert and Neophyte, near to whom is water and a napkin. Over the break in the circle, the two Mystagogues form an Arch of Steel with their swords.*

Through ages hast thou slept, in slothful night;  
Pilgrim awake, behold immortal light.

*The veil is removed from the head of the Neophyte; Anubis whispers the sacred word in his ear: then raises him up. Joyful music succeeds.*

Thou comest, my Brother, to acquire the right of hearing me. Listen! Guard thyself from prejudices and passions, which might lead thee from the true way of happiness; fix thy thoughts constantly upon the Divine Spirit, from whom we derive our immortality. Listen ever to the voice of conscience, which will enlighten thee with an inner light, and conduct thee in the way of truth; the better enabling thee, as a Son of Light, to govern thy senses and walk in the true way of happiness; listen to the voice of sympathy and thou wilt travel in the sentiment of virtue. Since thou hast worthily passed the trials to which it was necessary to submit thee, come child of celestial desires.

**2nd Myst.**—(*As Horus, presents his sword at the breast of the Neophyte.*) Illustrious Master, the pilgrim is not yet cleansed from the stains of travel, nor is he clothed in proper raiment.

**S. D.**—(*Osiris.*) Brother Anubis, you will assist in the final purification of the Pilgrim, that he may clear himself of worldliness. Brother Horus, cause him to be adorned with a garb appropriate to the dignity which we bestow upon him.

**EXPERT.**—(*As Anubis, bathing Neophyte's hands and eyes with the lustral water*) Cleanse thine eyes from the film of delusion caused by ignorance and worldliness; and thy hands from the final stain of corruption.

**2nd Myst.**—(*As Horus, giving robe and crown*) By favour of our Illustrious Master, assume the emblems of a newborn state, for no longer art thou a mere

grovelling creature, the sport of worldly destiny, but one exalted above the uninitiated; a King whose Empire is of no one world.

*A pause ; triumphal music; appropriate Ode.*

**S. D.**—My brother, you will now join our circle by the accustomed signs.

*As directed the Neophyte gives Rose Croix Sign, Grand Inspector and Sublime Master.*

After having been subjected to a rigid scrutiny, you have reaped your reward in penetrating the centre of our mystic circle; wherein are enclosed the emblems of Truth, Wisdom, and Power. To commemorate your advent, you have been clothed in a style commensurate with your auspicious state, and it becomes my duty to explain to you the significance of the insignia that you now wear, for they symbolise instructive teaching, unknown to, and unappreciated by mere worldly monarchs; displaying royal devices in the vanity of self-glory.

You have been clad in an *Imperial Mantle* in evidence of your high dignity and authority to teach and rule; not for the sake of outward decoration and vain show; but in order that the bodily form of the ruler may escape invidious criticism; lest physical imperfections might detract from the authority of wisdom, by leading to assumptions of errors in mental judgement; for it is the spirit and not the body which shapes the destinies of mortals and of nations.

You have been crowned with a *Triple Coronet* as evidence of your having lived, died, and been born anew. It moreover gives evidence of your having

mastered the trials of the present, and of the past, and of your being prepared for the enjoyment of a future and a better life. Again it reminds us that you have assumed dominion over the secrets of nature, and accustomed yourself to be guided by the immutable precepts of morality. Finally, it assures us, that to be worthy of this priceless diadem, you have toiled assiduously in the acquisition of the three distinctive branches of our Antient and Primitive Rite, and thereby obtained a knowledge of the Great Work, symbolic and ineffable, without which the labour of man is fruitless, and the application of his wisdom wasted in vanity.

I may now call to your remembrance, that from your first Initiation as an Apprentice to this crowning degree, you have been given to understand that one of our cardinal virtues consists in the unostentatious exercise of charity and hospitality. It is in accordance with this virtue that we now invite you to partake with us of a slight repast, as a token of the cheerfulness with which we receive you amongst us. Brother Anubis will conduct you to a seat, where you will find such food as grateful nature yields to her worshippers.

