

CRATA REPOA.

Oder

Einweisungen

in

der alten geheimen Gesellschaft

der

Egyptischen Priester.



Berlin, 1778.

Bei Christian Ludewig Stahlbaum.

Crata Repoa

OR INITIATIONS TO THE ANCIENT MYSTERIES OF THE PRIESTS OF EGYPT.

Translated From the German, and published by the Bro. Ant. Bazileul. Paris.-At Ant. Bailleul, Editor, Rue Thibautode 8; Renard, Library, Rue St. Anne, 71; Delaunay, Rue Palais Royal, 5821.

The *Crata Repoa* is made up of fragments from many ancient authors. The unknown compiler had as his purpose a restoration of the ancient Mysteries based upon the hints and illusions contained in classical writings. Most of the great philosophers of antiquity were initiates of State Mysteries. In their writings, these men frequently allude to some fragment of the initiatory rites. These hints have been carefully organized, placed in sequential order, and connected with an editorial tissue. The result is a restoration founded on the actual words of the initiates themselves.

The seven degrees of initiation described in the *Crata Repoa* equate to the last seven stages of the Great Work of Alchemy. There are twelve stages altogether. The first four are preparatory; the fifth is a threshold to the three degrees of the Lesser Mysteries that teach the Humanities. The final four degrees are the Greater Mysteries of the great manifestation of Light. These latter Mysteries teach love or *agape* in the sense of charity. The steps of the ancient Egyptian Mysteries are:

PREPERATION AND TRESHOLD

Circumcision and meditation.

THE LESSER MYSTERIES

1. Led by the *Thesmophores* (Guide or Tester) to the Gate of Men, the Candidate is initiated as a *Pastophoris* (Apprentice). Having taken an oath, light is restored to him and he is placed between two square columns. Between the columns is a ladder with seven steps and an allegorical figure portraying eight doors. The *Hierophant* (Teacher) exhorts the *Pastophoris* to guard his prejudices and passions that might draw him from the road to happiness. The *Pastophoris* then ascends the ladder and is taught that it is a symbol of alchemical transmutation or *Metempsychosis*. He is then given the word of recognition, taught the handgrip and dressed in a hood, apron and collar with tassels. His duty is then to guard the Gate of Men.
2. After a year of Apprenticeship, the *Pastophoris* is feasted by beautiful temple virgins and invited to make love to them. He must prove he has command over his desires. If worthy, the *Thesmophores* (Guide or Tester) then addresses more questions and if found satisfactory, the candidate is introduced to the Assembly.

There he is sprinkled with water by the *Stolista* (Baptizer) and accepted as a *Neocoris* (Craftsman). His courage is then tested with a live serpent being thrown over him and he is made to imagine the chamber is filled with serpents. If his courage is proven, the *Neocoris* is led to two pillars with a griffin between, pushing a spoked-wheel representing the four seasons and earth, water, air and fire. There he is invested with a caduceus, taught the word of the degree and taught of the fall of the human race. He was instructed in architecture, geometry, mathematics and measures. His duty was to wash or anoint the pillars.

3. When meriting the next degree of a *Melanophoris* (Master Mason), the candidate was led underground through the Gate of Death to a gloomy crypt containing the coffin of the assassinated Osiris. The new *Melanophoris* was then led into the presence of the Pharaoh, where all the other *Melanophoris* were assembled. The Pharaoh offered him a crown of gold representing material power and wealth. The *Melanophoris* was to reject and trample on this crown in order to gain the spiritual crown of truth, morality and virtue. This incurred the wrath of the Pharaoh and the *Melanophoris* suffered accordingly. Brought back with a peculiar embrace expressing the power of death, the *Melanophoris* was given the word *Monach Caron Mini* meaning *I count the days of anger*. The *term of anger* is the time needed to master one's own base or animal soul. He was then instructed in alphabet, drawing, painting and rhetoric. He was also taught the history, geometry and astronomy of Egypt. His work was to attend upon the dying and dead.

THE GREATER MYSTERIES

4. After eighteen months the resurrected adept was invited to the Greater Mysteries. He is then known as *Moses*, meaning *He who is drawn out of the waters* (as were all new-born Sun gods such as the Indian Agni or Surya, the Greek Perseus, Finnish Kullervo, Romulus and Welsh Taliesin). Armed with a sword and shield, the *Moses* has then to fight his way through labyrinth galleries where masked men with flames and serpents attacked him. He was then led blindfolded to the Hall of *Maat*. *Maat* is the goddess who represents the full illumination of the human soul. She was represented by a white ostrich feather or jar. In the Hall of *Maat* he was presented to the Pharaoh and Officers of the Society and there made a *Chistophores*. They set his arms and legs spread eagle, the Phoenix position. This was a posture similar to the St Andrew's cross used in the old rites as the symbol of resurrection. He then drank a cup of bitter herbs and was dressed in buskins and a mantle, invested with the armour and weapons of God. The bitter cup is a play on the meaning of Miriam or the goddess Venus as Miriam means *bitter* as well as the *mare* or sea.

