

Fraternity of Osiris

# ❧ RITUAL. ❧

FOURTEENTH TO EIGHTEENTH DEGREE.  
FOURTH TO EIGHTH DEGREE.

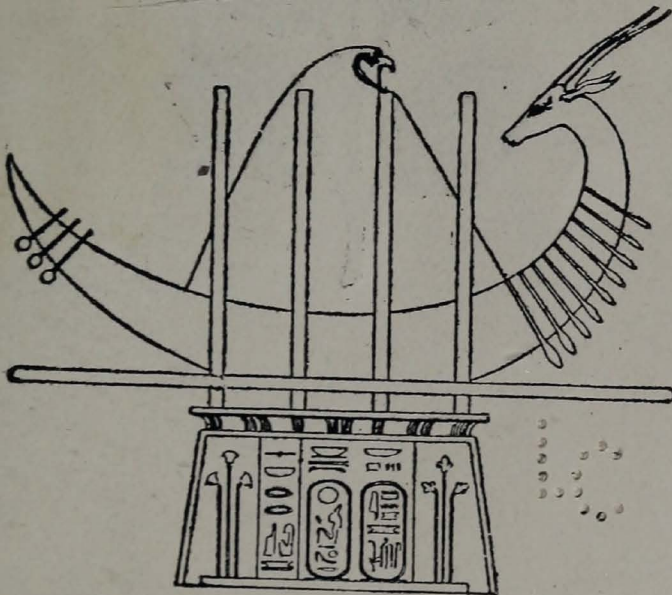
OF AN ARCAINE FRATERNITY WHICH  
HAS BEEN IN EXISTENCE 2000 B. C.,  
AND WHICH IS NOW TEACHING HU-  
MANITY THE OLD TRUTHS. :- :- :-

Grand Master of the Secret Manuscript.

King's Pioneer.

Master of the Secret Cavern.

Prince of the House of Pharaoh.



Issued under Authority of the Supreme Exalted  
Temple. By Instructions of the Royal  
Fraternity Association.

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# GRAND MASTER OF THE SECRET MANUSCRIPT.

## FORM OF THE LODGE.

The Priest of Wisdom (1) sits in the east clothed in violet robes (mourning robes) lined with ermine. Osiris (2) sits in the west clothed in the same manner, Zadok, the High Priest, clothed in his priestly robes, sits in the south. Beniah, Captain of the Guards, stands at a door in the west at the right of Osiris; he is clothed with armour, has a plumed helmet on his head and is armed with a sword.

## ORDER AND JEWELS.

The Priest of Wisdom is decorated with a large blue sash from the right shoulder to the left hip to which is suspended a Solomon's Seal.

Osiris is decorated in the same manner as the Priest of Wisdom, except that a silver sun is suspended at the end of the sash.

The High Priest is decorated with a blue sash



trimmed with a small yellow margin with a gold five pointed star suspended thereto.

All the brethren should be clothed in black robes with white aprons with a five pointed red star in the center of the same with one point up. They should also wear white gloves and red sashes.

#### OPENING CEREMONIES.

Priest of Wisdom approaches the east accompanied by Osiris, Zadok the high priest and Beniah Captain of the Guard.

Priest of Wisdom: Brethren, we will proceed to hold our secret council.

The other three exclaim: "It is well."

Priest of Wisdom: Takes his seat.

Osiris: Goes to his seat in the west.

Zadok: To his seat in the south.

Beniah: Approaches and stands at a door in the west.

Priest of Wisdom: Brother Beniah, I am about to proceed with the opening of the Council of Secret Manuscript. If there is anyone who is not a Master of the Secret Manuscript see to it that he immediately retires.

Beniah salutes by making the sign of a Master of the Secret Manuscript—(3), then with his sword that of a Master of the Greater Mysteries (4) and

says: "My Lord, I have taken every precaution."

LOW TWELVE IS NOW STRUCK. (Slowly  
and distinctly.)

Priest of Wisdom: Brother Osiris, what is the hour?

Osiris: My Lord, it is now low twelve of the seventh day of the seventh month of the seventh year of the building of the temple.

Priest of Wisdom: Brother Beniah, again I ask, are we secure?

Beniah: (Saluting), My Lord, we are secure and all present are brothers.

Priest of Wisdom: Brothers, you will be clothed. (The brothers clothe.)

Priest of Wisdom: Brothers, your attention. Attend to giving the sign of the degree of a Grand Master of the Secret Manuscript.

This sign is given thus (5).

Priest of Wisdom: It is well. Brother Beniah, you have said that we are securely guarded against the approach of Gowans and eaves-droppers. Is it so?

Beniah: My Lord, the council is well guarded.

Priest of Wisdom: So guarded by whom?

Beniah: By one who is worthy, one who is tried, and who bears the honored name of a brother of this



degree. He is a soldier true to his Lord and brothers and stands ever ready to protect them, their wives, widows and orphans, even with his life.

Priest of Wisdom: Brothers, we are well and truly guarded by a true and worthy brother. None will be able to pass or repass this chamber unless duly qualified.

Brothers wishing to be admitted after the door is guarded will knock upon the door oooo answer will be oooo then knock oooo the door will then be opened and name taken. Beniah will accompany the brother to the altar and stand behind him with uplifted drawn sword; then as the brother goes to his seat Beniah salutes and returns to his post.

Priest of Wisdom: Brother Zadok, art thou prepared to celebrate the mysteries?

Zadok: My Lord, without the Master's word we grope in the dark.

Priest of Wisdom: Oh Lord my God give us Light, [repeats three times.]

Osiris: Most excellent brother, has wisdom fled from mankind? Where is ~~Nathan~~ the prophet who stood before thy father and instructed him in the way of the Christos?

Priest of Wisdom: My worthy brother, thou art a most worthy counsel in this hour of trouble. Brother Beniah, summon suitable guards, make strict

search throughout the city and if Nathan the prophet be found let him be brought before our secret council that we may receive profit thereby.

Beniah: My Lord, I hasten to obey thy command. [Salutes the Priest of Wisdom as before and departs from the council.]

After a long pause there is an alarm at the door.  
oooo.

Osiris: Most excellent brother, I hear an alarm at the door of our secret council.

Priest of Wisdom: My worthy brother, please ascertain the cause of the alarm and take whatever precautions may be necessary to protect our secret council.

Osiris: Goes to the door, opens it a little, and the following questions are asked and answers given:

Osiris: Who comes here ?

Beniah: Beniah, Captain of the King's Guards.

Osiris: How shall I know you to be such ?

Beniah: By the Master's word and the Master's sign.

Osiris: Give me the word of a Master of the Greater Mysteries.

Beniah: I cannot give it in any other manner or form than that in which I received it.

Osiris: How did you receive it ?

Beniah [6].



Osiris: Advance and give it.

Beniah: Advances and gives it.

At this point, Osiris discovers a stranger in the custody of the temple guard and the following dialogue takes place:

Osiris: Captain of the Guard, who is this stranger whom thou hast brought nigh unto the door of our secret council?

Beniah: Whilst executing the orders of the Priest of Wisdom, I found this stranger near the door of our secret council, took him into my custody and upon examination found that he possessed the sign, grip and word of a Master of the Greater Mysteries, but he being a stranger and a man from the land of Osiris I placed him in the custody of my guards until such a time as I could bring this matter before my Lord and King.

Osiris: Enter and report to the King.

Beniah leaves the stranger in the custody of two guards; enters the secret council chamber, goes to the altar and with his sword makes the sign of a Master of the Greater Mysteries and waits until the Priest of Wisdom addresses him, which is as follows:

Priest of Wisdom: Brother Beniah, what tidings doth thou bring from Nathan the prophet?

Beniah: My Lord, agreeable to thy command I repaired to the habitation of Abiathar, high priest



under thy father. I found that Nathan the prophet had already been gathered unto his fathers. I turned away from the house of mourning and whilst making my journey near the door of our secret council I found a stranger. I took him into my custody and upon examination found that he possessed the sign, grip and word of a Master of the Greater Mysteries, but, being a stranger and a man from the land of Osiris, I placed him in custody of my guards until such a time as this matter could be brought to thy notice.

Priest of Wisdom arises and gives the sign of distress, says:

[7] Three Times.

Zadok, the high priest, arises and says:

Zadok: Most excellent brother, did not our fathers receive strangers from God not knowing them to be such? Let the stranger be brought before our secret council. Peradventure God has noted our extremity.

Priest of Wisdom: Brother Zadok that are a wise counselor. Brother Beniah, bring the stranger before our secret council for due examination, but first inform him that if he should prove to be an imposter his life shall be the penalty.

Beniah salutes the Priest of Wisdom with the sign of a Master of the Greater Mysteries, goes to the



door of the secret council, opens it partially and says:

Stranger, it is the order of our Lord that thou shalt be brought before our secret council for due examination, and I give thee due and timely warning that if thou shalt be found to be an imposter that thy life shall pay the penalty. Hast thou the courage to proceed?

Abdemon [the stranger]: I have.

Beniah: Then enter and be received in due form.

