Thus the affinities of the 3 kingdoms, with the astrological applications of the Hierophants, who had determined the concordances between man, the elements, and the celestial bodies, prove that if they sometimes erred in their system, they had pushed far in the observations of nature.

S.—Carry the 3 fingers of the right hand to mouth.
T.—Join the insides of left foot, knees touching.
W. P.—(The same as last).
W. P.—AIMEHC. (The Alchemy of old.)
Battery.—666666—666666.
Jewel and Symbol. A delta upon which is a branch having 6 leaves on each side.

62° SUBLIME SAGE OF ELEUSIS

In nature there is an Occult power behind the material form, viz.—The fashioning of Spirit. First matter is eternal and exists everywhere; and was a doctrine taught in Egypt. (Poemander) Space is eternal, immobile and immutable. On heat and humidity. Time not a principle. There are 3 eternal things in nature, viz.—Mind, first matter and space, quantity of matter always the same. Pre-existence of Souls; the body the Sepulchre of the Soul. "We love their death, and die to their life."

It has long been worked in Scotland by the Council of Rites, derived from Dr. Walker Arnott, as a higher degree. Perhaps they had it from Dr. Morison, who was a member of our Rite in Paris, and in 1845 founded the Rite of 33° at Edinburgh. Today they work the degree as follows. They may have modified earlier work. The Ceremonies are two-fold, the first founded on the ancient Eleusinian Mysteries, the second part a Christian version of the same. The Officers are—Hierophant or Master, Huperet or Conductor, Diachanos or I. G., Cerberus or Tyler. The Candidate is led into the Consistory by Huperet, the door being left open for the purpose.
COLLECTANEA

ADVANCEMENT

D.—(Meets Cand. at door) What Profane is this who intrudes within these Sacred Precincts?

H.—(for Candidate) I am no Profane, tho' but a dweller on the threshold, and am come humbly seeking light in Eleusis.

D.—If you are sincere in your desire enter, and, having partaken in the ceremony of Lustration, emit the declaration without which no progress can be made.

Washes hands in a basin, and dries them on a towel presented to him.

D.—Repeat after me, holding up your right hand:—

I, A. B., do solemnly declare that in seeking advancement here, I am actuated by no unworthy motive, and I sacredly pledge myself to keep inviolably secret, from the whole world, the secrets of or belonging to this degree, should the Hierophant see fit to entrust me with the same, and may the Great Dispenser of Life and Light deal with me as I keep my pledge.

D.—As you have thus far conformed to our Regulations, you will proceed to the Hierophant for further instruction.

Huperet leads him to the East.

Hup.—Wise Hierophant, behold before you a Dweller on the Threshold, who has washed his hands of the vanities of the world, and vowed unalterable fidelity to our Order.

Hier.—Approach, O! D. on the T., (Candidate approaches by 4 long and 3 short steps and kneels).

Hier.—(Takes one step to meet him, and touching him upon the ear, eyes, and mouth says). And thus I seal you, that you may hear, see, and speak concerning the Order, but as you may be instructed. Do you again renew the pledge you formerly made?

Candidate.—I do.

Hiero.—(Raising Candidate). OAM.

Hup.—(Taking his left hand). DEUM.
Hiero.—(Touching eyes and ears). Hear, See, and be Silent concerning the Secrets of Eleusis, in which I will now instruct you.
Gives G.W.—1 P.W.—2 P.W. and Sign. Steps back and says: Konx Ompax. (It is finished.) P. of Eleusis, be secret and silent. (All give sign).

II

All retire to 2nd Apartment—led by the Hiero., Cand., and Huperet being last. As Cand. enters a veil is thrown over him, and he is laid on the floor. Then all take their places. The Hierophant is now High Priest, and Huperet is Vice High Priest.

H. P.—What is the cause of our Present Assembly?

V.H.P.—To learn for ourselves, and to explain to a Priest of the old Eleusis, the Mysteries of the New Jerusalem which is the true Eleusis.

H. P.—Where is he that is to profit by the lesson?

V. H. P.—He is dead in error, but awaits the vivifying teaching of the new law.

H. P.—Let him be raised from the grave of error by the power of the word, and by aid of the 3 points—Faith, Hope and Charity.

V. H. P.—(Taking Cand. by right hand and whispering) Rise, by the power of the Word, from deadly error to living truth.

Chaplain—(Reads Rev. XXIIC, whilst Cand. is led slowly round halting before the H. P.)

V. H. P.—I here present you Reverend H. P., a Priest of the old Eleusis whom from the death of error has been Raised to living truth.

H. P.—Companion A. B., I welcome you as a Priest of the true Eleusis, and now put you in possession of the Secrets of the grade, which consist of Sign, G. W., P. W., and G.

He then gives an Address on ancient Initiation. Chaplain reads XXIIC Revelations to close the ceremony.

(In the "Early Grand" of Scotland, this grade is given between Priest of the Sun, and Royal Secret, both a scant abridgement of S. R.)
COLLECTANEA

G.—Look up to heaven, then down to earth.
T.—Join inside of right feet and let knees touch.
W. P.—(As last previous degrees.)
Answer—XNOK XAPMO. (It is finished).
Battery.—4444.333
Jewel and Symbol.—A Sun on which is 3 Yods.

63° SUBLIME KAWI

The Universal Soul, the breath of Deity, Charity, or love, is its ruling principle,—Emancipation from the bonds of matter proceeds perfection—freedom of the pure spirit,—the 3 paths to bliss. Liberty, equality and fraternity our basic principles, love, union, labour the moral principles, and progress the reward. The word Kawi means a Poet, and is the equivalent of Bard, Scalde, etc. The Sacred Javanese character is called Kawi, and Sanscrit origin.

G.—Touch the forehead, lips and heart, with right hand.
T.—Upon a Book join open hands, one on the other.
W. P. (The same as several of last degrees).
W. S.—ANHSIRK. (Predecessor of Gautama).
Jewel and Symbol.—A delta, with a central point.

64° SAGE OF MYTHRAS

Preliminary Note. As these Mysteries lasted well into Christian times, we have fuller information than the others. Origen quoting Celsus says that in the Caves of Mythras there was a "representation of the two heavenly movements, namely those of the fixed stars and the planets or that which takes place, in them, and the passage of the Soul through these. The representation is of the following nature; there is a ladder with lofty gates and on the top of it an eighth gate. The 1st gate consists of lead; the 2nd of tin; the 3rd of copper; the 4th of iron; the 5th of a mixture of
THE RITE OF MEMPHIS

metals, the 6th of silver, the 7th of gold," and he goes on to describe the dedication of these metals, and gates, 1st to Saturn; 2nd to Venus, 3rd to Jupiter, 4th to Mercury, 5th to Mars, 6th to the Moon, 7th to Sun. At Reception they baptized with water, and offered bread and wine or water—a crown was offered which he cast away, a white stone was given him. It is said that when the Emperor Julian was received he was baptized with blood, the Hierophant saying,—"With this blood I wash away thy sins, that the Spirit of the divinity may enter into thee, the newly begotten, Thou art the Son of the highest God". The degree, as drawn by Marconis, is very beautiful and he adheres closely to fact.

OFFICERS

There are 11 Dignitaries, to wit—1, Grand Pontiff (or S.D.) ; 2 and 3, The two Mystagogues, 4, the Odos, or Orator, 5, the Hierostolista or Secretary; 6, the Zacoris, or Treasurer, 7, the Cyrice or Expert, 8, the Pliste or Hospitalier, 9, the Hydranos, or M. of Cer, 10, the Cistophore or Archivist, 11, the Thesmophores or Guard of Consistory.

ARRANGEMENT

In the Centre are 3 Circles to represent the planetary system, with the Sun in the Centre. There should be 7 chambers, or caverns of Initiation, and 7 doors of 7 Metals. In the South is the transparency of a Sun rising over a tomb. Near to it is a Myrtle, and some astronomical instruments.

OPENING

Gd. Pontiff—(Knocks 1 with triangle headed mallet) Silence Brothers! Bro. 1st Myst., what is your duty in this temple of truth?

1st. Myst.—It is to protect the inviolability of our Mysteries against profane intrusion.

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G. P.—Bro. Ceryce, assure yourself that the entrance is guarded.

Ceryce—(After going to the door to see) Gd. Pontiff, the avenues of the temple are deserted, its echoes are silent, none can overhear us.

G. P.—Since we are covered, arise to order, My 1st and 2nd Mystagogues, examine your columns, and assure yourselves that all are Brothers.

1st Mys.—G. P., all the Bros. present are members of the degree.

G. P.—2nd Mys. your place in this Temple of Truth?

2nd Mys.—In the Angle of the Column to the North.

G. P.—Why?

2 Mys.—To see that order is maintained, and to the perfect execution of the work. To forsee and transmit to the 1st Myst., any difficulties that may arise, and obtain the solution which may be necessary, to the perfect development of the questions submitted to our brothers.

G. P.—Bro 1st Myst., where is your place?

1st Mys.—At the Angle of the Column in the South West.

G. P.—Why?

1st Mys.—To aid the G. P. in developing the work of this degree.

G. P.—Where is the Grand Pontiff's place?

1st Mys.—In the East, to open the labour, and spread the rays of light and truth.

G. P.—Bro 1st Myst., at what hour do we assemble?

1st Mys.—At seven in the evening, Grand Pontiff.

G. P.—What hour is it, Bro. 2nd Myst?

2nd Mys.—The hour of labour, Grand Pontiff.

G. P.—Join me, my Brothers, in Prayer. Omnipotent God, Author of all good, Source of all Clemency, Spread Thy blessings over our labours, fortify us with the bonds of Fraternal affection. We prostrate ourselves before the eternal laws of Thy Wisdom, we invoke Thy name for we are Thy children. Dissipate the darkness of our souls, continue to spread over us Thy protecting hand,

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and lead us constantly towards goodness, of which the perfection resides only in Thee. Glory to Thee, O! Lord; Glory to Thy Name; Glory to Thy Works.

To the Glory of T.S.A.O.T.U. the Consistory is Open. Attend to me, my Brothers.

All give the Battery, 7777777, and Sign.

RECEPTION

The Knights wear a white Sash, Saltire wise, from which is suspended a plate in form of a triangle; on one side is engraven the name “Jehovah”, is is surrounded by the words “Virtue, Wisdom, Science”. On the other side is a Serpent coiled in circle within which is the Lion, of a degree of Mithras. The triangle symbolises divinity; the serpent and Lion are the emblems of Wisdom and Strength.