He was to use his weapon to strike off the head of the beautiful but dangerous female aspect of Chaos, the Gorgon Medusa, whose head he presented to the Pharaoh.¹⁴¹⁷ In return, the Pharaoh recorded the *Chistophores* in the Book of Adepts of Egypt. He received with new robes for his spiritual body, tied about the waist by a cord representing truth, life and brotherhood. This cord was tied in a

half bow or *Ankh* representing the strength and frailty of the brotherhood. The *Chistophores* was presented with the Code of Laws and the emblem of an owl representing Isis, later Athena for the Greeks and Minerva for the Romans. He was taught the secret *Ammonitish* language and sciences of the human soul. The new *Chistophores* became a courtier, sustained by the court and able to communicate freely with the Pharaoh.

5. The *Chistophores* could then demand the degree of a *Balahate* or Philosopher. He was seated as the sole spectator to a drama where Horus slays and beheads the hundred-headed dragon, Typhon. In silence Horus exhibits the vile head emblematic of the mastery of ones own base nature. The new *Balahate* was then given the word *Chymia* and taught the skills of Alchemy.
6. The aspiring *Chistophores* was led in irons to the Gate of Death through which a crypt was filled with water. He was rowed across in the *Barque of Caron* and received by the Assembly. There he was made a *Maawr*, meaning Seer or Priest of Astronomy, and received the history of the gods. He was told of the One God from whom they all emanate. The new *Maawr* was then taken to the Gate of the Gods and presented to the pantheon. There the *Demiurgos* (Chief Prophet and Initiator) taught him the secret history of Egypt, the world and the universe. He received the history of the Society, its Order and a list of all Chief Inspectors of the Society and members throughout the world. He was then instructed in astronomy and the Priestly Dance of the movement of the stars and constellations. The word of the degree was *Ibis*, the symbol of the wise god Thoth.
7. Entry to the final degree was by invitation from the Pharaoh. A grand reception was arranged for the *Maawr* and it formed a public procession called the *Pamylach*, meaning circumcision of the tongue representing the higher self. Formerly, the *Maawr's* penis was circumcised as a sign of purification of the lower self. At the end of the procession an Assembly was held in a special room called the *Maneras*, meaning the house of *Manes* with equivalence to the Indo-Hittite god king Manu. There the *Maawr* was made a *Saphenath Panache* or *Man who knows the Mysteries*. He drank of the *Cup of Sweetness*, the heavenly ambrosia beverage *Oimellas*, and was told that he had arrived at the end of all the proofs. He received an Ankh to wear on his heart, meaning that he had become a life source or life bestowing spirit for others. He also received a beautiful striped robe called the *Etangi* representing the blazing White Light of the illumination and discipline in which he lived.

His head was next shaved with a square coiffure, called the tonsure. Together with the skull, the tonsure forms a squared circle: ...the squaring of the circle was a problem that greatly exercised medieval minds. It is a symbol of the opus alchymicum, since it breaks down the original chaotic unity into the four elements and then combines them again in a higher unity.

The tonsure therefore represented the third eye. It was based on releasing the spiritual consciousness through the *Gate of the Gods*. These are the two small holes in the skull called the *parietal foramina*.

The *Saphenath Pancah* was then given a complete explanation of the Mysteries and permission to read the Books of Hermes, including the *royal key* to the scriptures of other nations. The greatest attribute he received was the right to vote in the election of Pharaoh and it was from his new rank that the Officers of the Society were drawn. The Pharaoh represented the mind of God; *Ptah*.¹⁴¹⁹ These Officers of the Society represented *Ra*, or the body of God, and governed the four main temples of Egypt, Hermopolis, Memphis, Heliopolis and Thebes.

PREPARATION

When an Aspirant desired to enter the Ancient and Mysterious Society of Crata Repoa, he had to be recommended by one of the Initiates. The King himself, who wrote an authorization to the Priests.¹ Having applied at Heliopolis, the Aspirant was referred to the learned of the Institution at Memphis, and these sent him on to Thebes, ordinarily made the proposition. (Porphyre-Vie de Pythagore.) Here he was circumcised.² (Herodotus, book 2nd. Clement of Alexandria, Scromat I.) They put him on a particular diet, interdicting him the use of certain foods, such as vegetables and fish, also wine ³, but after his initiation this restriction was relaxed. They compelled him to pass several months imprisoned in a subterranean vault,⁴ abandoned to his reflections he was allowed to write his thoughts. He was then strictly examined to ascertain the limit of his intelligence. When the time had arrived to quit his prison, they conducted him to a gallery surrounded with the columns of Hermes, upon which were engraving those maxims which he was required to learn by heart. (Jamblique, de Mysterus. Pausanias, book I, expressly stating that these columns were found in subterraneans near Thebes.) When he had accomplished this an Initiate, termed the Thesmophores (Introducer), approached him. He held in his hand a large scourge with which he kept back the people from the entrance, called the Gate of the Profane. He introduced the Aspirant into a grotto, where they bandaged his eyes, and attached bonds or manacles, of an elastic nature to his hands.