The two guards, one on each side of Abdemon, now advance and enter the door; when they have advanced four steps within the door they halt. Beniah then steps in front of Abdemon and pressing the point of his sword over the heart of Abdemon says:

Beniah: Stranger, upon being admitted within the door of our secret council, thou art received upon the point of a sword, which is to signify the fate which shall overtake all imposters. Thou wilt follow me and be presented before our council for due examination.

Beniah now conducts the candidate four times around the council chamber and halts before Zadok in the south where he gives four raps on the floor with his foot.

Zadok: arises and says, Who comes here?

Beniah: A stranger who says he is a man from the

land of Osiris; that he has been initiated into the Lesser and Greater Mysteries [8] by Seisan a learned scribe under Osiris.

The dialogue now ensues between Abdemon and Zadok; Beniah answering for Abdemon.

Zadok: Art thou a Master of the Greater Mysteries?

Abdemon: I am.

Zadok: What induced thee to become a Master of the Greater Mysteries?

Abdemon: That I might travel in foreign countries, work and receive masters' wages, be better enabled to support myself and family and contribute to the relief and support of distressed Masters of the Greater Mysteries, their wives and orphans.

Zadok: Who made the Master of the Greater Mysteries?

Beniah: Seisan, a learned scribe under Osiris.

Zadok: Give us the word of a Master of the Greater Mysteries.

Abdemon. I can not give thee it in any other manner or form than that in which I received it.

Zadok: How didst thou receive it?

Abdemon: [9.]

Zadok: What are they?

Abdemon: [10.]

Zadok: Thou dost appear to be a Master of the



Greater Mysteries; pass on to brother Osiris for further examination.

Beniah now takes the candidate before Osiris in the west, where the same questions are asked and like answers returned as before Zadok in the south. After the examination before Osiris in the west the stranger is ordered to be conducted before the Priest of Wisdom, where the same questions are asked and answers given. At the conclusion of the examination before the Priest of Wisdom he says.

Priest of Wisdom: Brother Beniah, re-conduct the stranger to the place from whence he came; place him in close confinement near the secret council chamber, and inform the guards that if this prisoner is allowed to escape or if any harm comes to him their lives shall pay the penalty. After executing our order thou wilt return to our secret chamber for further orders.

Beniah conducts the stranger to a nearby chamber; places before him bread, wine and water and one lighted candle and returns to his place in the council chamber; then Osiris arises and addressing the Priest of Wisdom, says:

Osiris: Most excellent brother, in this Abdemon I recognize a most crafty and learned man of the land of Osiris. He hath not thus risked his life for an idle purpose, for he doth know full well that to de-

part from out of his country without the necessary pass means death.

Priest of Wisdom: My worthy brother, I pray you not to pass hasty judgment upon this man from thy land.

Zadok: My worthy brothers, the sun shoots forth light in the east; let us close this secret council and on the third day after this day at low twelve let us again assemble and proceed to further examine this man from the land of Osiris. In the meantime let us each pray for knowledge, faith and love.

All present arise and say:

“So let it be done.”

Priest of Wisdom: Brother Zadok, invoke the God of our fathers.

Zadok delivers the following invocation :

“Oh God give us knowledge, faith and love.

Adorn our heads with the crown of Thy providence.

Our hearts with the light of knowing Thee.

Our ears with listening to Thy holy word.

Our tongues with the utterance of Thy greatest name, for Thou art the one whose action was, is, and ever shall be glorified and whose commands shall ever be obeyed.

O God, help us to be just; lift us up from the ocean of superstition and imagination, and give us a pene-



trating sight that we may see and realize from the surrounding existence Thy oneness and Thy truth. Amen.”

All respond, “So mote it be.”

Priest of Wisdom: I now declare this secret council closed until the third day after this day at low twelve, at which time and place the man from the land of Osiris shall be brought before us for further examination; in the meantime I charge each and every brother present to dilligently search for the Lost word.

\* \* \*

\ Lodge is opened as before in every respect.

Osiris: My Lord, let us perform the business for which we are here assembled.

Priest of Wisdom: Let the stranger from the land of Osiris be brought before us for further examination.

Beniah goes to the altar and with his sword salutes the Priest of Wisdom with the sign of a Master of the Greater Mysteries, then retires to bring in the prisoner.

Alarm oooo.

Osiris: Most excellent brother, I hear an alarm at the door of our secret council chamber.

Priest of Wisdom: My worthy brother, please ascertain the cause of the alarm and take whatever

necessary precautions to protect our secret council.

Osiris goes to the door, opens it a little, and the following questions are asked and answers given :

Osiris: Who comes here ?

Beniah: Beniah, Captain of the King's Guards, who has in his custody Abdemon, a man of the land of Osiris, who has been initiated into the Lesser and Greater Mysteries (11) by Seisan a scribe, who has journeyed into the country of the Osirians and now desires to be brought before this secret council and after strict and due examination, if found worthy, be received as a brother.

Osiris: Enter and the matter will be considered by our secret council.

Beniah now enters the secret chamber with Abdemon and conducts him to a seat before the council in the east, which is formed by the Priest of Wisdom, Osiris on his right, and Zadok the High Priest on his left. Beniah answers for Abdemon.

Osiris: Stranger, thy countenance is not unfamiliar to me, although it is now seven years since I left thy kingdom to assist in erecting this glorious temple to the God of Nature (12) who has taught his initiates how to find the CHRISTOS WITHIN. I know thee to be Abdemon, a most learned and crafty man. Thou dost know that thou hast incurred the penalty of death by going henceforth from thy native land with-



out the King's pass. I therefore command that the penalty be inflicted. Brother Beniah, take this man of the land of Osiris down into the valley of Jehosaphat and strike off his head.

Beniah, for Abdemon: (13). Repeat three times.

Priest of Wisdom: Hold thy hand, worthy brother. It is not permitted even to Kings to ignore the grand hailing sign of distress; we must spare his life and mete out a less severe punishment.

Osiris: Most worthy brother, thou hast well said. I, therefore, consign this man into thy hands to be dealt with as thou seest fit.

Priest of Wisdom: Stranger from the land of Osiris, give me the word of an initiate of the Greater Mysteries.

Beniah: My Lord, when I was raised to the sublime degree of a Master of the Greater Mysteries by Seisan the scribe he informed me that on the death of the Grand Master, the Master's word had been lost, and that it was the duty of every true Master of the Greater Mysteries to make due and dilligent search for its recovery. Acting upon this advice, took my life into my own hands and have journeyed to the door of this temple with the hope that the Lost Word had been recovered, and that I might be invested with the same; but on account of my zeal I found myself cast into psison and even my life to be taken.



But I yet have hope that I may be a credit to myself and an honor to the Order, for at low twelve on the second night of my imprisonment an Egyptian priest suddenly appeared unto me and presented me with a manuscript, said: "Brother of the physical sanctuary carefully ponder upon the contents of this manuscript which I herewith place into your hands. If thou dost desire further Light, journey into the land of Egypt and knock on the door of the Great Stone Temple, for it is not permitted me to further disclose unto thee the secrets of the Spiritual Sanctuary."

Priest of Wisdom: Have you the manuscript?

Abdemon: I have.

Priest of Wisdom: Present it to our most excellent High Priest, Zadok, for inspection.

The High Priest takes the manuscript, and after reading in silence for some time, arises with every expression of joy and says:

Zadok: Praise be unto the Lord, we are now able to celebrate the mysteries. [Repeats three times.]

Priest of Wisdom: Most excellent High Priest, read unto us the contents of the manuscript.

Zadok, after a short pause, reads as follows:

oooooooo

When Zadok, the High Priest, has made an end of reading, the Priest of Wisdom arises, making the grand hailing sign of a Master of the Greater Mys-



teries, says: Praise ye the Lord, for His mercy endureth forever. [Repeats three times.]

Priest of Wisdom: Erother Abdemon, art thou willing to take an obligation of a Grand Master of the Secret Manuscript, and undertake a journey to the Great Stone Temple in search of further Light?

Abdemon: I am.

Priest of Wisdom: Brother Beniah, conduct the brother on the circle to the altar.

Beniah now conducts Abdemon in a circle four times around the council chamber, each time narrowing the circle until he stands before the altar; then the Priest of Wisdom, Osiris and Zadok approach the altar from the east, and the Priest of Wisdom addresses Abdemon:

Priest of Wisdom: Brother Abdemon, art thou willing to undertake a perilous and dangerous journey in the intesest of those who are seeking after true Light?

Abdemon: I am.

Priest of Wisdom: Then place your hand in the same position as when making the sign of a Master of the Greater Mysteries and repeat the obligation after me.

I, —————, of my own free will and accord, and in the presence of my own soul, do hereby, and under the penalty sign of a Master Mason, most sol-



emly swear that I will never reveal the secrets of a Council of Grand Masters of the Secret Manuscript to any person or persons whomsoever, except it be to a true and lawful brother of this degree or while acting in the capacity of an officer of a Council of Grand Masters of the Secret Manuscript while conferring this degree.

I further promise and swear that I will not show or instruct any person or persons whomsoever concerning the mysteries of the Secret Manuscript except it be to a true and lawful brother of a Council of Grand Masters of the Secret Manuscript or while acting in the capacity of an officer of a Council of Grand Masters of the same.

I further promise and swear that I will answer and obey all due signs and summonses emanating from the Supreme, Grand and the Grand Council of the Secret Manuscript and of the Subordinate Secret Council of the same of which I may be a member when communicated to or received by me as such, and further that I will obey all the laws, rules, and regulations of the same.