*Expert leads Neophyte to a seat in the South, where is a table set with fruits and wine, and where he sits down and eats.*

Eat of the bread, the sustainer of life, the body of our common mother; drink of the wine, for it is the blood flowing through the veins of inanimate nature, nurtured into being by the warmth of celestial light. What the Heavens and Earth freely give, let man

partake thereof, that he may increase therewith in strength and wisdom.

Even in solitude thou hast a companion, for it was ordained that we shall have a comrade as inseparable as our shadow, to accompany us from the cradle to the grave.—(*Finds by his side a skeleton.*)

At the table of life we sup with death; a circumstance which our wise Patriarchs thus commemorated, at all their festivals. Brother, gaze upon what thy frame will one day become. Death is ever present at the banquets of kings, priests, and people. Learn the philosophic lesson that we revel not in the enjoyment of the present, but in the anticipation of the future, where alone we shall be emancipated from the companionship of the great destroyer, whose aspect, so far from being an object of terror, is hailed by the righteous as a harbinger, proclaiming promise of eternal happiness.

(*Strikes www.*) To Order, Illustrious Brethren, and assist the Pilgrim in assuming his final obligation.

*All form a circle round the altar; four Sublime Masters place their glaives on the head of the Neophyte; and all resting their left hand on the right shoulder of the next brother. To each of the following questions the Neophyte answers affirmatively.*

**S. D.**—(*Raising his flaming sword.*) Is thy heart so purified, that hatred and the passions disavowed by honour, can never penetrate there?

Art thou disposed to cherish as thyself, those who desire to recognize thee for their brother?

Thou promisest to conform thyself to the vows of the order, and to submit thy passions to the empire of reason?

Thou promisest to do all that is possible to raise thyself above terrestrial things, to watch over the accomplishment of the duties which are imposed by our institution?

Thou promisest to make all possible sacrifices which may contribute to the edification of T.S.A.O.T.U., thy to own perfection and that of thy kind, and after the example God, who loves and blesseth all his creatures without distinction, to seek to spread good around thee; that thy ears shall never be closed to the supplication of distress, in order that the Eternal may remember thee in the day of distress and misfortune?

**Neo.**—Yes, I swear to conform myself to the rules of the Order.

**S. D.**—I purify thee for light, (eyes); for wisdom, (forehead); for truth, (hand); lastly, for immortality, (body). —(*Expert sprinkles as indicated.*)

Earth is the country of error, doubts, faith. Beyond the tomb commences our real activity, is the sway of certitude and conviction; there is our true country.

—(*Sword on head.*)

To the greater Glory of T. S.A.O.T.U. I consecrate thee Perfect Pontiff,—Sublime Master of the Great Work. (*First Mystagogue passes the sacred ring on the ring finger.*)

I invest thee with the sacred ring; this finger as the ancient Patriarchs believed, is in direct correspondence with the heart by means of a special nerve, they therefore regarded that finger as most worthy of wearing it.

In sign of adoption, I clothe thee with this vestment, sacred to us.—(*Collar.*)

Receive this sash, it gives thee the right of a seat amongst us, and thou ought never to present thyself in the Temple of Truth without being clothed with it.—(*Sash.*)

I give thee this sword, forget not that it is the symbol of honour, and that we are the evangelists of sympathy.

You are now entitled to receive from me a knowledge of the secrets of this degree. In the degree of Elect of the Mystic City, you were presented with a scroll, it contains the mystic characters transmitted to us by the Patriarchs of our venerated Rite. It is an antique combination of Zodiacal signs, by which Sublime Masters may secretly correspond. I will now entrust you with the signs, tokens, and words.—(*This is done.*)

The sign is thus given.—

The token is thus given.—

The three strokes, as used in the Apprentice grip of the French Rite, alludes to the symbolic age and three journies of an Apprentice and signifies; ask and ye shall have; seek and ye shall find; knock and it shall be opened to you. The nine strokes allude to the nine signs of the Zodiac; the three of Spring, three of Summer, and three of Autumn, through which the sun, Osiris, or Hiram passes; the three Winter signs, omitted, are emblematical of darkness, sin and death; of the three months during which the sun, Osiris, is partially concealed from our view; of the three

craftsmen who slew Master Hiram, and the three days passed by Jesus in the tomb.

The Password, Word of Recognition and Sacred Word, are [...]