G.P.—(strikes). To your places, My Brothers.

Ceryce—(Repeats the Knock)

Hydranos—(Knocks 7777777, for Aspirant)

Thesmophores—(Admits Aspirant. Door closes. Claps of Thunder)

Neophyte—(Finds himself surrounded with fire. Brilliant light)

G. P.—What dost thou demand, and what has brought thee amongst us?

Neophyte—I seek to penetrate the Arcana of Nature

G. P.—What hast thou done to obtain this favor?

Neophyte—I have studied the signification of Symbols.

G. P.—That is something but more is required from thee.

G. P.—What means the Pyramid, with the Sun over it?

Neophyte—it is a Symbol which gives us the idea of perfection, and reminds us of the acquirement of Art; the virtues we propose, and the labours of the Hierophant and the Two Mystagogues. In attending to the three Fires, as Guardian in the 60°, we learn these inscriptions—(1) Practise virtue and fly vice, be
COLECTANEA

docile to the voice of nature, reason, and conscience. (2) Seek in the visible marvels of the Universe the Knowledge of T.S.A.O. T.U and His perfections. (3) Love thy Kind, Seek to be useful to them, and thine own interest in the common well being. Such tasks are but the pure doctrine of our divine Master whose teaching, in the lapse of ages, has been disfigured by ignorance, superstition and avarice.

G. P.—Give me an explanation of the 3 Symbolic fires?

Neop.—We see the goddess Isis with her son Horus seated upon her knees, and these 3 fires burning upon 3 Altars before her—Man is body, Soul and Spirit. Each of the 3 elements which constitute our body is ternary, and offers the general emblems of nature, as Symbols to our Spirit.

G. P.—How do you look on the voice from the burning bush?

Neop.—As a figure of speech It expresses the fire of intelligence, the voice of conscience, which permits no man to oppress his brothers.

G. P.—What idea have you formed of the record of a man and a woman living in a Garden of Eden, or in a State of innocence, and their expulsion?

Neop.—It is an allegory which expresses the obedience which man owes to the laws of nature, in justice and humanity. When he forgets these laws he renders himself unhappy, infirm, ignorant, he destroys the rights of society, and overthrows the laws which T.S.A.O.T.U has imprinted on creation.

G. P.—Brother Odos, I give you the parole.

Odos.—My brother, the instruction of this grade ascends to the highest antiquity. The Magi who were its founders in Persia, arose in Asia, in the primitive ages, and carried their science to the Gymnosophists and to the Brahmins. They had anciently in the Chaldean town of Hypernum a celebrated school, where all human virtue was concentrated, and which spread civilization over the world, but it was more especially in Media that these
ILLUSTRIOUS MASONs, as we have long used, the word, celebrated
their Mysteries and taught those forms and principles, which
spread to Rome and thence to Britain, those waves of light and
truth which T.S.A.O.T.U. had placed in the hearts of the Hiero-
phants of learned Egypt. Even the Jews, in their captivity profited
largely by the learning of the Magi. The City of Ecbatana, in
imitation of the tower of Babel, was protected by 7 circular walls
within each other, each higher than the last, and were coloured
so as to represent the seven planets known to all the ancients.

The principal aim of this order is the perfectionment of man,
and his reapproachment towards that source whence it emanated,
that is to say his rehabilitation and reintegration in his primitive
rights. The occult schools term it Union with Deity. Contempor-
aneously with this dogma, as a consequence, is born the principle
of Spirit communion, the doctrine of a dual nature in man, ex-
emplified in magnetism, somnambulism, dreams, prescience, sym-
pathies and antipathies, and above all ecstasy, and yoga. These
doctrines were all well known to the ancient Sages, and at one time,
Pythagoras was their most celebrated interpreter, and was follow-
ed by the almost divine Plato. In our times Swedenborg and
St. Martin have pushed them to their limits, and have had numer-
ous and enlightened disciples, and besides these there were
divers orders of Illuminati such as those of Stockholm, which
followed St. Martin.

When man by a new and exemplary life of active good work
is conducted to his primate dignity, he approaches his creator,
is animated by a divine breath and is Initiated. By this acquire-
ment he becomes a Master of the Occult Sciences, the secrets of
nature, high-chemistry, entology, and astronomy.

The Secrets of this degree can only be acquired by prescribed
studies, and severe trials, which were in reality a course of relig-
ion, and morality divested of Superstition. It was necessary for
admission to unite elevation of mind to great moral purity, which
was enforced by a terrible oath in the new life on which they
entered.
The festival of the Order was a celebration of the triumph of light over darkness, and during they fed, with veneration, a pure flame in a brazier, this symbol was used by the greatest nations,—the Egyptians, Chaldeans, Persians, Peruvians, etc., but the full explanation was possessed only by the Hierophants.

The Constitution of this degree is based upon the law of Hom, according to the Zend Avesta, this Law announced one Eternal Supreme Being, whence proceeded two opposing principles. The ceremonies of this Law, called Pariokesh, were very simple and intended to recall the origin and arrangement of the Universe. The aim was to render to T.S.A.O.T.U. that homage which is his due, raising man, by leading them to abandon their passions, which so often trouble, their existence, to the highest perfection.

G.P.—Having now given you a general idea, of the nature and principles of this degree, I require to know whether you still desire to proceed?

Neop.—It is my sincerest desire.

G. P.—Do you promise that you will faithfully conform to the laws of the order, that you will be obedient to your superiors therein, and that you will conceal the mysterious instruction that you will receive, with the same strict caution, as in the other degrees which have been conferred upon you?

Neop.—I promise it, and I swear it.

G. P.—(Giving him a Myrtle branch, and a Baton on which is a Serpent). With this Symbolic Myrtle, you will be able to penetrate the cavern where is concealed the Sacred Delta, and the Incommunicable Name. This symbolic Baton will guide you in your search. Go, my Brother, and may T.S.A.O.T.U. aid you.

Thesmophorus—he leads the Neophyte to a Vestible lighted by an antique lamp. In the middle of the side to the right is a folding door guarded by Silence and Charity; upon the frieze is a Globe surrounded by a Serpent and sustained by two vultures
wings, spread out at the two sides. Upon the door are these words in hieroglyphical characters: "Do good upon this earth, or dread to be accursed." The Neophyte places his offering in the alms-box. The door opens and he enters with the Thesmophorus a large Hall designated:—

THE SANCTUARY OF SPIRITS

Neophyte enters it, supported on the arm of the Guide. But what a grievous ruin! The silence of death rests upon the crumbling stones, seen by the pale light of the Moon. Overturned Capitals obstruct the entrance; pillars, here and there, are seen standing erect; but sustain only the air, and are no longer the marvellous erections on which Sculptors had engraven the Mysteries of Science, and the annals of history.

Thesmophores—The Egyptians, Persians, and other primitive peoples, Neophyte—I think, with bitterness, that the hand of man has contributed more than the elements to the destruction of the innumerable monuments, which civilization has spread with such profusion.

Thesmophores—The Egyptians, Persians, an other primitive peoples, were in the habit of symbolising in stone the grand accidents of nature, and their high philosophic speculations. The common people understood these emblems literally, for the symbolic doctrine was taught only to Initiates.

The Egyptians, for instance, symbolised nature by Isis, and her mysteries by the Veil which enveloped the Statue of the goddess, a Veil which fell not even before the eyes of the Hierophant. It was thus, again, that the Greeks symbolised high Science by the Sacred Curtain of the Temple of Apollo. Dost thou understand the Ammonite language?

Neophyte—No. I am but an Initiate of the Minor Mysteries, and unable to comprehend this Mysterious language.

Thesmophores—Look upon this Obelisk, mutilated by the hands of barbarians, It still preserves the Mysterious characters traced by
the hands of our ancestors. Behold the meaning:—"Mortal! apply thyself to conceive some great and noble idea, consecrate thy life to its realization, and thy passage upon earth will not be barren of good. Thou wilt thus fulfill a providential mission, if thou but proposes an aim useful to humanity".

It is only by return to the worship of the Unity that mankind may one day arrive at a termination of antagonistic sentiment and discord.

Besides this half overthrown column, thou seest a griffin pushing a wheel before it. What does this emblem signify?

Neophyte—I consider the Griffin to be an emblem of the Sun; and that the wheel which is parted by 4 spokes, represents the four seasons.

Thesmophores.—And this cross called the Diagamma?
Neophyte—It is formed of 4 gammas, joined at their points, and represents the apparent revolution of the Sun.

Thesmophores.—And this figure holding forth the left hand?
Neophyte—It represents good-faith.

Thesmophores.—And this semi-nude figure, with head thrown to the right?

Neophyte.—The sun is never entirely covered at the same time to all the world.

Thesmophores.—Why is the hair shorn off, even to the roots?
Neophyte.—It points out this inextinguishable star has the faculty of rebirth.

Thesmophores.—What signifies the wings, the urn, and augurial baton?

Neophyte.—The wings point out the rapidity of the Sun’s course, the urn in the right hand announces that it is the source of all good; and the Augural baton in the left hand is a happy emblem of the solicitude with which it forestalls the needs of mankind.

Thesmophores.—Behold this framed symbol to the right, what does it signify?
Neophyte—Two objects capable of softening T.S.A.O.T.U., the
tongue for prayer, and the hand for offerings.

The Neophyte now advances to the Symbolic tomb, when two
masked, and black robed brothers, bar his passage, and demand
the word

Neophyte.—Amoun—be discreet (word of the 32°)

A Voice.—(to Neophyte) Consider, that if long labours, profound
studies, and rude trials, are required for the Exoteric degrees,
how much more is required for those of Esoteric Nature. No
assistance—no council—no encouragement is given to him who
dares venture to penetrate the Inner Secret. It is only by force
of spirit, and divine inspiration, that this can be done. There are
Mysteries within Mysteries.

Neophyte advances with prudence, but nothing indicates an
entry by which he can descend into the vault. After much search
he discovers a trap door and, without thinking of danger, he pre-
parcs to descend into the Cavern.

A Voice.—(to Neophyte) Whoever shall penetrate into this vault
alone will be purified... he will come out perhaps... from the
bosom of the earth, and his Soul will be prepared for the revela-
tion of the Mysteries. Child of Earth, sound the most secret
corners of thy heart,—Know Thyself. This Knowledge is the
grand principle of all our dogmas, thy soul is a rough stone,
which thou must polish in order to carve thereon the perfect
plan... Be good, sweet, humane, charitable, love thy kind, con-
sole the afflicted, pardon those who give offence... May the
S A O T U. protect thee

Thesmophores—Hast thou courage to follow out this adventure
to the end?