I further promise and swear that, to the best of my ability, I will aid and assist true and worthy brothers of my Council of Grand Masters of the Secret Manuscript who are traveling in search of the ancient secret mysteries, and that I will give them



the benefit of any new discoveries which I have myself made and any advice which might be of benefit to him, or them, in the search for the proper meaning and use of the lost word.

I further promise and swear that I will keep a watchful eye over the craft in general, and from time to time will report to the High Priest such brothers as in my judgment would be mentally qualified to become a member of a Council of Grand Masters of the Secret Manuscript.

All this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep the same, binding myself under the penalties of all my former obligations.

Priest of Wisdom: I now invest thee with the grip of a Grand Master of the Secret Manuscript. (14.)

I also invest thee with the grand word of a G. M. of the S. M., which is (15.)

This sign is made by (16.)

(17.)

The one who receives the (18) says:

(19.)

When the ceremony is completed, the Priest of Wisdom, Osiris and Zadok again take their place in the east, then Beniah approaches the east, and speaking for the candidate (Abdemon) says:

Beniah: My Lord and brothers, I came among you



seeking knowledge. In receiving the honor which you have been pleased to confer upon me I have been informed that there exists a Brotherhood of the Spiritual Temple in the land of Egypt. I am, therefore, greatly desirous of making a journey into that country in search of further light. I, therefore, beg the King's pass that I may pursue my journey to the great Stone Temple.

Priest of Wisdom: My brother, thy zeal in search for more light is truly commendable. I, therefore, present thee with the King's pass, and may God be with thee until we meet again.

Priest of Wisdom: Brother Beniah, escort our brother Abdemon to the confines of our dominions and see that no harm befalls him.

The Priest of Wisdom now goes to the candidate, and grasping him by the hand gives him the grip of a G. M. of the S. M., says:

“Fare thee well, brother.”

Each of the brethren present go to the candidate and do the same.

Beniah now conducts the candidate outside the secret council chamber, where they are met by the Egyptian Priest, who says:

Egyptian Priest: Abdemon, I shall await thee at the well of Peersheba at low six on the 28th day after this day.



## COUNCIL CHAMBER.

Priest of Wisdom: Zadok, have you secured the Secret Manuscript ?

Zadok: I have placed it in the secret place under the stone altar.

Osiris: Is there anything further to come before this secret council before we depart to our several habitations ?

If nothing is said, the council is closed as follows:

Priest of Wisdom: I (20) declare this council of Grand Masters of the Secret Manuscript closed until after the dedication of this temple; in the meantime let each and every brother watch and pray for more light until he shall enter that temple not made by hands in the heavens.

Priest of Wisdom: oooo.

Osiris: oooo.

Zadok: oooo.

Council is closed.

## THE KING'S PIONEERS.

## FORM OF THE LODGE.

Ameni, a priest of the great pyramid, sits in the east under a small tent, clothed in plain white priestly robes and a white turban upon his head. His girdle is violet.

One of the singers of the great pyramid sits under a small tent in the south; he is clothed in plain white priestly robes and a white turban upon his head. His girdle is yellow.

One of the horoscopus of the great pyramid sits under a small tent in the west; he is clothed in plain white priestly robes and a white turban upon his head. His girdle is red.

The King's pioneer sits under a small tent; he is clothed in the dress of an Egyptian soldier; he is armed with a sword and wears a helmet on his head.

## JEWELS.

The jewel of Ameni, the priest, is a cadencens,



which he holds in his hand as a scepter.

The jewel of the singer is a chalice or cup, suspended to his sash.

The jewel of the King's Pioneer is the sword, which he holds in his hand.

#### LODGE.

The lodge represents the immediate surroundings of the well of Beersheba. In the center of the lodge room is a round curbing, painted in such a manner as to represent the curbing of the above mentioned well.

#### OPENING CEREMONIES.

The first letter of each officer's name will represent that officer in the ceremonies, with the exception of Ameni.

A.—Abdemon.

S.—Singer.

H.—Horoscopus.

K. P.—King's Pioneer.

B.—Beniah.

Ameni: Brother Horiscopus, what is the hour?

H.: Excellent Priest, it is low six of the 28th day of the seventh month, Ameni.

Ameni: Brother Pioneer, please make an observation.

The King's Pioneer goes from out the door of the

lodge on the north, and after a short time re-enters and reports as follows:

K. P.: Excellent Priest, two travellers approach our encampment from the north.

Ameni: Brother Pioneer, go forth and challenge the strangers, and if possible ascertain their intention.

The King's Pioneer again goes out of the door of the lodge at the north; he meets Beniah and Abdemon, when the following dialogue ensues:

K. P.: From whence cometh thou?

B.: I am Captain of the Guards, and agreeable to the orders of Lord Osiris, I am conducting my brother Abdemon to the confines of the King's dominions.

K. P.: Where is thy brother Abdemon about to travel?

B.: He is about to take a journey into the land of Egypt and seek initiation into the mysteries of the great stone temple.

K. P.: I am the Pioneer for the King of Egypt, and I have under my protection three priests of the great pyramid. We are about to return into the land of Egypt, and if thou canst produce a pass from thy King I will present thee to our brethren and do whatsoever I can to assist thee over the rough and rugged roads of the wilderness.



B.: I herewith present thee with the pass of my Lord Osiris, and herewith consign to thy care my brother Abdemon, a man of the land of Osiris.

B. now shakes hands with A. and saluting the K. P. with his sword, turns and departs in the same direction from whence he came.

The K. P. now takes A. by the arm and says: My brother, dost thou seek wisdom? Be it known unto thee that the path of wisdom leadeth over rough and rugged roads, but seeing thou art determined I will present thee to one of the priests of the great stone temple; a man renowned for wisdom and understanding.

The K. P. now approaches the tent of Ameni leading A. by the arm, and when standing before the door addresses him as follows:

Excellent priest, I herewith present to thee Abdemon, a man of the land of Osiris, who desires to travel over the rough and rugged path in search of wisdom and understanding.

Ameni: Brother Abdemon, art thou a Master of the Greater Mysteries?

A.: I am.

Ameni: What induced thee to become a Master of the Greater Mysteries?

A.: In order that I might travel in foreign countries, work and receive masters' wages, be better

enabled to contribute to the relief of worthy distress-Masters, their widows and orphans.

Ameni: Brother A., art thou prepared to present thyself as a living sacrifice at the door of the spiritual temple?

A.: I am.

Ameni: Brother Pioneer, conduct our brother traveler to the tent door of our Singer for further examination.

The K. P. now conducts A. to the tent door of the tent of the Singer, when the following dialogue takes place:

K. P.: Brother S., I herewith present to the Ab-demon, a man of the land of Osiris, who desires to travel over the rough and rugged path in search of wisdom and understanding.

S.: Brother A., art thou a Master of the Greater Mysteries?

A.: I am.

S. What induced you to become a Master of the Greater Mysteries?

A. In order that I might travel in foreign countries, work and receive masters' wages, be better enabled to support myself and family and contribute to the relief of worthy distressed Masters of the Greater Mysteries, their widows and orphans.

S.: Brother A., what further dost thou desire?



(The K. P. answers for the candidate.)

A.: Spiritual knowledge.

S.: Know then, brother A., there existed in the beginning the Great Intelligence, motionless and dark. In order to create, he divided himself;—one part was positive, the other was negative.

The particles positive and negative then began to seek each other. This motion has continued ever since, and is known as vibration.

Furthermore, the action of 1 upon 2, or the active upon the passive, always produces 3, or the neuter. Behold, my brother, the phenomena of daylight and darkness. We find something which partakes of the nature of both, yet it is different. This is known as twilight.

Let us proceed further. The man is active, the woman is negative, and the result of the action of the former upon the latter is child, which is neuter.

The law of the trinity may be extended to each domain, whether of Divinity, mankind, physiology, or chemistry; yet the great law of ternary holds good.

The great name given to Moses was Yod-He-Vau-He, which means Jehova. The Yod is positive, the He is passive, and the Vau is neuter. The second He is a repetition; consequently, the name is complete with the first three.



But we return again to the great first cause. As the first great division proceeding creation produced vibration, we cannot comprehend the laws of the secret mysteries without first having knowledge of vibration.

Vibration is motion to and fro in a medium proceeding from a cause, but is instantly detected by the inward, trained, or cultivated sense of the initiate. Vibration may be harmonious or inharmonious. Harmony means agreement in relation to order or that which is pleasing to the sense. It may be to the ear as sound; to the eye as objects; to the touch, taste or smell as sensations.

Harmony is agreement; agreement is order; order is life. Order produces cosmos; cosmos is an harmonious system. Inharmony is disagreement; disagreement is disorder; disorder is death or chaos. Chaos is confusion; cosmos is life; chaos is death.

Every impulse sends forth vibrations which either tend to life or death, cosmos or chaos. Every word, act or thought tends to life or death. Therefore, brother Abdemon, it is of vital importance that we should first learn the law of vibration.

Be it also known unto thee, brother Abdemon, that man is composed of three bodies, viz: the physical, the astral, and the divine. Therefore he is prepared to act upon three planes, which are named after the



three divisions already mentioned.

