

THE FELLOWSHIP

OF THE

ROSY CROSS

ISSUED BY FRATER SACRAMENTUM REGIS
MOST HONOURED IMPERATOR
IN ORDINE ROSEÆ CRUCIS,
FOR THE DIRECTION OF CELEBRANTS AND
THE USE OF FRATRES ET SORORES UNDER
THE OBEDIENCE OF AUTHORISED TEMPLES

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THE FIRST ORDER OF THE
ROSY CROSS

WORLD OF ACTION

PART I.

THE CEREMONY OF RECEPTION

INTO THE

GRADE OF NEOPHYTE,

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PRIVATELY PRINTED

MCMXVI.

*Certified in Conformity with the Secret Doctrine
and Knowledge of the ROSY CROSS.*

SACRAMENTUM REGIS,

KEEPER OF THE SACRED MYSTERY.

THE OFFICERS OF THE GRADE.

1. THE HONOURABLE FRATER PHILOSOPHICUS,
id est, Propositum Conscium Dei - - -
Master of the Temple.
 2. THE HONOURABLE FRATER PRACTICUS,
id est, Desiderium Conscium Dei - - -
Warden of the Temple.
 3. THE HONOURABLE FRATER THEORETICUS,
id est, Mens Conscia Sponsi - - -
Guide of the Paths and Grades.
 4. THE AUXILIARY FRATER ZELATOR, id est,
Terra Illuminata - *Proclamator et Lucifer.*
 5. THE FRATER THURIFICANS, id est, Thuribu-
lum Ferens - - - - - *Thurifer.*
 6. THE FRATER AQUARIUS, id est, Aquam Bene-
dictam Ferens - - - - - *Aquarius.*
 7. THE FRATER OSTIARIUS, id est, Custos Liminis,
a Novice of the Rosy Cross - - - *Guard.*
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N.B.—The Emperor, or Chief of the Rite, presides *ex officio* in all Grades of the Fellowship, either personally or by his appointed Substitute.

In those cases where certain Offices are taken by Sorores of the Fellowship, the necessary alterations are made in the modes of address.

THE CLOTHING OF CELEBRANTS AND OFFICERS.

1. **THE HONOURABLE FRATER PHILOSOPHICUS** wears a green robe over his black habit and a collar of red silk, from which depends a circular lamina, inscribed with the letter YOD. The green colour of the Master's robe represents the growth in life which is of GOD. The symbol of the Lion is embroidered thereon, upon the left side, with the inscription : **FACIES TERTIA, FACIES LEONIS.** The Master bears a Wand, surmounted by a Calvary Cross, having four circles at the end of the four arms and one circle toward the centre of the lowermost arm.
2. **THE HONOURABLE FRATER PRACTICUS** wears a yellow robe over his black habit, symbolising the beginning of transmutation in GOD. The symbol of the Eagle is embroidered thereon, upon the left side, with the inscription: **FACIES QUARTA, FACIES AQUILÆ.** His collar is of violet silk, from which depends a circular lamina, inscribed with the letter HE, being the first HE of the Divine Name. He bears a Wand surmounted by a flaming heart.

THE CLOTHING OF CELEBRANTS AND OFFICERS

3. THE HONOURABLE FRATER THEORETICUS wears a blue robe over his black habit, symbolising the aspiration and desire which initiate the great quest and reflect things unrealised. It bears the symbol of the Man embroidered thereon, upon the left side, with the inscription: FACIES SECUNDA, FACIES HOMINIS. His collar is of orange silk, from which depends a circular lamina, inscribed with the letter VAU. He bears a Wand, surmounted by an open eye, signifying the eye of mind.
4. THE AUXILIARY FRATER ZELATOR wears a cloak of reddish brown, corresponding to the Adamic earth and symbolising the first movement of the Divine Spirit toward the making of a living soul. The symbol of the Ox is embroidered thereon, with the inscription: FACIES UNA, FACIES CHERUB. His collar is of blue-green silk, from which depends a circular lamina, inscribed with the letter HE, being the HE final of the Divine Name. He bears a Wand, surmounted by a Calvary Cross, having a crown upon the upper arms. The Frater Zelator is in symbolical correspondence with the Guide of the Paths and Grades.
5. THE FRATER THURIFICANS wears a red surplice and a collar of green silk, from which depends a circular lamina, inscribed with an equilateral \triangle , having the apex upward, as a symbol of Fire. He is in symbolical correspondence with the Master.