This word [...] signifies, Giver of Light, and is emblematical of the sun, which rises and sets—of Osiris, of Hiram Abiff, of Jesus of Nazareth, who lived, died, and were raised again, as we all shall one day be—for there is but one life, one death, one resurrection, one judgement, and but one God.

Illustrious Brother Orion, our Sword Bearer, let proclamation be made.—(*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 [*name*] elevated to the high dignity of Perfect Pontiff, Sublime Master of the Great Work, 30th degree of our Antient and Primitive Rite, and I call upon all present to acknowledge him as such, and render him aid and assistance in case of need.

Join me, Illustrious Brothers, in rejoicing over the happy acquisition, which this Sublime Council and the Rite has made. Together.

*All give the battery www—www—www. The S. D. Strikes w, and all are seated.*

### **CHARGE.**

A great poet, one of the glories of the age of Augustus, who, for his genius, was judged worthy of

the favour of initiation—Virgil—in the sixth book of his immortal *Ænied*, wishing to enshrine some of the Rites of the Egyptian Mysteries, and in order to turn from his head the maledictions, which he knew would be fulminated against a divulger of their secrets, upon approaching these remarkable revelations, thus speaks in deprecatory language. ‘O! God, whose empire extends over the soul! O! silent shades! O! Impenetrable Chaos! O! Phlegethon’s devouring waves! Breaking upon the distant plains, in the silence of night! Since it is not allowed to me, to reveal that which I have heard, under your powerful protection; permit me to relate things, plunged in the profundity of the abyss; environed in mysterious clouds.’ Surrounded as we are by the brilliant lights of this Sublime Council, we are able to dispense with these invocations, and umbrageous precautions.

It is related by an ancient Greek Philosopher who had overrun Egypt, and visited the principal Sanctuaries of Science, that the capital point of the Priestly doctrine was its division into *Exotericism* or external science, and *Esotericism* or internal science and it is by these two Greek words, that he translates the two Hieratic words, which he understood were interdicted outside the Temple. He says, that the Priests were not prodigal, of any part of their science; long labours, profound studies, rough trials, were imposed on the Neophytes before they could arrive at the lowest degree of exotericism, whilst for esotericism the proofs were still more severe. No aid, no counsel, no encouragement was given to

those, who tried to penetrate to the higher mysteries. It was by strength of spirit, and by divine inspiration alone, that the aspirant could arrive there. It frequently happened that the Pontiffs who held the highest dignities had hardly made a step in the mystic part of the Sacred Science. There were mysteries within mysteries, as there are yet in the similar associations of the East and the West. The Statue of Isis, always veiled, even to the Hierophants, the Sphynx crouched in silent repose at the door of the Temple, were the emblems of these last esoteric secrets; the despotism of strong and violent men extended over all the earth, and this reserved policy was dictated by wisdom and necessity.

We will not endeavour to fix a date in the remote past, when the Patriarchs sought to conceal the treasure of man's greatness and equality, before the throne of the creator, and to reveal it only to those who had proved themselves worthy by severe proofs; but after Christianity had popularised the moral part of the mysteries, the road of the philosopher was made smooth; he was able to be more explicit in his teachings, for Christianity, in recognizing the right of religious discussion, and the teachings of intelligence, had strengthened his powers, and the human spirit by the force of its natural expansion did the rest; and liberty of thought was proclaimed. It is to this great progress, which places us in a much better position than the philosophers of antiquity, that we owe the ability, without placing ourselves in opposition to our august tradition, to partially raise the veil of Masonry without tearing it away entirely; and although we have nothing

to fear, from an irruption of brute force in the dominion of thought, we cannot, without crime, expose the assemblage of Masonic knowledge to the slight reflexion of the superficial; the false interpretative of bad faith, the scorn of ignorance, or the persecutions of fanaticism; for our mysteries in order to be appreciated demand an attentive and devout spirit, a pure and independent heart, seeking only truth and justice.

Our science is the means by which we can accomplish the admirable aim which we have in view; that of making humanity one mighty brotherhood.