The seat of the physical body is in the stomach, the astral body in the chest, the divine body or soul in the head. Thus by the food we eat we nourish the physical body. Then beware, my brother, how thou dost eat in abundance of animal food lest thou become brutish and lose thy spirituality. If thou dost desire to develop the soul then meditate upon thy Creator and all His ways.

Brother Pioneer, conduct our brother traveler to the Horoscopus for further instructions.

The K. P. now conducts A. to the tent door of the Horoscopus, where the following dialogue takes place:

K. P.: Brother H., I herewith present to thee A., a man of the land of Osiris, who desires to travel over the rough and rugged path in search of wisdom and understanding.

H.: Brother A., are you a Master of the Greater Mysteries?

A.: I am.

H.: What induced you to become a Master of the Greater Mysteries?

A.: In order that I might travel in foreign countries, work and receive masters' wages, be better enabled to support myself and family, and contribute to the relief of worthy distressed Masters of the Great-

er Mysteries, their widows and orphans.

H.: Brother A., what further dost thou desire?

(K. P. answers for candidate.)

A.: Spiritual knowledge.

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H.: Brother P., conduct brother Abdemon to the excellent Priest for further instructions.

The King's Pioneer takes Abdemon by the arm and conducts him to the tent door of Ameni, where the following dialogue ensues:

K. P.: Excellent Priest, I am directed by our brother Horoscopus to present unto thee brother A. for further instructions.

Ameni: Brother A., before continuing our journey it will be necessary for us to ascertain from you more clearly your object in being initiated into our secret mysteries, and I will, therefore, expect full, clear and perfect answers to the questions which I shall now propound to you.

First, are you willing to subdue your passions and present your body as a clean living temple unto the Brotherhood of the Spiritual Temple?

A.: I am.

Ameni: Are you willing to sacrifice your life if necessary to preserve the mysteries imparted to you from the profane, wicked and ungodly?

A.: I am.



Ameni: Are you willing to take the oath of the King's Pioneer?

A.: I am.

Ameni: Brother Pioneer, conduct our brother to the well of the oath, where the obligation will be taken.

The K. P. now conducts A. to the center of the lodge, where there is the representation of a well, and says to A.:

K. P.: Brother A., thou dost stand by the well where our ancient brethren took an oath and where a sacrifice was made unto God. Remove thy shoes, for thou dost stand upon holy ground.

A. now removes his shoes.

Ameni now comes from his tent in the east and addresses A. as follows:

Brother A., as an evidence of your confidence in us you will suffer yourself to be blindfolded.

The K. P. blindfolds the candidate.

Ameni: Brother Abdemon, repeat after me the obligation.

I, \_\_\_\_\_, of my own free will and accord, and in the presence of this living spring of pure water, do hereby promise and swear that I will not disclose the secrets of the King's Pioneer to any person or persons whomsoever, except it be to a true and lawful brother of this degree or while acting in the

capacity of Excellent Priest in conferring this degree under lawful authority.

I further promise and swear that I will, to the best of my ability, follow the precepts and teachings of the officers of the Spiritual Temple.

I further promise and swear that I will use every effort to subdue my animal passions and keep my body under subjection.

I further promise and swear that I will aid and assist a true and worthy brother who is travelling over the rough and rugged road in search of the secret wisdom.

All this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to perform the same, binding myself under no less a penalty than that of being torn to pieces and devoured by the wild animals of the desert and forest.

The other brethren present now howl and roar in imitation of the wild animals of the forest.

After a little time, Ameni says: "Brother Abde-mon, fear nothing, for he who learns to subdue his passions can subdue and control the beasts of the earth and the fowl of the air. Let us continue the journey."

A rough road is now laid around the lodge room in a circle. Upon this the candidate is led by the K. P., assisted by other members, beginning at the east



at which place the start is made on the road.

At the east tent Ameni makes the following exhortation, while the candidate stands on the rough road:

Hear not evil and behold not evil. Degrade not thyself, neither lament, that is, utter no evil words, and thou shalt not hear them. Think not the faults of others to be great and thine own faults will not seem great. Be not pleased with the abasement of any soul, and then thine own abasement will not be seen. So with pure heart, holy mind, sanctified breast, and upright thoughts (during all the days of thy life, which are counted less than instant,) thou mayst be detached and return with ease from this mortal body to the paradise of inner significance and abide in the immortal kingdom.

The K. P. now leads the candidate before the tent of the Singer in the south, where the following exhortation is spoken:

Woe to ye! Woe to ye! O lovers of lustful passions.

Ye have left the spiritual beloved with the swiftness of lightning, and have attached your hearts to devilish thoughts. Ye worship fancy and call it fact. Ye are gazing at a thorn and call it a flower. Not a free breath have ye drawn, neither hath a breeze of self-renouncement blown from the garden of your

minds. Ye have cast to the winds compassionate advices of the Beloved; effaced them from the tablet of your minds, and have become as low animals, feasting in the pastures of lust and desire.

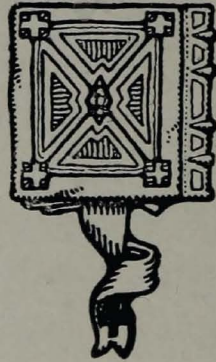
The K. P. now leads the candidate over the rough and rugged road to the tent of the Horoscopus in the west, where the following exhortation is delivered.

O Brothers of the Path ! Why are ye heedless of the remembrance of the Beloved, and why are ye far from the presence of the Friend ?

The absolute beauty is established upon the Throne of Glory, under the peerless canopy, while ye are engaged in argument according to your own passion. The fragrance of holiness are wafting and the breezes of generosity are blowing, but ye have lost the power to smell and are unable to sense any of them. Woe unto you, and unto whosoever followeth in your footsteps and walketh in your footprints.

The K. P. now leads the candidate into the ante-room, and the initiation of this degree is complete.





## GRAND MASTER OF THE SECRET CAVERN.

### FORM OF THE LODGE.

Ameni, a priest of the great pyramid, sits in the east upon a goat skin rug, clothed in plain white priestly robes and a white turban is upon his head. His girdle is violet.

One of the Singers of the great pyramid sits upon a goat skin rug in the south. He is clothed in plain white priestly robes and a white turban upon his head. His girdle is yellow.

One of the Horoscopus of the great pyramid sits upon a goat skin rug in the west. He is clothed in plain white priestly robes and a white turban on his head. His girdle is red.

The King's Pioneer stands by a door in the west and at the right of the Horoscopus. He is clothed in the dress of an Egyptian soldier. He is armed with a sword and wears a hemlet on his head.



## JEWELS.

The jewel of Ameni, the priest, is a cadencens, which he holds in his hand as a scepter.

The jewel of the Singer is a chalice, or cup, suspended to the sash.

The jewel of the Horoscopus is a round disk, or pentacle, suspended to his sash.

The jewel of the King's Pioneer is the sword which he holds in his hand.

## LODGE.

The lodge resembles a cavern lighted by candles. The walls should be hung with dull stone-colored curtains to highten the effect.

## OPENING CEREMONIES.

The first letter of each officer's name will represent that officer in the ceremonies with exception of Ameni.

A.—Abdemon.

S.—Singer.

H.—Horoscopus.

K. P.—King's Pioneer.

Ameni.: Brother H., what is the hour?

H.: Excellent Priest, it is low twelve of the third day of fasting and meditation, and the flesh groweth weary but the spirit groweth bright.

Ameni: How fareth the traveler?

H.: I will ascertain from the K. P. and report.

H.: Brother P., seek out Abdemon, the stranger who is traveling with us, and ascertain his desires.

The K. P. now goes into the ante-room, where he finds Abdemon stretched out at full length on the floor with his eyes closed and apparently dead; he returns to the lodge room and reports as follows:

K. P.: Brother H., our brother Abdemon lieth in his tent; his knees are relaxed; he appeareth as one dead.

H.: Excellent Priest, our brother Abdemon lieth in his tent; his knees are relaxed; he appeareth as one dead.

Ameni: Brother P., go unto our brother Abdemon; whisper in his ear the sacred name, and command him to rise up and follow thee.

The K. P. now goes to Abdemon and whispers in his LEFT ear (1), "and by this name I command thee to arise and follow me."

Abdemon (the candidate) immediately arises; the K. P. takes him by the arm leads him before Ameni who says:

Ameni: Brother Abdemon, it is well that we possess the holy, sacred and mysterious name, else thou wouldst have left thy journey incomplete. What dost thou now desire?



(The K. P. answers for the candidate.)

K. P.: More Light.

Ameni: What dost thou mean?

K. P.: From whence did I come and whither do I go?

Ameni: O brother, countless as the sands of the sea and the stars of the heavens are those who have asked the same question before this.

K. P.: Excellent Priest, I pray thee by the soul of thy father and the spirit of thy mother that thou wilt not deny me thy wisdom and understanding.

Ameni: Peace be unto thee, brother Abdemon, thou shalt not perish before the face of the Lord. Thou hast a soul which is an emanation from Deity, and in its original essence is all purity, truth, and wisdom, and this the disembodied learn, when the powers of memory are sufficiently awakened to perceive the states of existence anterior to mortal birth.