FIRST GRADE-PASTOPHORIS

The Apprentice was charged to guard the entrance, which conducted to the Gate of Men. The Aspirant having been prepared in the grotto,⁵ the Thesmophores took him by the hand (Apuleius, *Metamorphoses*, book 2, and presented him at the Gate of Men. (Ciceron, *de Legibus*, book 2-Mysterus ex agresti imanique vita exculi ad humanitatem, et mitigati sumus.) Upon his arrival the Thesmophores touched the shoulder of the Pastophoris (one of the last apprentices), who was guarding the exterior, and invited him to announce the Aspirant, which he did by knocking at the gate of entrance. (On one of the Pyramids this act is naturally figured.) The Neophyte having satisfied the questions asked of him, the Gate of Men opened and he was admitted. The Hierophant questioned him anew upon various subjects, and the Neophyte answered categorically. (Plutarch, in *Lacon Apoph. Lysander*.) They then caused him to travel round the Birantha (*Histoire du*

Ciel, book 1, page 44), and endeavored to terrify him by artificial lightning, claps of thunder, hail, rain, and tempest. (Eusebius. Caesar, Preparat Evangel. Clement of Alexandria, Admonit ad Gent.) If he was not, by this, too much discouraged, the Menes, or reader of laws, read to him the constitution of the Society. He promised to conform himself thereto. After this adhesion the Thesmorphores conducted him with uncovered head, before the Hierophant, before whom he knelt. They put the point of a sword to his throat and caused him to take the oath of fidelity and discretion, invoking sun, moon and stars to wit-ness his sincerity. (Alexander ab Alexandro, Book 5, Chapter 10.) He had then the bandage removed from his eyes and was placed between two square columns named Betilies (Eusebius, Demonst. Evang. book 1). Between these two columns was placed a ladder of seven steps, and another allegorical figure with eight doors or gates of different dimensions. (On gene, Cont. Cels.-page 34 of Bouchereau's translation). The Hierophant did not at once explain the mysterious sense of these emblems, but addressed him as follows:

"To you who come hither to acquire the right of listening I address myself: the doors of this Temple are firmly closed to the profane, they cannot enter hither, but you, Menes, Musee, Child of Celestial works and research, listen to my voice, for I am about to disclose unto you great truths. Guard yourself from those prejudices and passions which might draw you from the true road to happiness, fix your thoughts upon the divine being and keep Him ever before your eyes, in order the better to govern your heart and senses. If you earnestly desire to tread the true path to felicity, remember that you are always in the presence of that All-powerful being who governs the universe. This sole being has produced all things, through Him they exist,⁶ and He preserves them; no mortal can behold Him, and nothing can be hid from His sight." (Eusebius, Preparat Evangel 1-13, Clement of Alexandria, Admonit ad Gent.)

After this address they caused the apprentice to ascend the steps of the ladder and taught him that it was a symbol of Metempsychosis. They also taught him that the names and attributes of the Gods had a higher signification than was known to the people. The instruction of this grade was scientific or physical; they explained to the Neophyte the cause of winds, lightning, thunder; they taught anatomy and the healing art, and how to compound drugs. They also taught the symbolical language and the common hieroglyphically writing. (Jamblicus, Life of Pythagoras.) The reception finished, the Hierophant gave the Initiate the word by which they recognized each other. This word was Amoun, and signified, be discreet. (Plutarch, Of Isis and Osiris.) They also taught him the grip of the hand. (Jamblicus, Life of Pythagoras.) They clothed him with a sort of hood which terminated in a pyramidal shape, and they placed round his loins an apron termed Xylon. Round his neck he wore a collar with tassels falling on the breast. In other respects he was unclothed. It was his duty in turn to act as Guard of the Gates of Men.

SECOND GRADE-NEOCORIS

This degree, and the next, represent similar ceremonies in Craft Masonry, and have also an affinity with two of the higher degrees of the Council Series. If the Pastophoris during the year of his Apprenticeship had given sufficient proofs of his intelligence, they imposed upon him a severe test to prepare him for the grade of Neocoris (Annobius, liv. 5). The year having expired, he was put in an obscure chamber called Endymion (Grotto of the Initiates). Here he was served with a delicious repast to animate his failing strength, by beautiful women, who were either the espoused of the Priests, or Virgins dedicated to Diana. They invited him to love by gestures. He must triumph over these difficult tests to prove the command, which he had over his passions.⁷

After this the Thesmophores comes to him, and propounds a variety of questions. If the Neocoris answers satisfactorily, he introduced him into the assembly. The Stolista (or Sprinkler) threw water over him to purify him. They required him to affirm that he had conducted himself with wisdom and chastity. After a satisfactory declaration, the Thesmophores runs towards him, having in his hand a living serpent, which he throws over his body, but withdraws with the bottom of his apron. (Julius Firmicus Maternus, Chapter 2, says, it was a gilt artificial serpent). The chamber appeared to be filled with reptiles, to teach the Neocoris to withstand bodily terror.⁸ The greater the courage shown on this trial, so much the more was he lauded after reception. They then led him towards two high columns, between which was a griffin pushing a wheel. (See representations in the Grand Cabinet Romaine). The Columns indicated the East and West. The griffin was the emblem of the sun, and the four spokes of the wheel indicated the four seasons.