Without reply, the Neophyte hastens to descend the vault. He
thus finds himself led onward by a gentle slope into a cavern where
he espies a Labyrinth which is terminated by a double door of
Lead, which opens of itself, without producing the least Noise. Upon
this door is the word Beababa (resignation).
A stifling atmosphere, charged with vapor oppresses the lungs and he hastens his march in dread of suffocation. Following some windings he finds himself before a second door of Tim, upon which is written Mathok (sweetness).

A Voice.—Child of Earth, labour to perfect thy body, and thy soul; strip off the Vices which a profane world hath created. Break the chains with which prejudice hath bound thee, and thou wilt become the cherished Son of our Order; of creation; and the first light of intelligence. Strike this door with thy Baton. It will open to thee the passage which leads from the East to the West; it points out the beginning and end of human life, and it is the course which the Sun overruns daily.

The Neophyte acts as the Voice directs him, and marching resolutely arrives before a third door of Copper, on which he reads the word Serret (intelligence). This door opens of itself, and hears a sonorous—

A Voice.—Know that amongst all the good things which the S.A.O.T.U. hath bestowed on Man the pleasures of reason, and the joys of the senses, consist in these things—health, peace, necessaries. Health can only be obtained by temperance; peace is the appanage of virtue; Good and bad men are equally able to acquire the gifts of fortune, but the pleasures of enjoyment are diminished in proportion to the wickedness by which they have been obtained.

The Neophyte comes to a 4th door of Iron, on which is "Emounah" (Strength) and hears a strong Voice—What are thy views on Morality?

Neophyte—Morality is the point at which all human sentiment unites. It is the good way; the assured means of a happy life; the faithful mirror of virtue; and the interpreter of conscience. Without it all else is vain; with it all things become useful and profitable; as man approaches that point he presents himself under a new and interesting aspect; the moral sentiment raises him towards the Author of all; he sees himself surrounded by
men who resemble himself, of whom he has need, and whom he can assist. It is a precious knowledge, and the intimate conviction of his duty towards God, his neighbor, and himself; it is the Sum of all his obligations.

The Voice.—I am satisfied. Continue thy journey, with courage and perseverance.

A door opens of itself, and the Neophyte advances as chance leads him. He hears a noise like that of heavy bars of iron rolled upon an uneven pavement. He perceives a light, towards which he advances carefully, and finds himself before a heavily barred vault, with a door of bronze (or mixed metal) upon which is written the words Coeb-er-Elzeb, (Love of God). He opens the door, and also a pannel of the stone wall before him. Upon this 3 armed men, with swords present themselves before him, one says:

First Brother.—We are not here to retard thy progress. (Presents a book bound in red Morocco) Write here thy name, age, and thy Masonic qualifications. (He does so).

Second Brother.—Pardon everything to others, nothing to thyself.

Third Brother.—(Presenting a Mirror). Behold! It reflects thy past, seeks motives of hope in it for the future. In following the Voice of nature thou mayest obtain happiness; it is a quality of celestial origin, which all the world may obtain; for to obtain it we support life, and yet fear not death. It offers good things to us, but we must not seek it in extremes; to acquire it we must act in a sensible spirit with an upright heart.

The Universal Cause acts by general laws; and gives true happiness; order is the first of heaven’s laws; this teaches us that happiness should apply equally to all, and to reach it man must be sociable, forget it not. Pursue thy route, it will lead thee to the Temple of Truth.

The Neophyte walks painfully along a rough road, until he arrives at the 6th door of Silver, and he knocks with his Baton. Upon it is the word Tsedakah (Justice). It opens with a great noise. He penetrates this Assylum of death, and, at the same
instant, two lions, of terrible grandeur, advance, put out their paws, and make a frightful roar (effected by mechanism). Be at rest. His courage is unshaken by this trial. He advances, holding the branch of myrtle in his right hand, which is a symbol of strength governed by prudence. In the midst of this room is a Column of brass in which is deposited the Sacred Coffre, and the Book of Traditions. Near it burns spirits of wine upon an antique tripod, the blush-white flames of which resemble the warm hue of an igneus meteor. He hears himself addressed by a manly and deep

Voice—Who comes here?

Neophyte.—A Neophyte, who aspires to wisdom.

Voice.—In order to arrive at Wisdom, it is necessary to face without terror the Mystery of death.

He is questioned, out of our Lectures, on the first, the Mediate, the moral cause, space, duration, life, death, liberty, the will etc.

Voice.—Purify thy heart; sow in the world words of wisdom. Teach mankind to love each other; lead back those who stray from virtue, instruct the ignorant, relieve those who suffer. Strike with thy branch, which is the symbol of Initiation, upon this brazen column.

Neophyte does so, and a small door opens, which shows a golden casket and a book.

Voice—Take up this coffre, which encloses a golden delta, and the book is that of the Grand Mysteries. Thou wilt be permitted to place them upon the Altar in the Temple of Truth. Adieu, my brother, may the Spirit of T.S.A.O.T.U. rest ever upon thee.

Neophyte journeys, in complete silence, 'til he arrives at the foot of a splendid Portico. He ascends the 7 steps and knocks at a gold or gilded door, according to the battery of the grade. Upon the door is the words Shor-Laban (Purity). Here he is introduced by the Thesmophores to the outer Courts of the Temple.
THE RITE OF MEMPHIS

Thesmophores.—I will now go and request admittance for thee to the Assylum of Truth.

TEMPLE OF TRUTH

Thesmophores.—G. P., I come from the Neophyte to request that he may enter the Temple of Truth.

G. P.—Hydramos, will you introduce the Neophyte.

Hydramos.—(Goes, an shortly knocks 7777777)

G. P.—Arise to order, my brothers.

They do so. Doors open mechanically. The Neophyte advances with his Guide. The Standard unrolls before him its glorious folds, and he reads thereon,—

"Architect of all worlds, to thee be glory and praise, Thy will controls all things with unerring regularity, Only in thee rests the power to banish all our ills, To thee we consecrate the humble tribute of our labours."

The Stars in Sacred number, and Mystic order, burn in the East. Incense burns upon the Altar of Oaths, and harmony celebrates the entrance of the Neophyte.

G. P.—Advance and give me that Coffre. Thou comest to acquire the right of Knowledge. Listen! Guard thee against passion and prejudice, for their indulgence will draw thee from the true way to be happy. To govern thy heart and feelings, fix thy thoughts upon the Divine being. If thou wouldst learn to travel the true road to felicity listen to the voice of conscience, and it will enlighten thee with that true Inner Light which will conduct thee in the way of truth. Listen to the voice of sympathy, and thou wilt walk in sentiments of virtue. Thou hast vanquished all the trials to which thou hast been subjected. Come! Child of Celestial labours and researches. Come and receive the new life prepared for thee! Swear obedience and submission to the Rules of our ancient and venerated Institution, and promise never to reveal the secrets which will be submitted to thee.

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Neophyte.—(Placing right hand on Sacred Book) I swear it.

Four brothers then advance to the foot of the Altar, and place their Glaves on his head.

G. P.—(Rises the flaming sword and says,) To the Glory of T.S.A.O.T.U. I receive and Constitute thee, a Sage of Mythus.
I give thee this sword. Forget not that it is the Symbol of honour, and that we are the Evangelists of sympathy. In sign of Adoption I invest thee with this Insignia, sacred to us (opens coffre and takes out the Sacred Delta). Receive this (purple) Cordon with the Sacred Delta upon which is engraven the Ineffable Name. It gives thee the right of a Seat among us, and thou ought never to present thyself in the Temple of Truth without it. I will now explain to you our Secret Mode of Recognition in this degree.

S.—Place right hand upon the heart, then look to right, to left, and raise right hand the eyes to heaven.

T.—Join left hands, release them, join the right.

W.P.—(Same as previous degrees)

W.S.—NEST-OAL. (Aged child, as an emblem of life and death.)

Battery—7777777.

Jewel and Symbol.—A delta, in the middle of which is a parallelogram, with 7 points.

G. P.—Conduct the Aspirant to the Hierostolista, that he may be instructed in our Secret Cypher, after which let him be seated

The Hydranos takes him to the Hierostolista.

Hiero.—Our Ammanian Alphabet is that of the ancient Egyptian Priests, and formed out of 3 diagrams, 1st the Δ the origin of all things, 2nd the □, or sign of truth, 3rd the X, which was the N° of perfection. If you run the triangle round about its centre you obtain this figure X. With these cyphers you obtain our Alphabet. It was called the Ammanian, and the Royal Building beam. Consult Plutarch Deamore Fratermo, Divdorus Siculus in Aditonibus, Bochartd Can. xxi, p. 17. I Maccab. xii, 20 Menlow's Oriental Travels, p. 13.
THE RITE OF MEMPHIS

These signs may again be united in one thus [see Appendix] which they preserved in Sparta under the name of Decona or the Royal Building Beam. Some term it the Sign of Castor. If you take the sides of this figure to pieces you have these letters: [see Appendix]

You will now take your seat.

The Hydranos leads him and he is then

PROCLAIMED

To the Glory of T.S.A.O.T.U., and in the name of the G. H., Sublime Master of Light, I proclaim, for the present and for always, Member of the Grand Consistory of Sages of Mythra Thrice Ill. B. A.B. and request you to recognise him in that capacity, and to aid and protect him. Join me, Ill. Bros., in felicitating ourselves upon the happy acquisition which we have this day made. To me. (All give Sign and Battery.)

CLOSING

G. P.—Bro. 1st Mys., What is the aim of our labours?

1 Mys.—To teach virtue and combat vice.

G. P.—What are the main principles of this degree?

1 Myst.—To know, obey, and command. To know in piety, hope, and love. To obey in truth, justice and humanity. To command according to reason, wisdom and virtue.

G. P.—Bro. 2 Mys. Has the hour to suspend arrived?

2 Mys.—Yes, G. P., it is 9 o'clock in the morning.

G. P.—Then it is the hour to suspend our labours. Join me, my Brothers, in this proceeding.

Passes the word etc., to Hydranos, who carries same to 1st and 2nd Mystagogues.