In the paradise of purity and love, souls spring up like blossoms, in the All-Father's garden of immortal beauty. It is the tendency of that Divine nature, whose chief attributes are love and wisdom, heat and light, to repeat itself eternally, and mirror forth its own perfections in scintillations of itself. These sparks of heavenly fire become souls, and as the effect must share in the nature of the cause, the fire which warms into life also illuminates into light;



hence the soul emanations from the Divine are all love and heat, whilst the illumination of light, which streams ever forth from the great Central Sun of being irradiates all souls with corresponding beam of light. Born of Love, which corresponds to Divine heat and warmth, and irradiates with Light, which is Divine Wisdom and Truth, and first and most powerful soul emanations repeated the action of Yod-He-Vau-He, gave off emanations from their own being some higher, some lower; the highest tending upwards into spiritual essences, the lowest forming particled matter. These denser emanations, following out the creative law, aggregated into suns, satellites, worlds, and each repeating the story of creation, suns gave birth to systems, and every member of a system became a theatre of subordinate states of spiritual or material existence.

Thus do ideas descend into forms, and forms ascend into ideas. Thus is the growth, development, and progress of creation endless, and thus must spirit originate and ever create worlds of matter for the purpose of its own progressive unfoldment.

Will the mighty march of creation never cease? Will the cable anchored in the heart of the great mystery, Deity, stretch out forever?

Forever! shout the blazing suns, leaping on in the firey orbits of their shining life, and trailing in their



glittering pathway ten thousand satellites and meteoric sparks whirling, flashing in their jeweled crowns, all embryonic germs of new, young worlds that shall be.

Earths that have attained to the capacity to support organic life necessarily attract it. Earths demand it. From whence? As the earths groan for the lordship of superior beings to rule over them, the spirits, in their distant edens, hear the whisper of the tempting serpent, the animal principle, the urgent intellect, which appealing to the blest souls in their distant paradises, fill them with indescribable longings for change, for broader vistas of knowledge, for mightier powers, they would be as gods and know good and evil; and in this urgent appeal of the earths for man, and this involuntary yearning of the spirit for intellectual knowledge, the union is effected between the two, and the spirit becomes precipitated into the realms of matter to undergo a pilgrimage through the probationary states of earths, and only to regain its paradise again by the fulfillment of that pilgrimage.

And it came to pass when Ameni had informed Abdemon concerning the above mystery that he fell into a deep meditation, and the K. P. seeing that he had made an end of speaking, took Abdemon and led him before the Singer in the south, where the fol-



lowing dialogue took place:

K. P. strikes five times with the point of his sword on the floor before the Singer.

S.: Why dost thou disturb my meditation; what dost thou desire?

K. P.: More Light.

S.: What dost thou mean?

K. P.: From whence came I and whither do I go?

S.: O brother, countless as the sands of the sea and the stars of the heavens are those who have asked the same question before thee.

K. P.: Excellent Priest, I pray thee by the soul of thy father and the spirit of thy mother that thou wilt not deny me thy wisdom and understanding.

S.: When spirits lived as such, in paradise, emanations from a spiritual Deific source, they know no sex, nor reproduced their kind. When they fell, and the earth, like magnetic tractors drew them within the vortex of its grosser element, they became what the earths compelled them to be. In the earlier ages of these growing worlds, the conditions of life were rude and violent; hence the creatures on them partook of their nature. Then, too, first obtained the nature of sex and the law of generation. To people these earths, man, like the other living creatures, must reproduce his kind. All things in matter are male and female; minerals, plants, animals, and man.



Spirits, the creative energy, is the masculine principle that creates; nature, the passive recipient, is that which germinates; hence creation. Man must obey the law; hence sex and generation.

Man lives on many earths before he reaches this. Myriads of worlds swarm in space, where the soul in rudimental states performs its pilgrimage ere he reaches the large and shining planet named the Earth, and the glorious junction of which is to confer self-consciousness. At this point only is he man; at every other stage of his vast wild journey he is but an embryonic being—a fleeting, temporary shape of matter—a creature in which a part, but only a part, of the high imprisoned soul shines forth; a rudimental shape with rudimental functions, ever living, dying, sustaining a fleeting, spiritual existence, as rudimental as the material shape from which it emerged; a butterfly springing up from the chrysolitic shell, but ever as it onward rushes in new births, new deaths, new incarnations, anon to die and live again, but still stretches upwards, still strive onward, still rush on the giddy, dreadful, toilsome, rugged path, until it awakens once more—once more to live and be a material shape, a thing of dust, a creature of flesh and blood, BUT NOW—A MAN.

It is from the dim memory that the soul retains, first of its original brightness and fall, next of its



countless migrations through the various undertones of being that antedates its appearance on this earth as a man, that the belief in the doctrine of the Metempsychosis (transmigration of souls through the animal kingdom) has arisen.

And it came to pass when the Singer had informed Abdemon concerning the above mystery that he fell into deep meditation, and the King's Pioneer seeing that he had made an end of speaking took Abdemon before the Horoscopus, where the following dialogue took place:

K. P. strikes five times with the point of his sword on the floor before the Horoscopus.

H.: Why dost thou disturb my meditation; what dost thou desire?

K. P.: More Light.

H.: What dost thou mean?

K. P.: From whence did I come and whither do I go?

H.: O brother, countless as the sands of the sea and the stars of the heavens are they who have asked the same questions before thee.

K. P.: Brother H., I pray thee by the soul of thy father and the spirit of thy mother that thou will not deny me thy wisdom and understanding.

H.: It is a sin against Divine Truth to believe that the exalted soul that has once reached the dignity



and upright stature of manhood should, or could, retrograde into the bodies of creeping things or crouching animals. Not so, not so!

The fleeting images which antecedent states leave on the spiritual brain, in the half-effaced and half-imperfect perceptions of existence which each new stage of progress and each successive journey through various lower earths leave, like an unquiet, ill-remembered dream on the spirit's consciousness, the past becomes confused with the present, and something of what we have been imposes its shadow across the path of the future as a dim possibility of what we may be.

After the soul's birth into humanity, it acquires self-consciousness, knowledge of its own individuality, and closing up forever its career of material transformations, with the death of the mortal body, it gravitates on to a fresh series of existences in purely spiritual realms of being. Here the farther purifications of the soul commences anew; commence with that sublime attribute of knowledge, which enables even the wickedest spirit to enjoy and profit by the change, for memory supplies him with lessons which urge him to struggle forward into the conquest over sin, and prophetic sight stimulates him to aspire until he shall attain, by will—directed effort, the sublime heights of purity and goodness from



which he fell to become a mortal pilgrim.

The triumphant souls who enter Heaven by effort are God's ministering angels. Angels of power, wisdom, strength and beauty. The dwellers in the primal states of Eden are only spirits. The first are God-men—heavenly men—strong and mighty powers, thrones, dominions, world-builders, glorious hierarchies of sun-bright souls, who nevermore can fall. Spirits are but the breath, the spark, the shadow of a God; angels are Gods in person. During the various transitional states of the soul in passing through the myriads of forms and myriads of earths whereon their probations are outwrought, the changes are all effected by a process analogous to human death—during the period that subsists ere the soul, expelled from one material shape enters another, the drifting spirit, still enveloped by the magnetic aural body which binds it to the real of matter, becomes for its short term of intermediate spiritual existence an elementary spirit.

And it came to pass when the Horoscopus had informed Abdemon concerning the above mystery that he fell into a deep meditation, and the King's Pioneer seeing that he had made an end of speaking, took Abdemon and led him to the door of the tent within the cavern and set before him a little wine and water and left him to his own meditation.



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The scene now changes to a cavern, in which five robbers are seated, also the daughter of the chief. They are dressed as Arabians of the desert. One stands as guard without the mouth of the cavern.

The following dialogue takes place:

Guard enters and salutes the chief by stooping over and brushing the floor with his right hand.

G.: Master, I see in the distance a little tent.

M.: Guard, take with thee two companions and make an observation.

G.: Ho, companions, come hither with me. The companions sitting on the right and left follow the guard without the door of the cavern. After a little time the three return with Abdemon bound.

G.: Master, we came upon this man sitting in a tent as if in a sleep. He made neither outcry or resistance. We have him now before thee.

M.: From whence camest thou, and whither dost thou go?

(The Guard answers for Abdemon.)

G.: I came from my mother's womb, whither I go is determined by God.

M.: Beware, stranger, thou art neither in the hands of thy friends or fellow-countrymen.

G.: I am in the hands of my brothers, be they friends or foes.

M.: How sayest thou, stranger? We are robbers! Our hand is against every man, and every man's hand is against us.

G.: We are all the sons of God. What man can say, I have no brother?

M.: I think when thou hast felt the knife at thy throat that thou wilt no longer regard the Ishmaelites as thy brothers. Guards, conduct the prisoner at a little distance until we determine his fate.

The guards now take the candidate a little distance from the group, but not so far but what the candidate can hear all that is said.

M.: Guards, hath the stranger silver or gold?

G.: I have made strict search but found no metal on him or weapon in his tent.

M.: Companions, how shall we dispose of him?

First Companion: Let us sell him as a slave into the land of Egypt.

G.: Master, it is a long and dangerous journey into the land of Egypt. It will be necessary to guard him the entire journey, and when the end is reached who knoweth whether his price will be adequate to our trouble and expense.