They instructed him in the art of calculating the hygrometer, by which they measured the inundations of the Nile; they instructed him in geometry and architecture, and the calculations and graduations of such measures as he had afterwards to use. But these were great secrets, and only revealed to those whose knowledge was far above that of the people.

His Insignia was a baton entwined with a serpent.⁹ (The Caduceus of Mercury, emblem of the movement of the sun round the Ecliptic). The word of the grade was Eve, and on this occasion they recounted to him the fall of the human race. ¹⁰⁻¹¹ The sign consisted in crossing the arms on the breast. (Norden gives designs of this Sort). The duty of the Neocoris was to wash the columns.

THIRD GRADE-THE GATE OF DEATH

The Initiate of this Grade received the name of Melanephoris. When the Neocoris had by intelligence and good conduct merited the degree, they carried him at once for reception. He was conducted by the Thesmophores into a vestibule, above the entrance of which was written "Gate of Death." The place was filled with different species of mummies and coffins, analogous designs ornamenting the walls. As it was the place of the dead the Neophyte found the Paraskistes. Here he also found the Heroi, or those who open the corpses occupied in their labours. [See Norden's designs.] In the midst of the vestibule

was placed the coffin of Osiris, and as he was supposed to have been recently assassinated it bore traces of blood. The officials demanded of the Neophyte if he had taken any part in the assassination of his Master. After his reply in the negative, two Tapixeytes, or persons who inter the dead, took possession of him. They conducted him into a hall where the other Melanephoris were habited in black. The King, himself, who always assisted at this ceremony, accosted the aspirant with a gracious appearance, and presented a golden crown for his acceptance, enquiring if he considered himself to have sufficient courage to sustain the trials he has to undergo. The aspirant, knowing that he ought to reject this crown, threw it down and trampled it underfoot.¹² (Ter tullien Ori Baptism, Ch. 5.) Then the king cried out, "Outrage! Vengeance!" and, seizing the sacrificial axe, he struck the Neophyte (gently) upon the head. [The Emperor Cornmodius fulfilled this duty for a day, and acquitted himself in such an energetic way that it became tragical.]

The two Tapixeytes overthrew the aspirant, and the Paraskistes enveloped him in mummy bandages: amidst the groans of assistants, they transported him through a door over which was written "Sanctuary of Spirits," and as it opened claps of thunder were heard, with flashes of lightning, and the pretended dead found himself surrounded with fire (Apuleius, *Metamorphoses*, liv, 2). Charon took possession of him as a spirit, and he descended amongst the judges of the shades below, where Pluto was seated upon his throne, having Rhadamanthus and Minos at his side, also Alecton, Nicteus, Alaster, and Orpheus (Diodorus of Sicily, *Orpheus*, liv. 4). This redoubtable tribunal addressed to him some severe strictures upon his course of life, and finally condemned him to wander in the subterranean galleries. They then disengaged him of his wrappings and mortuary apparel.

He then received instruction, and was moreover desired:

1. Never to thirst for blood, and to assist members of the society whose life might be endangered.
2. Never to leave a dead body unburied.
3. To await a resurrection of the dead and future judgment.¹³

The new Melanephoris had to study drawing and painting, as it was part of his duties to decorate the coffins and mummies. He was taught a particular alphabet, named the Hierogrammatical; which was all the more useful to him, as the History of Egypt, its geometry, and the elements of astronomy were in this character. He also received lessons in rhetoric, so that he might know how to give the funeral orations in public.

The sign of recognition consisted in a peculiar embrace, of which the object was to express the power of death. The word was, Monach Caron Mini, I count the days of anger.

The Melanephoris remained in these subterranean galleries until they could judge of his capabilities for advancing in the higher sciences, or if they could Only make of him a Paraskiste, or a Heroi; for he was obliged to pass the rest of his days in these offices if he attained not to true knowledge.

FOURTH GRADE-CHISTOPHORIS **Battle of the Shades (Tertullien, de Militis Corona).**

The term of anger was ordinarily eighteen months, and when that had passed the Thesmophores went to see the Initiate, saluting him graciously, and, after arming him with a sword and buckler, invited him to follow him. They over-ran the sombre galleries, when suddenly some men masked under hideous figures, with flambeaus in their hands and serpents round them, attacked the Initiate, crying-Panis!