G. P.—S.A.O.T.U., kindle in our hearts the sacred love of mankind. Inspire in our hearts the desire of unrelaxing work for the good of humanity which is the constant aim of our Sublime In-
stitution. Preserve in our consciences the purity which Thou hast placed there; and keep far from all things which might be injurious. So be it to us; so be it to all mankind! Continue to direct our labours, more and more towards perfection. Glory to Thee O Lord! Glory to Thy Name. Glory to Thy Works. To the Glory of T. S. A. O. T. U. the labours are suspended. Let us retire in peace, my Bros. and may the spirit of God perpetually watch over us. (Battery) To me, my Brothers, (All give the Sign and the Battery).

65° GUARDIAN OF SANCTUARY—GRAND INSTALLATOR

The English have printed Rituals of 65, 66, 67°. America has none.

S.—Place the right hand on the heart, raise eyes to heaven, carry hand to pocket and then extend horizontally. Implying Faith, Hope, Charity.

T.—The first, or man’s grip, symbol of reason. The human face of the Sphynx.

W. P.—(Same as last for all Consistory degrees)

W. P.—HATP. (The builder, the former.)

Battery—333-333-333.

Jewel an Symbol.—Winged egg. 3 circles within a triangle.

66°GRAND ARCHITECT OF THE MYSTERIOUS CITY—GRAND CONSECRATOR

The English have printed Rituals of 65, 66, 67°. America has none.

S.—Uplift both hands as in invocation and then lower them by three equal acts, inhaling and exhaling mentally a breath. (Ye-Ho-Ha, the equivalent of the Brahminical A-U-M.)

T.—The second or Eagle’s grip, symbol of prevision and intelligence. The wings of the Sphynx.

W. P.—HPEN. (The Spint or sacred breath.)

Battery.—333-333-333
THE RITE OF MEMPHIS

Jewel and Symbol.—Winged egg, on which is a circle with three stars, 1 and 2.

67° GUARDIAN OF THE INCOMMUNICABLE NAME—
GRAND EULOGIST

The English have printed Rituals of 65, 66, 67°. America has none.
S.—Make a sign of sorrow, stroke hand over forehead, and then interlace the fingers and bring the backs to the brow; then extend the arms upwards.
T.—The third or Lion’s grip, symbol of Divine strength and truth
   The lion-body of the Sphynx
W. P.—MEHK. (The Son, “whose manifestation is his birth.”)
   Battery.—333-333-333.
Jewel and Symbol.—Winged egg, on which is a rayed triangle with “G” in the centre.

68° PATRIARCH OF TRUTH

Of this degree you have a Printed Ritual
S.—Point to Heaven with right thumb; carry the open hand to the forehead; then point with the index finger to the earth.
   (Signifying, God, Intelligence, Futurity.)
T.—With right thumb balance 3ce, palm to palm, balance 5; lock index finger, balance 2ce.
W. P.—(as for all the Consistory)
W. P.—BAK. (Name of the Mystic Section of Memphis where the Symbolic Palm tree was found.)
W. S.—ATECHS. (Mystic Valley, near Heliopolis, where the Patriarchs of Truth assembled)
   Battery.—333-4444-22.
Jewel and Symbol.—On winged egg, a square from which proceeds 4 rays in the middle of the sides, in centre a delta upon the centre of which is a Star.
S.D.—To enable you to proceed I confer upon you the 69° namely the degree of Golden Branch of Eleusis. (Give secrets)

69° KNIGHT OR SAGE OF THE GOLDEN BRANCH OF ELEUSIS

It is an explanation of the Symbol of Initiation, and, refers to the Pythagorean dogma,—"the path of Virtue and Vice resembles the letter Y;" It symbolises that double path, one leading to Elysium the other to Tartarus in the scenic drama. The 1st, or narrow path, as the poets say,—slippery, muddy, stoney and narrow; the 2nd broad and easy. It was symbolised by a Golden Branch. So named from the excellency of the Symbol, broken off so as to show the 2 paths. The Sybil gives it to Aeneas as his passport to the 2 spiritual worlds. Eleusis used the Myrtle, Heliopolis the Ivy, India the Papyra, Masonry the Acacia.

S.—Draw sword and extend horizontally, raise it to the height of the head and return to the scabbard.

T.—Place right hand on each others head.

W. P.—(as before)

W. S. NOIMYDNE. (Cavern of the 64°)

Battery.—1

Jewel and Symbol.—Winged egg, with a circle in which is the Y branch.

70° PRINCE OF LIGHT, OR PATRIARCH OF THE PLANISPHERES

We have the Printed Ritual of this degree.

S.—Point with sword to the Orient.

T.—(As last)

W. P.—(As all degrees of the Consistory).

W. P.—NUONNUOD. (The abode of the Lord.)

Battery.—333-4444-22

Jewel and Symbol.—A Star within a Square.
71° PATRIARCH OF THE SACRED VEDAS

Here we have Printed Ritual.
S.—Point to Heaven with right finger.
T.—As last
W.P.—1st EGIS; 2d EHTELA.
W.S.—1st ECNELIS; 2d HITURT.
W.S.—INGA, ANURAU, STUREM (A.U.M.)
Battery.—333—4444—22
Jewel and Symbol.—Crescent, with a centre square.
S.D.—To enable you to proceed I now confer upon you these degrees:
—
72° Sublime Master of Wisdom
73° Doctor of the Sacred Fire
74° Sublime Master of the Stoka
75° Knight Commander of the Lybic Chain

72° SUBLIME MASTER OF WISDOM

Concerns the general aspect of our Institutions. Originally the Mysteries were the Greater and Lesser, but seem to have had subdivisions and under the Ptolemys were increased to Seven, or a Square under a Triangle. These are still represented by the 7 sections, or classes of our Rite, the intermediary grades being schools of Instruction in matters of Science which may be elaborated ceremonially, whilst the combined 7 sections represent the dogmas of the primitive system. They again correspond with the 7 states of Macrocasm, and Microcosm.
S.—Raise sword, and place flat on forehead, then salute thrice in front, twice to left, and twice to right.
T.—Grasp the blade of each others sword.
W.P.—(as before)
W.S.—SOMSOC ARCAM Answer, SOMSOCARCIM.
Battery.—333—4444.
Jewel and Symbol.—A triangle, or pyramid, over which is a sun.
COLLECTANEA

73° PATRIARCH, OR DOCTOR OF THE SACRED FIRE

It is the Occult fire, symbolised by the secret ever-burning fire of the temple of Heliopolis; the serpent etc., issuing from the head of ancient Egyptian King Initiates, the horns of Isis, of Moses, Buddah, etc. The celestial fire is one of the higher components of Nature, and related to the Chinese yang and yin, Magnetism, and electricity are two of the forces of the Creative Logoi. Its knowledge is the basis of the prophetical power of the ancient Hierophants. As darkness is dispelled by the light directed from the Sun, so does spiritual light dispel spiritual darkness.

S.—Elevate both hands and bow thrice to East.
T.—Grasp eacches left hand, and press 7 times.
W.P.—(The same) W. S.—HTOZA.
Battery.—7777777
Jewel and Symbol.—Circle enclosing square.

74° SUBLIME MASTER OF THE STOKA

In Sanscrit verse a Stoka contains eight syllables to the Pada, or quarter verse; thus a Stoka consists of two lines of 16 syllables; of which the 5th, 13th, and 15th are short, the 14th long and the rest optional. Hence a "Master" must know its construction. Further the occult property of numbers and rhythm; and the power which they have over the component seven principles of the Macrocosm and Microcosm. The power of Music in composing the Mind, and in the healing of bodily disease by ailing its efflux is recognized

S.—Hold left hand elevated and grasp right hands.
W.P.—(the same) W.S.—DOBAHAM (Great wisdom.)
Battery—4444-1-7777777-1-22-1
Jewel and Symbol—A circle containing a square with a central point.

75° KNIGHT COMMANDER OF THE LYBIC CHAIN

This is rather the nature of a decoration for the closing grade of the Consistory or VI Class than a degree. Chains of gold were
THE RITE OF MEMPHIS

granted by the Egyptian, and other Oriental Kings as a Mark of Royal favour. The Hierophants wore gold chains from which was suspended a Sun. Memphis, Thebes, and Heliopolis formed a Delta of Cities.

S.—Place left hand triangularly, kiss sword thrice.
T.—Keep the left hand on side—grasp right hand.
W. P.—(The same) S. W.—AIBYL
Battery—333
Jewel and Symbol.—A square containing two deltas, point to point.
Alphabet—[See Appendix]

CLASS VII—SUBLIME COUNCIL

76° INTERPRETER OF HIEROGLYPHICS,
OR PATRIARCH OF ISIS

We have a full ritual of this degree Secrets.

S.—Draw the sword across the neck and then point it upwards.
T.—Mutually place a hand on each others right shoulder.
W. P.—(Same as Consistory).
W. P.—FFOH TEHPMO. (Signifying in Phoenician.—watch and be pure.)
W. S.—ALLETS, TEDES ILAS. (Signifying, Science, Wisdom, Virtue.)
Battery—333.4444.
Jewel and Symbol.—The winged egg—A portion of a Cylinder, with a Square, in the centre, and a point in its middle.
W. M. or S. D.—To enable you to proceed in your higher Initia-
tion, I now confer upon you these degrees, namely.—

77° Sage Theosopher
78° Pontiff of the Thebiad
79° Redoubtable Sada
80° Elect of Mazias
77° SUBLIME KNIGHT OR SAGE THEOSOPHER

Studies the religious Myths of the different ages of humanity and admits the most hardy Theosophical studies. It develops the Mystic and transcendant parts of Masonry, including those historic dogmas that have an eternal germ of perpetuity.

There is no change in the Universal law, Life and death are imposed on all Nature, but destruction leads to regeneration. Sublime conceptions of the ancients upon God and Nature, and upon the origin of creation, and the human Spirit.

Allegory of a pyramid above which is a Sun.

S.—Rest sword on left arm, then raise it level with brow.
T.—Touch each others forehead with right hand.
W.P.—(The same.) W.S.—AIHPOS (Wisdom)
Battery—333-1
Jewel and Symbol—A circle having two crossed hands, in the centre a smaller circle.

78° GRAND PONTIFF OF THE THEBIAD

Thebes was the most ancient part of Egypt. Diodorus considered the Thebans to be the most ancient of people; and that the Ethiopians originated Sacrifices, divine worship and religious Festivals and solemn Assemblies, and introduced these into their colonies in Egypt. In after ages the Delta was peopled by Arabs, Syrians, and by Negroes with whom the older races intermarried. Hence we have Pantheism, Deistic Unity, and Immortality mingled. Lucian says that the Ethiopians and Thebans invented the Science of the Stars and named the planets. In time Memphis became the chief city but succumbed to Alexandria. The humanised trinity of Heserni—Osiris, Isis, Horus was preserved at This, Thinis, or Abydos the birth place of Menes, the first king of the two Egyptians 7000 years ago, were the enlightened Apostles of immortal life, and to later times was preserved by the Cenobites of the Thebiad.