Second Companion: **L**et us set him free. He hath neither gold, silver or cattle.

G.: Master, this is also the counsel of the foolish; who knoweth but what he may be a spy, who will



sooner or later betray us into the hands of our enemies.

Third Companion: Let us kill him before the rising of the sun, and bury his body among the rocks.

M.: What say you, companions?

Companions: So let it be done.

The Master and companions now spread out their goat skin mats and are soon fast asleep. The guard stands at the door.

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The scene now changes back to the lodge room.

The Horoscopus goes out, and after a few moments returns and says:

H.: Excellent Priest, our brother Abdemon is no longer in his tent.

Ameni: Brother K. P., I am certain that some unexpected danger has overtaken our brother. Go forth and make an observation.

The K. P. goes out, and after some time returns, and reports as follows:

K. P.: Excellent Priest, at some distance I beheld a guard standing at the opening of another cavern. I pursued a devious course and was able to make a somewhat close observation. I discovered a small band of robbers. They are evidently Ishmelites and have captured our brother. I know their manners and customs, and, if my judgment is correct, they

will kill him before the rising of another sun.

Ameni: Brother K. P., what is to be done?

K. P.: Excellent Priest, what cannot be done by force must be done by strategy. We are too few to make a successful attack and rescue our worthy brother. I will undertake alone to rescue our brother. If I perish in the attempt, I pray that thou will see to it that no harm shall overtake my wife and children.

Ameni: Go forth, and be assured that the strong arm of the Gods are with thee.

The K. P. salutes Ameni and departs.

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Cavern of the robbers.

The K. P. boldly approaches the cavern of the robbers, and the following dialogue takes place:

G.: Who comes here?

K. P.: The Pioneer of the King of Egypt.

G.: What dost thou desire?

K. P.: A prisoner who has escaped from out of our hands.

G.: We know nothing of thee or thy prisoner.

K. P.: Thou liest, and I demand that thou bringest this matter before thy master.

G.: Wait with patience until my master is informed and his answer returned.

The Guard goes within the cavern, arouses the master from his slumber, and says:



G.: Master, the Pioneer of the King of Egypt stands without the door, and demands a prisoner who has escaped out of his hand.

M.: He is a man of authority in the king's household. Demand a ransom, but beware how thou runneth contrary to his authority. Go back to thy place and inform the stranger that I demand proof of his authority.

The Guard goes to the door and says to the King's Pioneer:

G.: Stranger, my master demandeth proof of thy authority.

K. P.: Here is proof of my authority (2).

The Guard takes (2) and hands it to the master, after saluting him as before.

M.: It is sufficient. Inform the K. P. that I will place the prisoner into his hands for thirty pieces of silver.

The Guard goes to the door as before and says:

G.: Stranger, my master will place the prisoner into thy hands for thirty pieces of silver.

K. P.: Here is thirty pieces of silver, take it to thy master. Tell him to produce the prisoner or I will station my guards at the door of this cavran and slay every Ishmelite from the first even unto the last.

The Guard goes within, salutes the master, gives him the thirty pieces of silver, and says:

G.: Master, the K. P. sends this message unto thee: Tell thy master to produce the prisoner or I will station my guards at the door of this cavern and slay every Ishmelite from the first even unto the last.

M.: Take the prisoner, place him in the hands of the K. P. and say unto him that the Isnmelite serves no king, acknowledges no master, and fears not death.

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The K. P. now enters the cavern from whence he came, leading Abdemon by the arm, although his bonds have not been removed. He approaches Ameni, who is seated on the west on a goat skin, as before.

K. P.: Excellent Priest, I have before you our brother Abdemon, whom I have rescued out of the hands of the Ishmelites.

Ameni: Brother Abdemon, you now stand as the soul imprisoned in the body, and in the case of a wicked man, as bound by the spirits and demons of darkness. Man is composed of three parts—body, soul and spirit. The soul sinneth, and continually wareth with the spirit. But God hath revealed unto us by His Spirit the things which He hath prepared for those that love him, for the Spirit searcheth all things, yea, the deep things of God.



For what man knoweth the things of man, save the spirit of man which is in him? Even so, the things of God knoweth no man but the spirit of God.

Ameni: Brother K. P. conduct brother Abdemon to a seat among us. Set before him dates and wine, that his body may be refreshed.

K. P. conducts the candidate to a goat skin mat, causes him to be seated, and sets before him wine and dates. This being done, he return to Ameni in the east and says:

K. P.: Excellent Priest, we are in close proximity to a daring band of Ishmelites, fully armed. The sun is about to shoot forth his rays in the east. I would advise that we pursue our journey without further delay.

Ameni: Brother K. P., bring our brother Abdemon before us.

The K. P. now goes, and taking A. by the arm, says:

K. P.: I am ordered by our Excellent priest to bring you before him.

(He leads A. before the priest.)

Ameni: Brother Abdemon, in pursuing our journey we will, no doubt, soon meet many caravans of our own countrymen. In order to afford you that protection necessary to complete your instructions and initiation into our mysteries, it will be necessary

for you to submit to a more severe ordeal than that which you have heretofore passed through, and become Prince in the House of Pharaoh. Are you prepared to obey ALL orders and undergo any ordeal howsoever severe which it may be necessary to impose upon you?

A.: I am.

Ameni: Brother A., your courage is truly commendable. Your initiation as a Prince of the House of Pharaoh will take place at the next stopping place of our present journey. In the meantime remember that the attributes of a true Master of the Secret Cavern is to KNOW, DARE, WILL and to be SILENT.

Ameni: Brother K. P., conduct our brother A. to his seat among us, then prepare all things for our journey.

The K. P. conducts Abdemon to his seat, then gathers all the mats and utensils used in the ceremony and takes them out of the lodge room.

K. P.: Fall in, brothers, let us continue our journey.

The brothers fall in, in the following order:

- 1st. The K. P. with all the candidates and all the brothers present, in single file.
- 2nd. The Singer.
- 3rd. The Horoscopus.
- 4th. Ameni.



They all march around the lodge room four times and then go into the ante-room. The ceremony is at an end, and the candidate is at liberty to depart.



## PRINCE OF THE HOUSE OF PHARAOH.

### FORM OF THE LODGE.

Ameni, priest of the great pyramid, sits in the east under a small tent, clothed in plain white priestly robes and a scarlet turban upon his head. A violet sash is hung over his shoulder and extends down over the left side.

The Singer sits under a small tent in the south; he is clothed in plain white priestly robes and a scarlet turban upon his head; his sash is yellow and is suspended over his shoulder the same as the priest.

The Horoscopus sits under a small tent in the west; he is clothed in plain white priestly robes and a scarlet turban upon his head; his sash is yellow and is suspended over the shoulder the same as the priest.

The King's pioneer sits under a small tent at the right of the Horoscopus; he is clothed in the dress of an Egyptian soldier; he has a scarlet sash sus-



pended over his shoulder in the same manner as the priest; he is armed with a sword and wears a helmet on his head.

#### JEWELS.

The jewel of Ameni, the priest, is a caduceus which he holds in his hand as a scepter.

The jewel of the Singer is chalice, or cup, suspended to the sash.

The jewel of the Horoscopus is a round disk, or pentacle, suspended to the sash.

The jewel of the King's Pioneer is the sword which he holds in his hand.

#### LODGE.

The lodge represents a resting place in the desert, surrounded by rocks of sufficient height to prevent a surprise.

#### OPENING CEREMONIES.

The first letter of each officer's name will represent that officer in the ceremonies, with the exception of Ameni.

A.—Abdemon.

S.—Singer.

H.—Horoscopus.

K. P.—King's Pioneer.

C. of K. G.—Captain of the King's Guards.

Ameni: Brother Horoscopus, what is the day and the hour?

H.: Excellent Priest, it is now low six of the 28th day of the eighth month.

Ameni: Brother Pioneer, please make an observation.

The K. P. goes out of the door of the lodge on the west, and after a short time re-enters and reports as follows:

K. P.: Excellent Priest, a company of soldiers approach our encampment from the west.

Ameni: Brothers, we know not whether we be approached by friends or foe. Let us invoke the aid of the Lord.

At the above suggestion from Ameni, all the brethren present kneel down and repeat the following in unison, three times:

“My help cometh from Jehovah,  
Which made heavens and earth;  
But thou, O Elohim shalt bring  
Them down into the pit of destruction.  
Bloody and deceitful men shall not  
live out half their days.

Mark the perfect man, and behold the upright,

For the end of that man is peace.

Trust in Jehovah, and do good;



So shalt thou dwell in the land,  
 And verily thou shalt be fed.  
 Thou hast thrust sore at me that I  
 might fall;

But the Lord helped me.'"

At the conclusion of the above invocation, an alarm of oooo raps is heard at the door of the lodge.

K. P.: Excellent Priest, there is an alarm at the door.

Ameni: Brother K. P., ascertain the cause of the alarm.

The K. P. goes to the door of the lodge on the west, where the following dialogue takes place:

K. P.: Who comes here?

C. of the K. G.: The C. of the K. G. and a Prince of the House of Pharaoh.

K. P.: How shall I know you to be such?

C. of the K. G.: By the sign, the grip, and the word and the pass of the King of Egypt.

K. P.: Give me the sign.

The sign is given by placing the hand, with three fingers extended over (1).