The Thesmophores incited him to confront all dangers and surmount all obstacles. He defended himself with courage, but succumbed to numbers; they then bandaged his eyes and passed a cord round his neck, by which he was led into the hall where he was to receive a new grade. He was then raised extended and introduced to the assembly, hardly able to sustain himself.

The light was restored to him, and his eyes were dazzled with the brilliancy of the decorations; the hall offered an as-semblage of the most gorgeous pictures. The King, himself, was seated beside the Demiurges) or Chief Inspector of the Society. Below these high personages were seated the Stolista (Purifier by Water); the Hierostolista (Secretary), bearing a plume as his coiffure; the Zacoris (Treasurer); and the Komastis, or Steward of the Banquets. All wore the Alydee [Aietheia], truth. It was an Egyptian decoration. Actianus, Var. Hist. liv. 14., chap. 34, speaks in these terms :-"Eum omnium hominum justissimum et tenacissimum oportebat qui circa collum imaginem ex saphiro gemma confectam gesta-bat."]

The orator or chanter¹⁴ pronounces a discourse in which he praises the new Chistophoris for his courage and resolution. He urges the neophyte to persevere for the reason that he has only half completed the labors, which he has to endure (perform) to furnish complete proofs (of his integrity). They presented him with a cup filled with a very bitter drink, which they termed cice, which it was necessary he should drain. [This was the veritable beverage, which bore the name of Xuxeon: Athenee, liv. 9].

They invested him with divers ornaments. He received the buckler of Isis (or Minerva); they put upon him the buskins of Anubis (or Mercury); and they covered him with the mantle of Orci, ornamented with a hood. They ordered him to seize upon a scimitar, which was presented to him, in order that he might strike off the head of an individual to be found at the bottom of a very deep cavern, which he had to penetrate, and bring the head to the King. At the same moment all cried "Niobe, behold the enemy's cavern!" Entering there, he perceived the figure of a very beautiful woman; it was composed of very fine skin or bladder, and so artistically manufactured that it seemed to be living.¹⁵

The new Chistophoris approached the figure, took it by the hair, and struck off the head, which he presented to the King and Demiurges. After applauding this heroic action, they informed him that it was the head of the Gorgo (Gorgo, Gorgol, Gorgone, are the Egyptian names of Medusa), or spouse of Typhon, and who was the cause of the assassination of Osiris. They seized upon this circumstance to impress upon him that he

was to be always the avenger of evil. He then received permission to put on a new clothing, which was presented to him. His name was inscribed in a book amongst the other Judges of the land. He rejoiced in free communication with the King, and received his daily nourishment from the Court. (Diodorus of Sicily, liv. 1, de Judiciis Ægyptiorum.)

With the code of Laws they gave him a decoration, which he could only wear at the reception of a Chistophoris, or in the City of Sais. It represented Isis, or Minerva, under the form of an owl; and the allegory was thus interpreted -Man at his birth is blind as the owl, and becomes man only by the aid of experience and the light of philosophy. The casqued expressed the highest degree of wisdom; the decapitated head the repression of the passions; the buckler a legitimate defense against calumny; the column firmness; the cruse of water a thirst for science; the quiver, garnished with arrows, the power of eloquence; the pike persuasion carried afar, which is to say, that by his reputation one can at a great distance make a profound impression; the palm and olive branches were the symbols of peace. (Grand Cabinet Romain, p. 26.) They further taught him that the name of the great legislator was Joa.¹⁶ (Diodorus of Sicily, liv. 1, De Egyptiis Legum Latoribus.) This name was also the word of the Order.

The members held meetings at times, where Chistophoris alone could be admitted. The Chapters were called Pixon (Source of Justice); and the word in use at these holdings was Sasychis (an ancient priest of Egypt). The Initiate was taught the Ammonitish language. (Am-monitish was a mysterious language; see word of the 1degree.) The Aspirant having over-run the Lesser Mysteries, the object of which was to prepare him, they instructed him in the human sciences, up to the moment of his being admitted to the Greater Mysteries) and to the knowledge of the sacred doctrine called the Grand Manifestation of Light) when there were no more secrets for him.¹⁷)

FIFTH GRADE-BALAHATE

The Chistophoris had the right to demand and the Demiurgos could not refuse this Grade. The candidate was conducted to the entrance where the assembly was held, and all the members received him. He was then conducted to another Hall, disposed for a theatrical representation, in which he was, in a way, the sole spectator, for each member took a part.

A personage called Orus accompanied the several Balahate who all bore torches; they marched into the Hall and appeared as if seeking something. Orus drew his sword upon arriving at the entrance of a cavern from which flames proceeded; at the bottom of it was the murderer Typhon seated with a crestfallen appearance. As Orus approached, Typhon raised himself up, having a terrifying appearance, a hundred heads reposed on his shoulders, his whole body was covered with scales, and his arms were of immense length. Orus advanced to-wards the monster without allowing himself to be in the least discouraged by his dreadful aspect, threw him down and overwhelmed him. He then decapitated him, and threw the corpse into a cavern, which still continued to vomit flames. He then in silence exhibited the hideous heads.