The seven first and primitive orders of Gods, developed 12 Cosmogonical powers, and these seven humanised deities. Iamblichus
says that Bytis, prophet to King Ammon, restored the Initiatory Rites, even as he found them recorded at Sais in Egypt, and that he gave the names of the planets, and declared the self-existing great God throughout the Universe.

S.—Place left hand on the heart, right on forehead, then bow thrice.

T.—Join right hands, and place left hands on right shoulder.

W.P.—(The same) W.S.—SITYB (Early Theban Priest)

Battery—1-1-1

Jewel and Symbol.—Two concentric circles within a square.

79° KNIGHT, OR SAGE, OF THE REDOUBTABLE SADA

Sada, in Sanscrit, means "Ever, always, constantly" and points out that constancy which the members of our Order must observe, in delving into the Mysteries of Nature and Science.

S.—Right hand on Sword, draw it, look at blade, pass it to left hand.

T.—Join right hands, cover by gripping with left.

W. P.—(Same) W. S.—Adas. (Constant)

Battery—4444-333

Jewel and Symbol.—Three points, 1 and 2, over crescent enclosing square.

80° SUBLIME ELECT OF THE SANCTUARY OF MAZIAS

Neophyte on entering is surrounded by brethren clothed in long white robes like winding sheets. A clatter, as of bones is heard. These question him anew on the Myths of the Ancient East, the dogmas of the Vedas, and the living regenerative fire.

S.—Cross arms on breast, and bend 7 times before Altar.

T.—Grasp each arm above elbow, press 7 times.

W.P.—(Same) W. S.—HCANOM NORAHGININ INIM (I count the days of Anger)

Battery—4444-333

Jewel and Symbol.—A square with 3 points.
COLLECTANEA

81° INTENDENT REGULATOR, OR PATRIARCH OF MEMPHIS

We have the Printed Ritual of this Degree.

S.—Draw the sword across neck, breast, hips, and then point thrice to Heaven.

T.—Seize each arms with both hands.

W. P.—SUROH (The Son, the Mediator.)
W. S.—IRESEH. (The Father, the Meekhearted, the Justifier.)
Battery.—333-4444-22

Jewel and Symbol.—Circle with hexagram, and star in centre.

S. D.—I will now confer upon you, in order to qualify you for the last two degrees, the grades which follow.

82° GRAND ELECT OF THE TEMPLE OF MIDGARD

For this refer back to the 34° Knight of Scandinavia. In a general way it represents the Temple not made with hands eternal in the heavens, that of Brahma, Kristina, Buddha, Odin, Christ, in Egypt Osiris, and Thoth or Hermes.

S.—Draw swords, rest left hand on it. Look upwards.

T.—Retain position, join hands, press 9 times.

W. P.—(The same) W. S.—DRAGDIM. (Elevated Sanctuary)
Battery—77777777-22

Jewel and Symbol—A circle intersected by 3 horizontal and 3 perpendicular lines.

83° SUBLIME ELECT OF THE VALLEY OF ODDY

It is a grade to test the memory of the Initiate. There is the Symbolic palm of the Valley of Oddy. The palm was dedicated to the Sun, with 365 properties, and the protrusion of a branch each month, or 12 annually. Near Heliopolis there is a venerable Sycamore, sacred to Isis, who as the goddess of the heavenly sycamores pours their virtues on mankind. The primitive Initiations were under the shadow of trees.

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THE RITE OF MEMPHIS

S.—Rest the sword over right shoulder, eyes on heaven.
T.—Change sword to left hand, and grasp each others wrist.
W. P.—(Same as before). W. S.—SIHCYSAS. Ancient Hierophant).
Battery—666666-666666
Jewel and Symbol—A circle with 12 points.

84° PATRIARCH OR DOCTOR OF THE IZEDS

It is intended for instruction on the Persian Ized of whom the Chief is Bahman the King of Light. They were created, male and female, by Ormuz, and amongst them are Mithra and Meher.

The 1st class of Gods are the 7 Amaschpands, of whom Ormuz is Chief. In the 2nd rank are 20 Ized. In the 3rd rank innumerable Feryers. There is a Mystic cross of the Ized.
S.—Cross the arms within the sleeve of the robe.
T.—Form cross by placing hands on eaches shoulders.
W. P.—(the same) W. S.—SIBI (Sacred Stork—vigilance).
Battery—4444
Jewel and Symbol—Three concentric circles, with point in center.

85° SUBLIME SAGE, OR KNIGHT OF KNEPH

In one view this Egyptian Symbol of a winged egg signifies the two energies of creation by which all things are produced,—universal spirit acting on primordial matter, but in a less recondite sense it represents the productive world.

We have the law of evolution and involution, the descent of body into Spirit, and reascent to Spirit. At worldly death the seven principles become three □ and Δ. Dissolution of the Ka or double, and the immortality of the Spiritualised.
S.—Represent oval with thumb and forefingers, spreading out the fingers as wings.
T.—Join hands, and touch eacches palm with fingers.
W. P.—(Same as before) W. S. HPENK (Spirit)
Anawer—OAJ (United 2 Natures)
Jewel and Symbol—An oval with a central point.

86° SUBLIME PHILOSOPHER OF THE VALLEY OF KAB

We have the Sublime Rose of the Valley of Kab. The Priests of Memphis consecrate a Rose bush to Isis, herself termed the Queen of Roses. It has the same signification as the Acacia.

The Lotus or Mystic water-rose is consecrated to the Sun, and is an emblem of the same nature as Kneph, for bursting its seed vessel over the waters it propagates itself.
S.—Bend the head, and appear to be smelling a flower.
T.—Press each others hand thrice and give the W. S.
W. P.—(Same as before)
W. S.—BAK (Name of the Mystic Section of Memphis where the Symbolic rose was found.)
Battery.—333-7777777.
Jewel and Symbol.—A large square, containing two concentric squares, with 3 points in centre, 1 and 2.

87° SUBLIME PRINCE OF MASONRY

When the Neophyte is introduced he is questioned anew upon the allegorical fables of antiquity; including the Lybic chain; the palm of the Valley of Oddy; the Mystic Cross of the Izeds; the Sublime Rose of Kab; the heraldic crown of the Hierophants, Symbolic allusions in the threefold divisions of the ancient temples of Egypt, Greece, Rome or Italy, the Western churches, and our own Masonic Temples.
S.—Place right hand on left forearm, raise the hand and then let it fall on the thigh.
T.—Place left hand on each others right shoulder and give the S. W.
W. P.—(As before). W. S.—SENEM (First King of Egypt)
Battery—333
Jewel and Symbol—A circle in which is a ♦, besides it an oval with central point.

88° GRAND ELECT OF THE SACRED CURTAIN

Clemens Alexandrinus says that in the temples of Egypt an immense curtain separated the Congregation from the Sanctuary. It was drawn over 5 pillars, which symbolise the 5 senses, and was made of 4 Colours in allusion both to the 4 elements and to the 4 cardinal points.

It is a symbol of the concealment of the Inner Shrine, or Holy of Holies from all but the Priests. It alludes to the Sacred Curtain of Egypt, but also alludes to that of the worship of Apollo at Delphi, and of the Mysteries of Eleusis.

Our Masonic Curtain implies the complement of Initiation, and represents also the esoteric teaching as distinct from the Exoteric.

With the two following degrees the Neophyte receives full Initiation, and is prepared for that Supreme Initiation which he can only receive beyond the gate of bodily death.

S.—Motion with both hands, as if opening a curtain.
T.—Take each other by both hand and throw arms outward.
W. P.—EGEIS. (Silence) Answer.—EHTELA. (Truth).
W. S.—SISONG (To know) Battery.—22-1

Jewel and Symbol. A triangle containing a rayed □

89° PATRIARCH OF THE MYSTIC CITY

We have Printed Ritual of this degree, and Secrets.

S.—Interlace the fingers, press them to the lips four times, then extend the hands still clenched to the Orient.
T.—Four strokes of the thumb on the first finger, to which the other responds by seven.
W. P.—TES. The accuser of Man.)
W. S.—TUAT. (The Revealor; the Defender.)
Battery.—4444-7777777. (Alludes to Truth, Hope, Life and Death; also the seven virtues to be practised, and the seven vices to be avoided.)

Jewel and Symbol.—On a square is drawn a square board, having two circles like figure 8 and point in each.

90° SUBLIME MASTER OF THE GREAT WORK

The same remark applies here as in the 89°.

S. of E.—Draw the sword across the breast from left to right, then make nine points to the right and nine points back to the left. On Retiring, bring the sword across the breast and shear the it.

T.—Three strokes on first joint of the right index finger; then nine, then nine on the first joint of second finger of right hand.

W. P.—SISI. (The generator. The existing.)

W. of R.—SOG-RU-IMED. (Celestial intelligence.)

W. S.—(Given only in Council. Giver of light.)

Battery.—333-9999999999-999999999

Jewel and Symbol.—Winged egg. A point in the centre of 3 which end in a triangle with 2 points at base.

Alphabet—[See Appendix]

OFFICIAL DEGREES

— 7 —

91° GRAND DEFENDER

These were a body of Nine Dignitaries entitled Grand Tribunal of Defenders of the Order. The President is named Grand Suffete, a word used by the Carthagcians for their Chief Magistrate, and derived from the Tyrian and Hebrew word Shofet or Sofet—a judge.

We have printed Ritual Secrets.
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S.—Extend the right hand horizontally, as if holding a balance, then with the left hand, take, as it were, from the heaviest scale to put in the lightest, as if to establish equality. (It is an Egyptian design, and implies,—Never weigh thy fellows in one scale alone, if evil has the advantage take from it the human weakness with which it is charged, and let charity do the rest.)

T.—Press each others hand seven times. (It implies that a lodge is not perfect without the number seven, which is that of Harmony. Harmony is born of justice, which gives true happiness.)

W. P.—DRAGDIM. (Elevated Sanctuary).

W. S.—EERTSA. (Justice)

Battery—7777777

Jewel and Symbol.—4 pointed rayed star enclosing a square with central point.

92° GRAND CATECHIST

Seven Dignitary Officers of Grand Liturgical College of Sublime Catechists of the Order. Duties to inspect the labours of the subordinate bodies.