K. P.: Give me the grip.

The grip is given as follows: Clasp hands as if about to shake hands, press the knuckle of the (2) times. It is answered in the same manner.

K. P.: Give me the word.

C. of the K. G.: I did not so receive it, neither will I give it.

K. P.: How will you dispose of it?

C. of the K. G.: I will letter or syllable it with you.

K. P.: Syllable it and begin.

C. of the K. C.: No; you begin.

K. P.: Begin you.

C. of the K. G.: (3)

K. P.: (4)

C. of the K. G.: (5)

K. P.: (6). The word is correct.

K. P.: Give me the pass of the King of Egypt.

C. of the King of Egypt hands the K. P. a piece of parchment, upon which the following is written:  
(7)

oooooooooooo

K. P.: The pass is correct; what doth thou desire?

C. of the K. G.: To be admitted and received as friends and companions in your camp.

K. P.: It gives me much pleasure to present thee and thy brethren unto our Excellent Priest.

The K. P. takes the C. of the K. G. by the arm, and other soldiers who are with C. of the K. G. follow in single file; he conducts the strangers to the center of the room; the strangers stand in line facing Ameni in the east; the K. P. and C. of the K. G.



stand two paces in front of the line.

K. P.: Excellent Priest, it is with much pleasure that I present to thee the Captain of the King's Guard and his companions, all Princes of the House of our Lord the King.

Ameni and all present arise.

Ameni: Brothers, I bid thee welcome in the name of our Lord who beareth rule in the great stone temple.

C. of the K. G.: Excellent Priest, it doth give me much pleasure to present to thee the King's Scribe and the Master of the King's Tribute.

The King's Scribe and the Master of the King's Tribute step out from the line and take a position in line with the K. P. and C. of the K. G.

Ameni: princes of the House of Pharaoh, I bid thee welcome, and request that thou doth take thy pleasure according to rank.

At the request of the K. P. and C. of the K. G., step to the head of the line on the left; the King's scribe and master of the King's Tribute fall back into line. The C. of the K. G. gives the following command:

“Attention! Draw swords. Carry swords. Left face. Forward march.”

The K. P., the C. of the K. G., the King's scribe and the master of the King's Tribute and Guards march in single file four times around the lodge, and



at the fourth time around, the king's scribe stops by the side of the Singer in the south; the Master of the king's Tribute stops at the side of the Horoscopus in the west; the Guards stop in single file facing the east at the right of the Horoscopus in the west; the K. P. stops two paces in front of the line of Guards; the C. of the K. G. takes his place by the side of Ameni in the west.

Ameni: Brother K. P., art thou sure that all present are Princes of the House of Pharaoh?

K. P.: I have received the word of a Prince of the House of Pharaoh from the C. of the K. G., and I am satisfied that all present are Princes of the House of Pharaoh.

Ameni: Brother K. P., place a guard without the camp that we may be warned of any approach either by friends or enemies.

The K. P. now stations a guard in the ante-room of the lodge. On his return he says:

K. P.: Excellent Priest, thy orders have been obeyed.

Ameni: Brother K. P., inform the guard that I am about to form a grand council of Princes of the House of Pharaoh, and direct him to guard accordingly.

K. P. opens the door and says to the outer guard:

K. P.: Brother Guard, our Excellent Priest is about to open a grand council of the Prince of the House of



Pharaoh, and thou art directed to guard accordingly.

K. P.: Excellent Priest, thy orders have been obeyed.

Ameni: Brother King's scribe, hast thou any report to make?

The king's scribe, who is really the secretary, now reads the minutes of the last regular meeting, and performs all duties such as are usually performed by the secretary of a [8], and is governed by the same rules.

Ameni: If there is no objection to the report of the king's scribe it stands approved.

Ameni: It is approved. Is there anything further to come before this grand council of the Princes of the House of Pharaoh before we retire?

If there is a candidate in waiting, the king's scribe places the petition of the candidate in the hands of Ameni, [the petition is supposed to have been acted upon and accepted at a previous regular meeting for all the preceding degrees], who says:

Ameni: Brother C. of the K. G., I have in my hands the petition of Brother —————, who desires to be elevated to the rank of a Prince of the House of Pharaoh, and as thou art the highest officer of the king in our midst it is thy duty to perform this ceremony.

C. of the K. G.: Excellent Priest, with thy assist-

ance it shall be done. Brother king's scribe and Master of the king's Tribute, form the grand council.

At this command, the king's scribe steps out three paces from the center of the room and facing the north. The Master of the king's Tribute goes to the center of the room directly opposite to the king's scribe and faces him.

The K. P. then gives the following command: Attention, Guards! Form the right, count twos. Twos right, open order march. Five Guards on the right, march to the king's scribe. Five Guards on the left, march to the king's Tribute. He then commands: Halt! Inward face!

The king's scribe now takes his place at the head of the column on the right, and the king's Tribute takes his place at the head of the column on the left.

K. P.: C. of the K. G., the grand council is formed.

C. of the K. G.: Brother K. P., ascertain if there is a candidate in waiting.

The K. P. goes to the door of the ante-room wherein the outside Guard is stationed and says: Is there a candidate in waiting?

G.: There is.

K. P.: The grand council is formed. Let the candidate be prepared.

The candidate is prepared by being clothed with a



scarlet robe and turban.

The Outside Guard now takes the candidate by the arm, goes to the door, and gives 0000 0000 raps.

K. P.: C. of K. G., there is an alarm without.

C. of the K. G.: Ascertain the cause and report.

The K. P. goes to the door, where the following dialogue with the Outside Guard, (who answers for the candidate), takes place:

K. P.: Who comes here?

O. G.: Brother Abdemon, a man of the land of Osiris, who has been regularly initiated (9), accepted the mission as Grand Master of the Secret Manuscript; traveled the company of the King's Pioneer; has been invested with the mysteries of a Grand Master of the Secret Cavern, and now desires to be honored by being admitted and received as a Prince of the House of Pharaoh.

K. P.: Brother Abdemon, why dost thou desire this honor?

O. G.: In order that I may travel in safety in the land of Egypt, and pursue the path of wisdom without hinderance.

K. P.: Wait with patience until the C. of the K. G. is informed of your request and his answer returned.

The K. P. now goes to the right of the grand council, and after saluting the C. of the K. G. [the salute



is given by bringing the hilt of the sword to the forehead], and says:

K. P.: Brother C. of the K. G., there is waiting without our camp brother Abdemon, a man of the land of Osiris, who has been duly initiated (10), accepted the mission of a Grand Master of the Secret Manuscript, traveled in company of the King's Pioneer, has been invested with the mysteries of a Grand Master of the Secret Cavern, and now desires to be honored by being admitted and received as a Prince of the House of Pharaoh.

C. of K. G.: Brother K. P., bring brother Abdemon before the grand council of Princes of the House of Pharaoh for further examination.

The K. P. salutes as before, goes to the door and opening it, says:

K. P.: Brother Abdemon, enter.

The K. P. now takes Abdemon by the right arm, conducts him to the grand council of Princes of the House of Pharaoh, salutes and says:

K. P.: Brothers of the grand council of Princes of the House of Pharaoh, I herewith present unto thee brother Abdemon, a man of the land of Osiris, who has been regularly initiated (11), accepted the mission of a Grand Master of the Secret Manuscript, traveled in company of the King's Pioneers, has been invested with the mysteries of a Grand Master of the



Secret Cavern, and now desires to be honored by being admitted and received as a Prince of the House of Pharaoh.

King's Scribe: Brother Abdemon, why dost thou desire the honor?

K. P.: In order that I may travel in safety in the land of Egypt and pursue the path of wisdom without hinderance.

King's Scribe: I welcome thee, brother Abdemon, as a seeker after knowledge, but bear in mind, the wish to know does not always contain the faculty to acquire. The fruit of the tree of knowledge is sweet to the taste and sour in the digestion. He who seeks to discover must first learn to imagine and to deliberate. He who pursues the path of wisdom must first possess four cardinal virtues—to KNOW, to WILL, to DARE, and to remain SILENT.

The journey which is before thee may perchance be through flowers, bespangled plains and verdant meads, where summer sunshine sifts through interlaced boughs, and perfumed zephyrs sigh, and music-throated birds entrance the listening ear. It peradventure winds its devious and uncertain way along the mountain side, where unscaled peaks their towering summits lift amidst the thunder's sullen roar, and depths abysmal yawn beyond the treacherous precipice; or else, where darkly rivers run, 'mid ray-



less gloom, through caverns measureless to man down to a sunless sea. Mayhaps it leads through bog and fen to foul morass, where hideous creatures climb and crawl, and slimy serpents cling and coil, and nameless, countless horrors lurk unseen.

FEAR is the deadliest foe to knowledge. The coward fancies perils which may not exist, and dies a thousand deaths; to the true initiate danger only nerves his arm and fortifies his soul to combat and to conquer. Remember that the most deadly foe is THINE OWN LOWER NATURE. Conquer THYSELF and the very elements will obey thee, and the demons of the unseen world will crouch down before thee. Brother Abdemon, art thou now ready to that test to which all must undergo who are admitted as a Prince of the House of Pharaoh?