Our traditions say, that, 'no one is worthy of science who has not conquered it by his own efforts.' Upon this point we are a little more easy than our severe Masters, and, if we are interdicted from revealing this science to those who have no title to it, we can transport the Neophyte to the mountains where he can behold it. Perhaps, inflamed with ardour at the sight, he will labour to merit a place in our Grand Elected Army. Masonic esotericism embraces the entire circle of activity of the human soul; all science, all art, all thought, finds itself displayed, and it is only negligent of the elementary and practical part. Esotericism embraces the transcendental and metaphysical part, leaving to exotericism the disposing spirit and the executive talent: it is reserved for genius to create.

Three cycles united in mysterious order by an indissoluble chain, and reciprocally corresponding in an ineffable manner, form the Mystic Temple. The first may be called, by the profane, the *historic cycle*; it is composed of three symbolical divisions which embrace

the social development of humanity generally, and of each particular people, namely:—Sociability, Family, Liberty. The second is the *poetic cycle*; the nine gracious daughters of imagination, the Muses, sustaining the sacred garland which crowns it; the columns of its Temple is composed of brilliant Parian marble, bearing ingenious emblems, consecrated to the glory of the golden winged children of harmony and phantasy. Those poets, profound servants of God, who read in the heavens, or in the bowels of the earth, the infinite resources of T.S.A.O.T.U., inspired dreamers, your place in the Sublime Temple is marked. The swan, with wings of silver, traverses the river of oblivion, surmounting innumerable obstacles in attaching your names to the front of the Temple of immortality. Euterpe, who calls you to sweet accents, Terpsichore to divine steps, teach you, that above terrestrial is placed celestial art. You can understand, it may be for the first time, those lights which penetrate your noble souls, and illuminate the far off regions. The interior voice, which vibrates within you, will now become intelligible, and you will comprehend the ‘God which agitates,’ as did the entranced Sybil of the ancient mysteries. But we must leave these seducing images of poetic grace, the chorus of the dance, the pencil of Apelles, the chisel of Phidias. We will go demand, from the Sanctuary of Brahma, and the pensive philosophic Mysteries of India, that which they taught to Egypt, to the instructor of the world; the great secrets of divine science. We enter the *philosophic cycle*;

upon its altar burn three mysteries and emblematical fires; and three sacrifices have to be accomplished.

Sage Brahmin, whose hair has whitened in the study of truth, explain to us these three fires, and the science which they represent; we behold the fire of daily ceremonies, the fire of the domestic hearth, the fire of sacrifice; but their significance still remains unknown to us.

Inferior man, bowed down to the earth, said the wise Brahmin, why interrogate me upon the most Sublime Science? To these three mysteries, I will answer by three mysteries. Man is body, soul, and spirit. Reflect, and if these profound studies affright thee, look upwards to the celestial vault of this Temple; nine heavens are described thereon, and nine celestial powers preside over them; and thou canst take thy place in the midst, if thou art worthy. The intelligent will inhabits the first, sympathetic speech the second, organizing spirit the third, submission to beneficent power the fourth, social energy the fifth, popular government the sixth, the domination of intelligence the seventh, the genius which discovers truth, the eighth; but the Sage who lives and thinks in God, occupies the ninth, and reposes eternally at the foot of the throne of Brehma.

Such, my Brother, is the great mass of Masonic science; to say much of it would be presumption, so much may be permitted in answer to rash people, who, scarcely upon the threshold of the Masonic Temple, are persuaded that everything is in the exterior symbols which strike the eye, and exclaim in disdain—‘We have

looked into the depths of Masonic Science, and have found it a void.' O! rash fools, you have only lifted the first veil of the mysterious Temple of Isis. To you the curtain of the Temple of Apollo remains silent. Go! Blaspheme not that of which you are ignorant.

To you, Illustrious Brother, who have gained the summit of Masonic knowledge, I will add a few words. The ceremonies which have attended your elevation, are intended to impress upon your mind the ordeal which every human being is intended to undergo, and from which you will derive comfort and hope in the future. You have lived, died, and arisen, and this last marvel has been affected by grace of the word, the possession of which constitutes the perfection of ancient wisdom, and the joy of mortality. You have now mastered the secret of Masonry; it is simple, but all important; there is one Life, one Death, one final Judgement, and but one God. The body dies, but the soul liveth, and after the decay of matter soars aloft, approaching T.S.A.O T.U., proportionately to the refinement which it has undergone during its earthly probation.