S.—Enter with hat on head, draw sword with right hand, bring it horizontally across breast and return it.

T.—Cross left hands as in saluting, raise hat with right, or motion as if doing so.

W. P.—AERTSA. (Justice) W R.—ECNELIS. W. S.—HTURT

Battery—7777777

Jewel and Symbol—Within wavy lines a 4 pointed star, enclosing central point.

93° REGULATOR GENERAL

A body of Nine Dignitaries who are entitled the Grand Consistory of Inspector Regulators General of the Order, Subordinate to G. C. of 94°.

S.—Place right hand on the heart.
COLLECTANEAE

T.—Clasp right hands, then place left on waist.
W. P.—THGIL EURT. W. S.—MODSIW. Battery—77777777
Jewel and Symbol.—Within a circle, a 4 rayed Star with a central point.

94º PRINCE OF MEMPHIS, OR GRAND ADMINISTRATOR

A body originally 10 and then 7 Dignitaries, entitled Grand Council General of Administrators of the Order, Princes of Memphis.
S.—Place right hand on the heart and withdraw it, then make the sign of an Apprentice. (It implies,—I promise to aid those who are in want, to be affable and to love my neighbor as myself.)
T.—Clasp right hands; then pass the left hand round each others waist, bringing breast to breast. (It implies,—We venerate the true light which is revealed to us and sacredly treasured in our hearts.)
W. P.—EHTOOGIREZ. (I have seen the true light.)
R. W. of.—GIZAMUD. (Free and Venerated Man.)
Battery—7777777-7777777
Jewel and Symbol.—Within a double circle, Symbol as last.

95º GRAND CONSERVATOR

Originally 7 Dignitary Officers entitled the Sovereign Sanctuary of Patriarch Grand Conservators of the Order.
S.—Carry the right hand to the forehead, then look at the celestial vault and place left hand on the heart. (It implies,—God inspires me to excite in all hearts, the sacred fire of truth.)
T.—Place the two first fingers of the right hand on each others lips. (It implies,—Preserve a prudent silence, and be not even suspected as the holder of a secret confided to thy faith.)
W. P.—ARBA. (Patriarch without stain.)
R. W. of.—RAA (Truth useful to man.)
W. S.—HTOV AH RIAJ. (Dazzling light.)
Age—That of Wisdom.
Battery—7777777-7777777-7777777
Jewel and Symbol.—Within a double circle, a four pointed Star, enclosing a triangle with a central Jewel.

96° GRAND AND PUISSANT SOVEREIGN OF THE ORDER

Originally these were Six Sublime Magi, 96°, presided over by a Grand Hierophant, 97°, and the Assembly was entitled Grand Areopagus of the Celestial Empire of the Sublime Magi 96°—Grand and Puissant Sovereigns of the Order.

Jewel and Symbol—The Cubit Rule and Ostrich feather, Egyptian symbols of Truth and Justice. Also the same Symbol as 95°, within a triple circle.

97° GRAND HIEROPHANT

Of late years the head of 96° entitled Imperial Council General. There is but one [of] these at any one time. All G M's of S. S. are of the 96°.

CERTIFICATION

In 1862, the Grand Hierophant, 97°, Marconis, united the Rite of Memphis with the Grand Orient of France, then the highest of all authorities on High Masonry, inasmuch as it had received the whole of the various systems into his bosom and J. E. Marconis as Grand Hierophant became a member of the Grand Council of Rites. In 1866 the whole system was revised, and Egypt chartered.

I hereby certify that that foregoing, in all 200 pp [sic, actually 156 pages of manuscript] is in accord with the latest official revision.

JOHN YARKER, 97°, Grand Hierophant
Hon. Member of Egypt,

Withington, or West Didsbury
27 April 1911
NOTES ON THE JOHN YARKER MS. RITUALS
(Printed above)

The foregoing rituals are printed from a MS. sent by Brother Yarker to a Dr. Frederick W. Flint of Schenectady, New York, in 1911, with the idea of re-establishing the 96° Memphis System again in the United States. The MS. was furnished Grand College by Fellow Louis Rask of Schenectady. We are not in possession of any information concerning how it happened that Brother Yarker chose Dr. Flint to propagate this Rite in the United States again. Brother Flint was a musician, born in New York State in 1876 and was made a Freemason in Morning Star Lodge, No. 142, Port Henry, New York. (E.A.—June 19, 1906, F.C.—July 17, 1906, M.M.—August 7, 1906). He demitted on December 1, 1914 and became a Charter Member of Coelar Lodge, No. 932, Schenectady, New York, in 1915. He demitted from this Lodge on June 16, 1916 and re-affiliated with Morning Star Lodge, No. 142 on November 21, 1916. He again demitted on April 20, 1920 and affiliated with St. Georges Lodge, No. 6, Schenectady, New York on September 27, 1920. He died September 24, 1921.

Brother Yarker took many liberties with the names of the Grades, as well as the context of those of similar name in the several published rituals of the Memphis Rite, including those of his own A. & P. Memphis Rite. The list does not conform to any other that has come to our attention. So far as is known, no one, including Brother Yarker, ever formed a body of the Rite based on the MS. rituals.

In several instances the statement is made that printed copies of the rituals or secret work are available. In practically every case this applies to Grades worked under the same name in the "reduced" or 33° A. & P. Memphis System, as practiced under the auspices of the Sovereign Sanctuary in and for Great Britain and Ireland, and it is assumed, therefore, that it is to such rituals that Brother Yarker alludes.

H. V. B. V.

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GENERAL NOTES ON MEMPHIS RITUALS

It was the intent of Grand College to publish all of the available rituals of the various Memphis Rite Systems in our possession (probably all ever published in English), as announced in the beginning of this Volume of Collectanea. It has been found, however, that in order to accomplish this, it would take twenty-odd years at our present rate of issue.

It has now been ascertained that these rituals are largely available in some of our larger Masonic Libraries, in our own archives, and elsewhere. Many are duplicates or slight variations of previous publications of the rituals, so we have concluded that the publication, herewith, of the Yarker MS., never before placed in printed form, will be the only ones that we will print.

In concluding our treatment of the Memphis Rite and its various systems, a listing of the Grades as found in the various rituals and publications of the Rite is appended. This is the sole place of reference of all of these Grades collected in any publication whatever. It is the result of a long study of these publications. Frequently slight changes and different spellings are found in the same work. We have used those which seem to be correct. In some cases unquestionable errors are found in the text. These have been corrected. In the preface or foreword of "The Sanctuary of Memphis or Hermes" it is stated that the first series contains 34 Grades. The list, however, gives 35 grades. We have listed them as printed. Two of these are one Grade but it is not easy to ascertain which. This would change all the numbers from 36 to 97, one lower, which would no doubt be correct.

H. V. B. V.
COLLECTANEA

CLASSIFICATION OF VARIOUS MEMPHIS GRADES

ORIGINAL RITE OF MEMPHIS as given by E. J. Marconis de Negre in "The Sanctuary of Memphis or Hermes" Translated by W. J. Combes, 1933.

See explanation in Denslow pp. 197-203

FIRST SERIES

1—Apprentice
2—Companion
3—Master
4—Discreet Master
5—Master Architect
6—Sublime Master
7—Just and Perfect Master
8—Knight of the Elect
9—Elected Knight of the Nine
10—Elected Knight of the Fifteen
11—Sublime Elected Knight
12—Knight of the G. M. Architect
13—Knight of the Royal Arch
14—Knight of the Sacred Vault
15—Knight of the Sword
16—Knight of Jerusalem
17—Knight of the Orient
18—Knight Prince of the Rose-Croix of Heredom
19—Knight Prince of the Orient
20—Knight of the Grand Pontiff of Jerusalem
21—Knight of the G. M. of the Temple of Wisdom
22—Knight Noachite, or of the Tower
23—Knight of Liban
24—Knight of the Tabernacle
25—Knight of the Red Eagle
26—Knight of the Serpent of Airain
27—Knight of the Holy City
28—Knight of the Temple
29—Knight of Johan or of the Sun

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30—Knight of St. Andrew
31—Knight Grand Kadosh
32—Grand Inquisitor Commander
33—Sovereign Prince of the Royal Mystery
34—Knight Grand Inspector
35—Grand Knight of the Temple

SECOND SERIES

36—Knight Philalethes
37—Doctor of the Planispheres
38—Wise Savaist
39—Prince of Zodiac
40—Sublime Hermetic Philosopher
41—Knight of the Seven Stars
42—Knight of the Arc of Seven Colours
43—Knight of the Supreme Commander of the Stars
44—Sublime Pontiff of Isis
45—Shepherd King of the Hutz
46—Prince of the Holy Hill
47—Sage of the Pyramids
48—Philosopher of Samothrace
49—Titan of Caucasus
50—Infant of the Harp
51—Knight of the Phoenix
52—Sublime Scalde (Poet)
53—Knight of the Sphinx
54—Knight of the Pelican
55—Sublime Sage of the Labyrinth
56—Pontiff of Cadmas
57—Sublime Chief
58—Brahmin Prince
59—Pontiff of the Ogygie
60—Scandanavian Knight
61—Knight of the Temple of Truth
62—Sage of Heliopolis
COLLECTANEA

63—Pontiff of Mithras
64—Guardian of the Sanctuary
65—Prince of Truth
66—Sublime Kavi
67—Very Wise Mouni
68—Grand Architect of the Mysterious City

THIRD SERIES

69—Sublime Prince of the Holy Curtain
70—Interpreter of the Hieroglyphics
71—Orphic Doctor
72—Guardian of the Three Fires
73—Guardian of the Uncommunicable Name
74—Supreme Master of Wisdom
75—Sovereign Prince of the Senators of the Order
76—Sovereign Grand Master of Mysteries
77—Supreme Master of the Sloaka
78—Doctor of the Sacred Fire
79—Doctor of the Sacred Vedas
80—Sublime Knight of the Golden Fleece
81—Sublime Knight of the Luminous Triangle
82—Sublime Knight of the Redoubtable Sadah
83—Sublime Theosophical Knight
84—Sovereign Grand Inspector of the Order
85—Grand Defender of the Order
86—Sublime Master of the Luminous Ring
87—Grand General Regulator of the Order
88—Sublime Prince of Masonry
89—Sublime Master of the Great Work
90—Sublime Knight of Knef
91—Sovereign Prince of Memphis, Chief of the Government of the Order
92—Sovereign Prince of the Chiefs of the Sanctuary of Memphis
93—Mystic Temple official degree (Fourth Series)
94—Mystic Temple official degree (Fourth Series)
THE RITE OF MEMPHIS

95—Mystic Temple official degree (Fourth Series)
96—Mystic Temple official degree (Fourth Series)
97—Fifth Series—head of the order—official degree

The Masonic Order of Memphis has three grand legionary decorations and one symbolic:

2—The decoration of the Legion of the Knights of Eleusis
1—The Grand Star of Sirius
3—The decoration of the Legion of the Knights of the Redoubtable Sadah
8—Decoration of the Golden Fleece (symbolic)

THE EGYPTIAN MASONIC RITE OF MEMPHIS. List of Degrees as given by Calvin C. Burt, in his "Egyptian Masonic History of the Original and Unabridged Ancient and Ninety-Six (96º) Degree Rite of Memphis", 1879. Various rituals were published by Burt, chiefly at Peoria, Illinois and Chicago, Illinois.