This ceremonial terminated by the instruction which was given to the Balahate, and which included the explanation of this allegorical scene. It was explained that Typhon symbolized fire, which is one of the most terrible agencies, notwithstanding which nothing in the world can be done without it. Orus represented industry and labour, by the aid of which man performed great and useful enterprises in subduing the violence of fire, directing its power, and appropriating its force.

The Chistophoris was instructed in Chemistry and the art of decomposing substances and combining metals. He had the assistance of masters when he needed the researches and experience, which they had in that science. The word of the order was Chymia.

SIXTH GRADE-ASTRONOMER BEFORE THE GATE OF THE GODS

The preparations of this degree began by putting the Candidate in irons. The Thesmophores conducted him to the Gate of Death, which had to be descended by four steps, because the Cavern of reception was that previously used for the third degree, and which was on this occasion filled with water in order to row the Barque of Caron. Some coffins placed here and there struck the eyes of the Candidate. He was informed that they enclosed the remains of those members who had been put to death for betraying the secrets of the society; and they menaced him with a similar fate if he committed the same crimes.

He was then laid into the midst of the assembly in order to take a new oath. After having pronounced it they explained to him the history of the origin of the Gods, which were the objects of the people's adoration, and by which they amused and directed their credulity; but they indicated to him at the same time the necessity of conserving polytheism for the common people.¹⁸ They amplified the ideas which had been presented to him in the first degree, upon the doctrine of a sole Being who embraced all time, presided over the union and regularity of the universe, and who, by his nature, was above the comprehension of the human spirit.

The grade was consecrated to the instruction of the Neophyte in the knowledge and practice of astronomy. He was obliged to give the night to observations, and to conform to the labours they exacted. He was advertised to be on his guard against the Astrologers and drawers of horoscopes, whom they looked upon as the authors of idolatry and superstition, for this Mysterious Society held them in aversion. These astrologers had chosen the word Phoenix for the word of the order, and which the Astronomers turned into derision.¹⁹ (Herodotus, Hist. Aethiop, liv. 3.)

After the reception they conducted the Initiate towards the Gate of the Gods, and introduced him into the Pantheon, where he beheld all the Gods and saw them represented by magnificent paintings. The Demiurgos retraced anew the history, concealing nothing from him. They placed under his inspection a list of all the Chief Inspectors in the chronological order in which they had lived, as also a tabular list of all the members of the society spread over the face of the globe.²⁰ They taught him the

Priestly dance which figured the course of the stars. (Lucien, *De Saltatione*). The word of the degree was ibis, signifying crane, which symbolized vigilance.

SEVENTH GRADE-PROPHET OR SAPHENATH PANCAH

(The man who knows the Mysteries-Jamblicque *De Mysteris Ægypti*.) This Grade was the last and most eminent. In it they gave a detailed and most complete explanation of all the Mysteries. The Astronomer could not obtain this degree, which established his aptitude in all the functions, public and politic, without the assent of the King and Demiurgos; and at the same time the general consent of the inner members of the Society. The reception was followed by a public procession to which they gave the name of Pamyloch (*Oris circumcisio*--circumcision of the tongue). [This would seem to be a figurative expression, by which they wished to say that the Neophyte had acquired all knowledge which they could give him--his tongue was acute, and he was permitted to speak of all knowledge.]²¹

They then exhibited to the people the sacred objects. The procession finished; the Members of the Society departed clandestinely to the city during the night, repairing to an appointed place and reassembling in some houses of a square form, which had several apartments ornamented with admirable pictures, representing human life (voyage of Lucas in Egypt). These houses were called Maneras (residence of the Manes), for the people believed that the Initiates held a peculiar commerce with the Manes of the departed; the Maneras were ornamented with a great number of columns, between which were some coffins and a sphinx.

On arrival, the new Prophet was presented with a beverage named Oimellas, (veritably omomeli, composed of wine and honey, Athenee, *Liv.* 9), and they told him he had arrived at the end of all the proofs.²² He was then invested with a cross, of which the signification was peculiar,²³ and known only to the Initiates, and he was obliged to wear it continually. (*Rufin. Liv.* 2, Ch. 29). He was invested with a very beautiful white striped robe, very ample, and called Etangi. They shaved his head, and his coiffure was of square form. (*Pierius, Liv.* 32, *Gd. Cabinet Romain*, p.66).

The principal sign was made by carrying the hands crossed in the sleeves of the robe, which were very wide. (*Porphyre De Abstinencia*). The word of the order was Adon²⁴ (Lord, root of Adonis, singular Adonai. *Histor. Deor. synt. prim.*, Lilio Gregor au-tore p.2). The Prophet had permission to read all the mysterious books, which were in the Ammonique language, to which they gave him the key, which they called Poutre Royale. (*Plutarch, De Amore Fraternali. Diodorus of Sicily, in Additionibus*). The greatest prerogative of this grade was to contribute his vote in the election of a King. (*Synesus, De Providentia*). The new Prophet could, after a time, arrive at the offices of the Society, and even to that of Demiurgos.