You were informed during the earlier Masonic ceremonies, that the Master's Word was forever lost. This is unfortunately too true, for the word is life eternal, which we vainly seek on this terrestrial empire. All the legends of Masonry, which are but an epitome of primeval traditions, are only fables intended to convey moral truths. In our Antient and Primitive Rite, we adhere to the most venerable ceremonies prevalent amongst civilized men. Truth is one, whether it

proceeds from the mouth of the Primitive Hierophants, from Jesus or Mahomet, whether found in the Vedas, the Avesta, the Ritual of the Dead, the Bible or the Koran. The ceremony which you have undergone pictures the progress of the human soul, and its reward, according to the tenets of the Egyptians, and, as it differs in no essential respect from Christian teaching, we may consider our ceremonial version as universal.

This ends all knowledge of truth and wisdom known to Masons; may you live long to aid our mission of propagating the Antient and Primitive Rite throughout the world.

### CLOSING.

**S. D.**—(*Strikes wmw. All rise.*) Illustrious Brother, First Mystagogue, inquire of the Sentinel guarding our Sacred Vestibule, as to the hour in the world without. **1st**

**Myst.**—Illustrious Brother, Guardian of the Sanctuary, what is the hour?

**G. of Sanct.**—The shades of night have fallen upon the earth.

**1st Myst.**—Illustrious Master, it draws near the hour of thy departure.

**S. D.**—Why must I depart from the East?

**1st Myst.**—In accordance with the immutable laws of nature, that thou shalt be restored to us in revived replendency, for thou. Osiris, art the representative of the Sun, which rises and sets, and of man who lives and dies, and both are resuscitated in plenitude of brilliancy.

**S. D.**—(*To First Mystagogue*) What dost thou represent, Serapis?

**1st Myst.**—I am the sun in the meridian of his glory, about to descend into the shades of winter, symbol of man, in the vigour of manhood, about to fall into the bosom of his mother earth, to be restored in greater brilliancy.

**S. D.**—(*To Second Mystagogue.*) And who art thou, Horus?

**2nd Myst.**—I am the new-born sun, type of thy resurrection, Osiris, and that of man, who, having passed through the shades of death, re-emerges from death to light.

**S. D.**—(*To Orator.*) Illustrious Brother Hermes, why is it ordained that even this Sublime Council shall for a time rest from its labours?

**Ora.**—Inasmuch as man requires slumber during life, and sleep after death, that his spirit may arise in refreshed potency, so is it that this Council of Wisdom must seek repose, that its strength may be renewed after an interval of tranquillity and meditation.

**S. D.**—As it is written upon the Emerald Table of our laws, that rest is an indispensable necessity, in aid of our attainment of perfection, it behoves us now to separate for a time, but let me impress upon you, the absolute necessity of always bearing in mind the fundamental basis of all wisdom. Illustrious Serapis, what is the aim of Masonry?

**1st Myst.**—To fear God and honour his laws.

**S. D.**—Illustrious Brother Horus, how shall we best shew our reverence for divine authority?

**2nd Myst.**—By doing unto others as we would they should do unto us, for man is God's noblest work, and in the heart of a perfect man will be found the corner stone of our promised Temple.

**S. D.**—Illustrious Brothers, in memory of our obligation, and of our common destiny, we will form a perfect circle.

*All form a circle round the altar as previously described. Prayer as at Opening.*

**S. D.**—(*Strikes wmw.*) Illustrious Brothers, observe the Orient, and attend to giving the S. \*30.\* To the Glory of the Sublime Architect of the Universe. 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 Council, of Sublime Masters of the Great Work, 30th degree, to be duly closed until its next regular convocation, unless specially convened, at which time let us trust to gather again in increased strength and wisdom. Illustrious Brethren, depart in peace, and the blessing of Light be on you.

*N.B.—It is customary in the actual work to Open and Close each section of the Rite in its highest degree, and then declare in the lower grades.*