CHAPTER OF ROSE-CROIX

4—Discreet Master
5—Perfect Master
6—Sublime Master
7—Just Master
8—Master of Israel
9—Master Elect
10—Grand Master Elect
11—Sublime Master Elect
12—Master of Geometry
13—Knight of the Royal Arch
14—Knight of the Secret Vault
15—Knight of the Flaming Sword
16—Knight of Jerusalem
17—Knight of the Orient
18—Knight of the Rose Croix
19—Knight of the Occident
20—Knight of the Temple of Wisdom
21—Knight of the Key
22—Knight of Noachite
23—Knight of Liban
24—Knight of the Tabernacle
25—Knight of the Sacrificial Fire
26—Knight of the Serpent
27—Knight Trinitarian
28—Knight Evangelist
29—Knight of the White Eagle
30—Knight of Kadosh
31—Knight of the Black Eagle
32—Knight of the Royal Mysteries
33—Knight Grand Inspector of the First Series
34—Knight of the Red Eagle
35—Knight Master of Angles
36—Knight of the Holy City
37—Knight Adept of Truth
38—Knight Sublime Elect of Truth
39—Knight Philalethe
40—Knight Doctor of the Planispheres
41—Knight Savant Sage
42—Knight Hermetic Philosopher
43—Knight Adept Installator (public)
44—Knight Adept Consecrator (public)
45—Knight Adept Eulogist (public)

Mystic Temple State Council

46—Knight Adept of Sirius
47—Knight Adept of Babylon
48—Knight Adept of the Rainbow
49—Knight Adept of the Seven Stars
50—Knight Commander of the Zodiac
51—Knight Barruke
52—Knight of the Luminous Triangle
53—Knight of the Zardust
54—Knight of the Luminous Ring
55—Knight Sublime Magi
56—Doctor of the Sacred Vedas
57—Prince Brahmin Sublime Scalde
58—Knight Scandanavian
59—Prince of the Sacred Name
60—Prince of the Golden Fleece
61—Prince of the Lyre
62—Prince of the Labyrinth
63—Prince of the Lybic Chain
64—Prince of Truth
65—Prince of the Covenant
66—Prince of the Sanctuary
67—Prince of the Temple of Truth
68—Commander of the Second Series
69—Orphic Sage
70—Sage of Eleu
71—Sage of the Three Fires
72—Sage of Mithra
73—Sage of Delphi
74—Sage of Samothrace
75—Sage of Eleusis
76—Sage of the Symbols
77—Sage of Wisdom
78—Sublime Sage of the Mysteries
79—Priest of the Sphynx
80—Priest of the Phoenix
81—Priest of the Pyramids
82—Priest of Heliopolis
83—Priest of Oru
84—Priest of Memphis
85—Pontiff of Serapis
86—Pontiff of Isis
87—Pontiff of the Kneph
88—Pontiff of the Mystic City
89—Perfect Pontiff
90—Past Master of the Great Work

SOVEREIGN SANCTUARY—OFFICIAL AND MERITORIOUS

91—Patriarch Grand Commander
92—Patriarch Grand Generalissimo
93—Patriarch Grand Captain General
94—Patriarch Grand Inspector General
95—Patriarch Grand Orator and Prince
96—Sovereign Patriarch Grand Defender of Truth, the Sovereign Sublime Magi, or Grand Master, 96°

In the lectures and standard work published by Burt in Chicago in 1867, the same series of degrees is listed. There are errors in both lists which have been corrected by each other. However, in a ritual published in Peoria, dated 1867, containing the Rose Croix Degrees, by Burt, the following are printed in full, differently numbered, viz:

4—Discreet Master (4 above)
5—Sublime Master (6 above)
6—The Sacred Arch (13 above)
7—The Secret Vault (14 above)
8—Knight of the Sword (15 above)
9—Knight of Jerusalem (16 above)
10—Knight of the Orient (17 above)
11—Knight of the Rose Croix (18 above)

MANUAL OF THE DEGREES OF THE ANTIENT & PRIMITIVE RITE OF MASONRY. Issued by the Sovereign Sanctuary, 33rd Degree in and for Great Britain and Ireland, 1881 (Yarker rituals) 582 pages.

CHAPTER—8 Degrees
4—Discreet Master  Series 1, Class II—College
5—Sublime Master  Series 1, Class II—College

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6—Knight of the Sacred Arch
7—Knight of the Secret Vault
8—Knight of the Sword
9—Knight of Jerusalem
10—Knight of the Orient
11—Knight Rose Croix

Series 1, Class II—College
Series 1, Class II—College
Series 1, Class III—Chapter
Series 1, Class III—Chapter
Series 1, Class III—Chapter

SENATE—9 Degrees

12—Knight of the Red Eagle
13—Knight of the Temple
14—Knight of the Tabernacle
15—Knight of the Serpent
16—Knight Sage of Truth
17—Knight Hermetic Philosopher
18—Knight Kadosh
19—Knight of the Royal Mystery
20—Knight Grand Inspector

Series 2, Class IV—Senate
Series 2, Class IV—Senate
Series 2, Class IV—Senate
Series 2, Class IV—Senate
Series 2, Class IV—Senate
Series 2, Class IV—Senate
Series 2, Class IV—Areopagus
Series 2, Class IV—Areopagus
Series 2, Class IV—Areopagus

SUBLIME COUNCIL—10 Degrees

21—Grand Installer
22—Grand Consecrator
23—Grand Eulogist
24—Patriarch of Truth
25—Patriarch of the Planespheres
26—Patriarch of the Vedas
27—Patriarch of Isis
28—Patriarch of Memphis
29—Pontiff of the Mystic City
29—Pontiff of the Mystic City
30—Perfect Pontiff, S.M. of the G.W.

Series 3, Class VI—Consistory
Series 3, Class VI—Consistory
Series 3, Class VI—Consistory
Series 3, Class VI—Consistory
Series 3, Class VI—Consistory
Series 3, Class VI—Consistory
Series 3, Class VII—Council
Series 3, Class VII—Council
Series 3, Class VII—Council
Series 3, Class VII—Council
Series 3, Class VII—Council

OFFICIAL—3 Degrees

31—Grand Defender
32—Prince of Memphis
33—Grand Conservator

Grand Tribunal
Mystic Temple
Sovereign Sanctuary
THE CONSTITUTION AND GENERAL STATUES FOR THE GOVERNMENT OF THE ANCIENT & PRIMITIVE RITE OF FREEMASONRY IN AND FOR THE CONTINENT OF AMERICA". Issued under the auspices of the Sovereign Sanctuary 33° and last degree, as compiled and amended June, 1874, New York 1874.

CHAPTER OF ROSE CROIX

4—Discreet Master
5—Sublime Master
6—Sacred Arch
7—Secret Vault
8—Knight of the Sword
9—Knight of Jerusalem
10—Knight of the Orient
11—Rose Croix

SENATE OF HERMETIC PHILOSOPHERS

12—Knight of the Red Eagle
13—Knight of the Temple
14—Knight of the Tabernacle
15—Knight of the Serpent
16—Knight Kadosh
17—Knight of the Royal Mystery
18—Grand Inspector
19—Sage of Truth
20—Hermetic Philosopher

SUBLIME COUNCIL

21—Grand Installator
22—Grand Consecrator
23—Grand Eulogist
24—Patriarch of Truth
25—Patriarch of the Planispheres
26—Patriarch of Sacred Vedas
27—Patriarch of Isis
28—Patriarch of Memphis
29—Patriarch of the Mystic City
30—Sublime Master of the Great Work

OFFICIAL

31—Grand Defender of the Rite
32—Sublime Prince of Memphis
33—Soberign Grand Conservator of the Rite

RITUAL OF THE A. & A. EGYPTIAN RITE OF MEMPHIS
96°—also Constitution and By-Laws of the Sovereign Sanctuary—
Valley of Canada. n.d. 294 pages plus XIII (Note: there is a
similar book of 220 pages plus XIII—the missing parts being
pages 155 to 229 containing the 45, 90 degrees and opening and
closing of the Sovereign Sanctuary, including the Installation of
Officers ceremony; oath of fealty; condensed obligations and
esoteric work [keys to grips, words and signs]). Printed before
1883.

4—Discreet Master
5—Perfect Master
6—Sublime Master
7—Just Master
8—Master of the Temple
9—Master Elect
10—Grand Master Elect
11—Sublime Master Elect
12—Master of Geometry
13—The Royal Arch of Enoch
14—The Secret Vault
15—Knight of the Flaming Sword
16—Knight of Memphis
17—Knight of the Orient
18—Knight of the Rose Croix
19—Adept Installator (public)

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C O L L E C T A N E A

20—Knight Adept Consecrator (public)
21—Knight Adept Eulogist or Chapter of Sorrow (public)
45—Knight Grand Inspector of the Senate of Hermetic Philosophers
90—Perfect Pontiff, Sovereign Prince of Memphis
96—Sovereign Sanctuary of the Mystic Temple—Official

NOTES ON THE ANCIENT AN PRIMITIVE ORIENTAL RITE
OF MEMPHIS—Compiled by R. G. M. [Reginald Gambier Mac-
bean, M.V.O., of His Britannic Majesty's Consular Service, late
Consul at Palermo] 1927.