THE OFFICES AND HABILIMENTS

1st degree-The Demiurgos, Chief Inspector of the Society. He wore a robe of sky blue, sprinkled with embroidered stars, and a yellow ceinture (Montfaucon, Liv. 2. p.10., fig. 1. Ungerus, De Singulis). He wore from his neck a sapphire surrounded with brilliants, and suspended from a golden chain. He was also Supreme Judge of all the land.

2nd degree-The Hierophant was clothed nearly the same, except that he wore on his breast a cross.

3rd degree-The Stolista, charged with the purification of the Aspirant by water, wore a robe of white stripes and a peculiarly formed foot covering. The guardianship of the vestibule was entrusted to his care.

4th degree-The Hierostolista (Secretary), had a plume for his coiffure, and held in his hand a vase of cylindrical form, called Canonicon, for ink.

5th degree-The Thesmophores, was charged with the introduction of Aspirants.

6th degree-The Zacoris fulfilled the functions of Treasurer.

7th degree-The Komastis had charge of the Banquets and controlled the Pastophores.

8th degree-The Odos was orator and chanter.

BANQUETS

All the members were obliged to wash themselves before going to table. They were not permitted to use wine, but might have a beverage resembling our modern beer.²⁵ They carried round the table a skeleton, or Butoi (Sarcophagus, ²⁶figure of a coffin).²⁷ The Odos intoned a hymn called the Maneros, which commenced thus: "Oh, death come at the convenient hour." All the members joined in chorus. When the repast was finished all retired; some to attend to their occupations, others to give themselves up to meditation; the greater number, according to the hour, to taste the sweets of sleep, with the exception of those whose turn it was to watch in order to introduce by the Gate of the Gods (Birantha), the initiates of the 6th degree who desired to make celestial observations; these were obliged to pass the entire night and even to second, or rather to direct, the astronomical labours.

1. The government of ancient Egypt was theocratic. While the Pharaoh appeared to be the head of the State, the priests were the actual governors of the empire. The king was placed on his throne by the priests, maintained there by priestly influence, and remained the whole of his life under the guardianship and protection of the priesthood. The temples were the sanctuaries of the Letters and Sciences, and learning in all its branches was cultivated exclusively by the priesthood.

In modern civilization it is regarded as a sacred principle that knowledge be common property; all mankind has a right to participate in knowledge according to the extent of his intellectual capacities. But in ancient Egypt learning was regarded as a high privilege, and education was under the direction of a small number of chosen individuals who were organized into the Mystery Schools or sacred State institutions. The members of these groups were united by bonds, pledges, and vows of secrecy.

2. Bro. Godfrey Higgins suggests that this is the origin of the popular belief that all Freemasons are branded.
3. The Druses and other societies known in our 29 degree follow the same ancient custom.
4. The Hindu Yoga does the same, but this is to give him the opportunity of adopting hibernating customs, and contribute to the result.
5. By this is meant that which was called in Freemasonry of the 18th century a cabinet of reflection, or a room set aside for concentration and meditation.
6. One of the deepest secrets of the metaphysical doctrines of antiquity was belief in one, unique, eternal, and perfect God. The wisest initiates recognized the unity of the divine principle and left to the ignorant and uninformed populace polytheistic theologies. The Greeks, like the Egyptians, recognized one God, whose Mysteries they celebrated with appropriate rituals and rites. The less informed among the Greeks, however, continued to venerate an elaborate pantheon of divinities. The worship of the One God was celebrated by the greatest of the Greek philosophers in the temple of Elcuisis under the pretext of venerating the Goddess Ceres.
7. This may be thought by some improbable, but it is nevertheless true. The Druses offer it as the last great trial to the Initiate, and woe to him if he falls from his vows. It precedes the shadowy appearances in what may be called the Hall of Spirits, which they cause the Initiate to see by Mesmeric will, and the day's fasting and trials.
8. The copti possessed the art of depriving them of venom.
9. The Caduceus of Mercury is the emblem of the movement of the sun around the ecliptic (editorial note. the motion of the sun is represented by the snakes, but this is only one of the interpretations of this symbol).
10. Clement of Alexandria says something of this kind. It seems also confirmed by recent Assyrian inscription discoveries. Also there yet exist in the Himalayan fastnesses societies of most ancient date, which transmit such information. We may some time give a paper on this subject, and shew the bearing of these societies upon the transmission of the Ancient Mysteries and Modern Freemasonry.
11. As we bring together this particularity with the remark that we find in a celebrated book, one will find without a doubt that the resemblance of the systems deserves the concentrated attention of thinking people. We must not forget that the author of Genesis had been brought up at the court of the Egyptian Pharaoh and had been initiated into the Mysteries. In other words, he had delved deeply into the secrets of the temple and had come into the possession of a secret knowledge, the profound significance of which has never been doubted. Moses, likewise, had mastered the principles of religious legislation and he gave proof of this when he became the leader of his people.
12. In the Mythraic Mysteries he replied, "Mythras is my Crown."
13. The Editor asserts this a mistake, to be attributed to Plato, who had comprehended badly his Egyptian instruction.
14. No one can doubt that the ancient languages were harmonious in their pronunciation. Primitive languages were composed only of consonants. The speaker or reader inserted the vowels according to certain accepted rules. This is