Abdemon: I am.

King's Scribe: Brother K. P., conduct brother Abdemon to the c. of the K. G., where he may take the obligation of a Prince of the House of Pharaoh.

There is no altar in this degree. The K. P. conducts Abdemon before the c. of the K. G. in the east.

K. P.: C. of the K. G., I present before thee a representative of our Lord the King, brother Abdemon, who has been regularly initiated (12).

C. of the K. G.: Brother K. P., has he been pre



sented before the grand council of princes of the House of Pharaoh?

K. P.: He has, and I have been directed to bring him before thee to take the obligation of a prince of the House of Pharaoh.

C. of the K. G.: Brother Abdemon, I present to thee the holy and mysterious (15). Grasp it with both hands; hold it before thine eyes, and repeat after me:

I, —————, in the presence of the God of Nature and of this grand council of the princes of the House of Pharaoh, do hereby most solemnly and sincerely promise and swear, that I will never reveal the secrets of this degree to any person or persons, except to those to whom the same may lawfully belong.

I furthermore promise and swear that whensoever I am called upon to judge and decide between my brethren, I will do so with justice and equity, and will endeavor to reconcile all differences and disputes between them.

I further promise and swear never to fight my brother prince of the House of Pharaoh.

I further promise and swear to submit to any test that the grand council of princes of the House of Pharah may see fit to impose upon me in order to determine my power to resist fear of physical harm.



I furthermore promise and swear to appear at all times at the council when I shall be summoned to attend by the proper officers, unless having good reason for the contrary.

To all of which I most solemnly promise and swear, binding myself under no less penalty than that of being deprived of the advantages of the council of Osirians (14) in general. So God maintain me in uprightness and justice. Amen.

C. of the K. G.: Brother Abdemon, return to me the holy and mysterious (15).

Abdemon hands it back.

C. of the K. G.: Brother Abdemon, you have taken the oath of secrecy, but this does not constitute thee a Prince of the House of Pharaoh. It will be necessary for thee to submit thyself to the decree of the grand council of Princes of the House of Pharaoh. I now give the due and timely warning, that from their decree there is NO appeal.

C. of the K. G.: Brother K. P., conduct brother Abdemon before the grand council of Princes of the House of Pharaoh for further examination.

The K. P. takes Abdemon by the right arm and conducts him before the grand council, where the following dialogue ensues:

K. P.: Brother king's scribe, by order of the C. of the K. G., I present to thee our brother Abdemon for



further instructions.

King's Scribe: brother Abdemon, what dost thou now desire?

K. P.: To be initiated into the ancient secret mysteries, and by Divine knowledge to become one of the sons of God.

King's Scribe: brother Abdemon, this, indeed, is a great thing that thou dost ask at our hands. Be it known unto thee, also, that thou canst not obtain the right or proper condition to bask in the sunshine of the Gods without terrible trials and sufferings of body, soul and spirit; therefore, we must require of thee a physical and a mental test to determine thy fortitude and courage. I further give thee due and timely warning that fear and trembling upon thy part will lose to thee that boon which thou dost so much desire. The test which this grand council of princes of the House of Pharaoh may see fit to impose upon thee may seem to thee cruel and unnecessary, but it is absolutely necessary that thou shalt overcome physical fear before thou canst successfully combat and overcome the demons of the lower regions. I would, myself, willingly undergo this test for thy sake if it were possible to do so, for I am bound to thee by the ties of brotherhood; but it is not possible. Each must care his own path to the spiritual realms by his own brave effort.



King's Scribe: Brother K. P., retire with our brother Abdemon and prepare him for the test which he must now undergo.

The K. P. now retires with the candidate to the ante-room on the left of the Horoscopus in the west. The candidate is prepared by (16).

King's Scribe: Grand council of princes of the House of Pharaoh, we must now determine what test is to be applied to brother Abdemon. What is thy will and pleasure?

Master of the King's Tribute: Brother K. S., there are but four tests permitted—that of earth, air, fire and water, In our present condition I would decree that our brother Abdemon be submitted to the test of fire.

King's Scribe: What say you, brothers?

All answer: So let it be done.

The two princes sitting nearest the west now retire and bring back a brazier or modern tinner's furnace, those that are heated with gasoline, and a rod of iron, on the end of which is a five pointed star. The second prince brings in a rod of iron, upon the end of which is a five pointed star. This latter should be thrust into a pail of ice and kept as cool as possible. The latter should be concealed from the candidate.

When all is ready, the King's Scribe arises and



says:

King's Scribe: c. of the K. G., we have decided upon the test. Let brother Abdemon be presented before the council.

C. of the K. G.: Brother H., please inform the K. P. that the grand council of princes of the House of Pharaoh have decided upon the test. Let him be presented.

H. goes to the door, opens it, and says:

H.: Brother K. P., let brother Abdemon be presented before the grand council of princes of the House of Pharaoh, who have decided upon the test.

The K. P. now enters, leading Abdemon by the right arm. He takes him around the lodge seven times. As he passes Ameni in the east he says:

“Though the brightness before him were coals of fire kindled.”

As he passes the Singer in the south he says:

“Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him.”

As he passes the Horoscopus in the west he says:

“A fire goeth before Him and burneth up His enemies round about.”

The Master of the King's Tribute now arises and says in a loud voice as the K. P. completes the remaining circuits of the candidate:



“Before Him went the pestilence, and burning coals went forth at His feet.

“For our God is a consuming fire. And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God.

“And the sight of the Lord was like a devouring fire on the top of the mount in the eyes of all the people.”

After the K. P. has completed the seven circuits, he goes with the candidate before the grand council and says:

K. P.: Brother K. S., I present to thee brother Abdemon, who desires to receive the test.

K. S.: By a unanimous vote of this grand council of princes of the House of Pharaoh, it has been decreed that thou shalt undergo the test of fire.

The guard having in charge the heated iron draws it from the furnace, and approaching Abdemon says:

G.: Brother Abdemon, art thou now prepared to receive the indelible mark of a prince of the House of Pharaoh?

A.: I am.

G.: Brother K. P., bandage the eyes of our brother lest he draw back when the fire approacheth.

The K. P. now hoodwinks the candidate (17).



G.: Brother Abdemon, art thou now ready?

A.: I am.

G.: Then receive our mark (18).

The guards quickly return to their places. The bandage is taken from off his eyes.

K. S.: Brother Abdemon, thou hast now received the mark of a prince of the House of Pharaoh. Heat is life; cold is death. By pressing the cold iron to thy breast signifies that thou art now dead to all the lusts of the body.

K. S.: Brother K. P., conduct brother Abdemon to the east for further instructions.

The K. P. takes Abdemon to the east where the following ceremony takes place:

K. P.: C. of the K. G., I now present to thee brother Abdemon, who has undergone the test of a prince of the House of Pharaoh.

C. of the K. G.: Brother Abdemon, I herewith present thee with a sword of a prince of the House of Pharaoh. Thou art in duty bound to draw it in the defence of our secret mysteries, to protect them from ignorant, intolerant and bigoted fanatics who are the agents through which demons accomplish their horrible work upon the earths.

While the K. P. is placing the belt of the sword around the body of Abdemon, Ameni arises and says:

Ameni: Brother Abdemon, I now salute thee with and by the sign, the grip, the word and the pass of the king of Egypt and a prince of the House of Pharaoh.

The sign is given by placing the hand with (19) fingers extended over the (20), and alludes to the (21) syllables of the Divine (22).

The grip is given as follows: Clasp hands as if about to shake hands, press the knuckles of the [23] finger [24] times. It is answered in the same manner. It alludes to the [25] primary elements [26].

Ameni: Brother K. P., assist me in instructing our brother in the word.

Ameni: Give me the word of a prince of the House of Pharaoh.

K. P.: I did not so receive it, neither will I give it.

Ameni: How will you dispose of it?

K. P.: I will letter or syllable it with you.

Ameni: Syllable and begin.

K. P.: No; you begin.

Ameni: Begin you.

K. P.: [27]

Ameni: [28]

K. P.: [29]

Ameni: [30]. The word is (31)

Ameni: I now present thee, brother Abdemon,



the pass of the King of Egypt. It contains within itself the sum total of all mystical knowledge. By a proper understanding of the figures and letters written upon this piece of parchment you possess a key to all knowledge, either of the past, present or future. If all the writings of our ancient and learned brethren should be suddenly destroyed, with this key we would be able to again restore them. Guard it as one of thy most sacred treasures, for you will have many occasions to consult it in the future.

Ameni: Brother K. P., what is the hour?

K. P.: The blazing luminary appears in the east, and bids us pursue our journey.

Ameni: I now declare this grand council of princes of the House of Pharaoh closed.

C. of the K. G.: Brother K. S., preserve the records and our secret writings. Master of the K. S., look well to the treasure chest. Brother K. P., inform the Outside Guard that I am about to break camp and journey toward the great Stone Temple in the land of Egypt. Remember, brethren, that to KNOW, to DARE, to WILL and be SILENT are the chief attributes of a Prince of the House of Pharaoh. Our next encampment will be—here give the date and hour. Let all take due and timely notice.

All the brethren present now strike their hands together seven time as follows (32).