FIRST ORDER

1—(symbolical)
2—(symbolical)
3—(symbolical)
4—Secret Master
5—Master Architect
6—Honoured Master
7—Just and Perfect Master
8—Knight of the Auserwählter
9—Auserwählter Knight of the Nine
10—Auserwählter Knight of the 15
11—Exalted Auserwählter
12—Knight Grand Master Architect
13—Royal Arch
14—Knight of the Sacred Arch
15—Knight of the Sword
16—Prince of Jerusalem
17—Prince of the Aurora and of the Sunset
18—Knight Rose Croix
19—High Priest of Jerusalem
20—Grand Master of the Temple of Wisdom
21—Noachite Knight of the Tower
22—Knight of Lebanon
23—Knight of the Tabernacle
24—Knight of the Brazen Serpent

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26—Trinitarian Knight
27—Sovereign Grand Commander of the Temple
28—Knight of St. John, or of the Sun
29—Knight of St. Andrew
30—Knight Grand Kadosch

SECOND ORDER

31—Grand Inquisitor Comthur
32—Sovereign Prince of the Mystery
33—Knight General Grand Inspector
34—Knight General of the Red Order
35—Knight Master of the Angel
36—Knight of the Holy City
37—Knight Adept
38—High and Auserwählter Knight of Truth
39—Knight Philalethe
40—Doctor of the Planisphere
41—Wise Sabaist
42—Sapient Hermetic Philosopher
43—Knight of the Seven Stars
44—Sovereign Lord of the Star
45—High Priest of Isis
46—King Hirt der Hutz
47—Prince of the Holy Hill
48—Sage of the Pyramids
49—Philosopher of Samothrace
50—Knight of the Camaso
51—Knight of the Phoenix
52—Sublime Skalde
53—Knight of the Sphinx
54—Knight of the Pelican
55—Sublime Knower of the Labyrinth
56—Priest of Cadmea
57—Sublime Magus
58—Brahmin Prince
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59—Prince of Ogigia
60—Scandinavian Knight

THIRD ORDER

61—Knight of the Work of the Seven Colours
62—Knight of the Temple of Truth
63—Sage of Heliopolis
64—Priest of Mithra
65—Prince of Truth
66—Sublime Kawi
67—Most Wise Muni
68—Architect of the Mysterious City
69—Sublime Knight of the Holy Veil
70—Commentator of the Symbol
71—Orphic Doctor
72—Custodian of the Three Fires
73—[wanting]
74—Sovereign Master of Wisdom
75—Knight of the Golden Bough of Eleusis
76—Sovereign Grand Master of the Mystery
77—Supreme Master of the Sloka
78—Doctor of the Sacred Fire
79—Doctor of the Sacred Vedas
80—High Knight of the Gilded Vlieses
81—High Knight of the Shining Triangle
82—High Knight of the Fearsome Sadch Sadch
83—High Knight Theosophist
84—High Grand Inspector of the Order
85—High Ausserwählter of the Lybian Chain
86—High Master of the Shining Bird
87—High Master of Masonry
88—High Knight of the Kneph
87—Ausserwählter of the Mystic City
90—High Master of the Great Work
THE RITE OF MEMPHIS

SUPREME COUNCILS

91—Grand Conservator of Rites
92—The Sovereign Grand Council
93—The Mystic Temple

SUPREME GRAND COUNCIL—REVISED

91—Grand Tribunal
92—Grand Liturgical College
93—Grand General Council
94—Mystic Temple
95—Sanctuary

REDUCTION—1860

I—Series (Apprentice)

1—Entered Apprentice
2—Fellow Craft
3—Master Mason
4—Ancient Master
5—Elect of Nine
6—Knight of the Sacred Arch
7—Knight of the Sword
8—Knight of the Orient
9—Knight of the Rosy Cross
10—Knight Kadosch

II Series (Fellow Craft)

11—Knight Philalethus
12—Hermetic Knight
13—Samothracian Philosopher
14—Son of the Lyre
15—Orphic Doctor
16—omitted
17—omitted
18—omitted
19—Knight of the Sevenfold Arch
20—Skalde
C O L L E C T A N E A

III SERIES (Master)

21—Scandinavian Knight
22—Priest of Mithra
23—Custodian of the 3 Fires
24—Elect of Truth
25—Master of the Sloka
26—Grand Kawi
27—Doctor of the Veda
28—Knight Theosophist
29—Magus of the Land of the Aurora
30—Master of the Great Work

SANCTUARY OF MEMPHIS (Supreme Hierarchy of the Order)

31—Grand Tribunal
32—Liturgic College
33—Mystic Temple

The grades are further divided as follows:

1—3 Symbolic Masonry
4—6 Scotch Masonry
7—9 Philosophic Masonry
10—12 Hermetic Masonry
13—15 Greek Masonry
19—21 Scandinavian Masonry
22—24 Chaldean Masonry
25—27 Indian Masonry
28—30 Synthesis
31—33 Official

MEMPHIS RITE PUBLICATIONS

(Those marked * are in Grand College archives)

*Bulletin du Grand Orient de France. November 1862—No. 9
No. 11 and 12
*Bulletin du Grand Orient de France. March 1865—No. 1
*Bulletin du Grand Orient de France. April 1866—No. 2
*Bulletin du Grand Orient de France. September 1867—No. 7
THE RITE OF MEMPHIS

These Bulletins contain the pronunciamentos of the Grand Orient of France at the time when the Rite of Memphis was taken under the ægis of the Grand Orient.

*A Sketch of the History of the Antient and Primitive Rite of Masonry in France, America, and Great Britain, with Charters and Other Documents. n.d. London, John Hogg. (Latest date mentioned in text is March, 1875) 56 pages. Has Rite of Memphis seal on cover, and seems to be an official pamphlet Blue paper covers.

*The Lubic Chain. A magazine published in the interest of the Ancient and Primitive Rite in and for the Continent of America.

Vol. 1, No. 1, June 15, 1883, New York—10 pages
Vol. 1, No. 2, September 21, 1883—16 pages
Vol. 1, No. 3, January 21, 1884—12 pages
Vol. 1, No. 4, June 2, 1884—12 pages
Vol. 1, No. 5, November 17, 1884—12 pages
Vol. 1, No. 6, May 15, 1885—12 pages
Vol. 1, No. 7, November 16, 1885—12 pages
Vol. 2, No. 8, June 16, 1886—12 pages
Vol. 2, No. 9, January 1, 1887—12 pages
Vol. 2, No. 10, January 2, 1888—20 pages
Vol. 2, No. 11, January 1, 1894—16 pages
Vol. 2, No. 12, November 1, 1901—12 pages

Vol. 1, Supplement No 1, April 1, 1885—8 pages
Vol. 2, Supplement No 1, June 15, 1889—4 pages
Vol. 2, Supplement No. 2, January 20, 1892—8 pages
Vol. 2, Supplement No. 4, January 15, 1893—4 pages

*Report of the Committee made to the Sovereign Sanctuary of Freemasonry according to the Rite of Memphis in the case of Calvin C. Burt and by them ordered to be printed. New York 1867, 23 pages, paper.
*Masonic World. Published the 1st of each month by the Sovereign Sanctuary, Egyptian Rite of Memphis (Inc. in Mass.) at Masonic Home, East Foxboro, Mass. 4 pages per issue. The heading states "Established June, 1883." Issues from 1908 were 12 copies per year but earlier and other issues have not all been seen. The following are in our archives:

Vol. IX, No. 8, June, 1909  
Vol. X, No. 11, November, 1910  
Vol. XI, No. 2, February, 1911  
Vol. XI, No. 5, May, 1911  
Vol. XI, No. 6, June, 1911  
Vol. XI, No. 8, August, 1911  
Vol. XI, No. 9, September, 1911  
Vol. XI, No. 11, November, 1911  
Vol. XII, No. 3, March, 1912 (Chicago, Ill.—small format) 8 pages  
Vol. XII, No. 7, July 1912 (Chicago, Ill.—small format) 8 pages


*The Constitution and General Statutes for the Government of the Ancient & Primitive Rite of Freemasonry in and for the Continent of America, also, a complete History of the Rite, etc. Issued under the auspices of the Sovereign Sanctuary 33 and last degree, as compiled and amended June, 1874, New York, 1874, brown cloth, 228 pages. Contains rituals of public degrees.

*The Sanctuary of Memphis or Hermes. The development of Masonic Mysteries by Brother E. J. Marconis de Negre. Translated by W. J. Combes, F.G.C.R. (France) Annota-
THE RITE OF MEMPHIS


Egyptian Masonic History of the Original and Unabridged Ancient and Ninety-Six (96°) Degree Rite of Memphis, by Calvin C. Burt, 1879.

*Ritual of the Degrees of a Chapter of Rose Croix. Printed by Authority of the Sovereign Sanctuary 33°, of Ancient and Primitive Free-Masonry, according to the Rite of Memphis, in and for the Continent of America, Peoria, Ill. Cremer & Spalding, printers, 1867, blue paper cover. 100 pages. Contains full rituals of 4th to 11th degrees. (A similar ritual was printed in German.)

*Work of the Rose Croix. 18th Degree M R.M. A small 14 page pamphlet issued by the Sovereign Sanctuary sitting in the Valley of New York, Abram G. Levy, Grand Secretary General, n.d.


*The introduction to a Ritual of Degrees of the Egyptian Rite of Memphis from fourth to the Ninety-fifth Degree for the Continent of America in four volumes. Vol. II—Senate of Hermetic Philosophers Chicago, 1867, XIX pages By Calvin C Burt paper.

Lectures of a Chapter, Senate & Council according to the forms of the Antient and Primitive Rite but embracing all systems of High Grade Masonry, embodying the preliminary examinations required for advancement; the symbolical explanations of the various degrees, from the 1o to the 30o; together with the Grand Book of Maxims, translated from the French by John Yarker, London, 1882, printed by John Hogg, 98 pages.

*Ritual of the A. & A. Egyptian Rite of Memphis 96o and Constitution and By-Laws of the Sovereign Sanctuary, Valley of Canada, n.d. red leather. (Seal of Sovereign Sanctuary of Canada in gold on the cover.) 295 pages. Contains the following degrees in full form: 4, 6, 13, 14, 18, 19, 20, 21, 45, 90, esoteric work, etc.


*Explanation—4-16. Key of words, signs and grips, n.d.

*Explanation—17-32. Ditto.

*Numerous keys as above.

- Appendix -

34° Knight of Scandinavia - Rune Cypher
ZE Y U N B O 03 RR KY X X X H H
RA SH J T B L M Y RH

64° Sage of Mythras - Ammanian Alphabet
Decora - or Royal Building Beam

75° Knight Commander of the Lybic Chain

90° Sublime Master of the Great Work

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