- one of the principles of the Qabbala. Orators and priests in reciting sacred things expressed themselves in a kind of chant. Poetry is the language of the Gods, and it is natural to bestow a certain rhythm upon the recitation of hymns and sacred poems.
15. The ancients probably, knew what we call today goldbeater's skin. It is the epidermis that covers the interior of the dewlap of the ox. It has several uses. the most important is in surgery.
 16. The word Jehovah expresses without doubt Joa. It is significant that this last word is the sacred word of the 88th degree of Mizraïm. It is through an error that it is written as zao in the books of the Rite,, and in the Tuileur de Tous Les Rites, page 121, though we truly can say that the J or Dja of the Hindu was expressed by the Z in certain countries.
 17. Jamblichus clearly explains what this was. The Priests professed absolutely to exhibit to the Epora' the various orders of Spirits. The Hero, or half gods, the elemental potentates, archangels, angels, and tutelary Spirits. Moreover, they described and explained the origin and qualities of these different orders of the upper world, in a clear and precise manner, showing the great perfection to which the Egyptians had reduced the science of Theology.-John Yarker.
 18. The traditions of polytheism were not absurd at their origin. These traditions resulted from the invention of ingenious emblems, devised to reveal the principles of life and the workings of universal law. The emblems themselves came to be confused with the principles they represented. Thus for example, the ox was used to symbolize strength, but in the course of ages the true meaning was forgotten and men worshipped the ox not as a figure but as a fact. Heroes were venerated for their prodigious actions, outstanding Virtues, art in gratitude for the services they had rendered society. After a time, unimaginative mortals deified these heroes, honoring the men rather than the virtues which they represented, This is how superstition denatures reasonable things, leading the unlearned into error and the abuses which inevitably result from error.
 19. In those remote times the priests professed the most enlightened and sane doctrines. and were enemies of ignorance, treachery, cheating, and superstition. It is a truth demonstrated by thousands of examples that knowledge develops brains--that the lights of Philosophy, while elevating the soul, spread reason and lead men to ideas that are just, to opinions that are wise, to feelings that are philanthropic, and to actions that are honorable and useful.
 20. With the decline of the pagan Mysteries, the members of the Secret schools separated and, traveling to different parts of the world, they scattered fragment, of the old doctrines among many races and peoples. Thus, a portion of the philosophy professed by those who dwelled along the Nile penetrated into the forests of Germany, where it mingled with barbaric practices and lost its purity and sublimity. Religious persecutions in the different eras had expatriated initiates who spread philosophies among foreign nations. It is easy to understand how wise doctrines, disseminated among uncultured peoples, lost the name of action and degraded to theological despotism and fanatical superstition. Thomas Paine in a pamphlet mentions researches he made into the origin of Freemasonry among the habits and practices of the Druids. Other writers contend that Freemasonry had its

- origin among the rites practiced in the Pyramids. It would appear that the presence of Freemasonic symbolism among so many different peoples points to a common origin of the symbols, the doctrine, and the interpretation.
21. This is probably a note of the French Brother, who translated the work from the German. It is more probable that the circumcision was real and not figurative. The Hindu practitioner of Hathi Yogi has the tongue cut loose at the underside to enable him to insert the end in the gullet, and so stop breathing.-J. Y.
 22. The account of the beverage of sweet and agreeable liquor that was presented to the new prophet should be understood allegorically. The cup represented knowledge or wisdom from which wise men drink as from a fountain of ever living water.
 23. The forms of the Cross-goes back far beyond the origin of Christianity. The Greeks, for example. used cruciform ornaments Their buildings, consecrated to various religious beliefs, were built in the form of a Cross. This form represents the four corners or angles of the world.
 24. The word Adon means lord and is the root of Adonis, which is the singular of Adonai.
 25. The Egyptian priests were very strict in the use of any alcoholic beverage and did not permit wines or strong drink to any of their orders. Mahomet concurred in this attitude and made temperance one of the pillars of Islam.
 26. It is from here, according to all appearance, that the word sarcophagus had its origin.
 27. According to the old traditions, a human skeleton was always seated in a place of honor at elaborate banquets, reminding the guest that even as they feasted and made merry death was never far from them-to use an old adage, live well in this world but never forget that you will soon leave this temporal state.