THE CLOTHING OF CELEBRANTS AND OFFICERS

6. THE FRATER AQUARIUS wears a blue surplice and a collar of orange silk, from which depends a circular lamina, inscribed with an equilateral ∇ , having the apex downward, as a symbol of Water. He is in symbolical correspondence with the Warden.
7. THE FRATER OSTIARIUS, who is not strictly an Officer, has no special vestments. He carries a Wand, surmounted by a Dove of Peace. There is no Sword in a Temple of the Rosy Cross.
8. In addition to the black habit, the Frater Ostiarius and all unofficial members wear a collar of white silk, emblematic of purification in progress, from which depends a crimson Calvary Cross. It is the general jewel of the whole Fellowship on the external side.
9. In Grades below the Third Order, the Imperator wears the general Rose-Cross of the Third Order and the clothing of an officiating Adeptus Minor. He carries a Wand surmounted by a triple Sephirotic Cross.

THE FELLOWSHIP OF THE ROSY CROSS.

GRADE OF NEOPHYTE, 0-0.

THE SOLEMN CEREMONY OF OPENING THE TEMPLE IN THE LIGHT.

The Arrangement of the Temple is shewn in the Official Diagram.

The Officers and Brethren being assembled within, and the door of the Sacred Precincts having been secured and guarded by the Frater Ostiarius, who is stationed on the hither side, the Imperator—as Inspector of Temples and Permanent Director of Ceremonies, or him failing his Substitute and him failing the Master of the Temple—goes before the vacant Thrones of the East, gives a Battery of one knock—¶—and makes the first proclamation thus, uplifting his Wand of Office:—

Imperator.—To order, Fratres et Sorores. The Lord is my Light and my Help. In the Name of Him Who rescues us from the darkness and unredeemed places, and by the power in me vested (*But in the case of a Substitute or Master: By the power to me deputed*), I direct the

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Officers and Brethren to assume the clothing of their rank and Grades. Invest our Portals, O Lord, and guard our Thresholds. Do Thou clothe us in Thy grace and truth.

If a separate room has been set apart for vesting, this direction is given therein, and the Temple is entered subsequently in a processional form, led by the Imperator of the Temple, followed by the Fratres Proclamator, Thurificans and Aquarius, the ordinary Members and finally the Three Celebrants.

In either case it is only after the ceremonial direction that the Officers and Brethren assume their vestments and insignia, which is accomplished in solemn order and in the reverence of holy silence.

The Imperator goes to the Eastern end of the Temple, before the Thrones, and with uplifted Wand recites

THE PRAYER AT THE EAST.

Imperator.—O Immanent and Transcendent Source and End of All, Lord of the Two Worlds, Thou hast set up Thy holy signs in all the quarters of the heavens, a revelation of Eternal Mind unto the mind of man. Thou dost speak to us by day and by night in Thy greater and lesser luminaries, Thy Suns and stars and constellations. Grant, we beseech Thee, that the hidden grace and the Radiant Light which abide in the Supernal Crown may be communicated to the Thrones of this Temple. May those whom Thou hast placed thereon dispense Thy light and Grace, through the mediation of this Holy Order and by virtue of their High Office. May they illuminate the Path of Thy Mysteries, and may that Light lead us even unto the attainment of the Quintessence, the Tingeing Stone of the Wise, the Wisdom which has its root in Thee and the Beatitude which is found in Thy Presence.

The Emperor goes to his place ; the Celebrants and Lesser Officers assume their invariable stations ; and the ordinary Brethren are ranged North and South, according to the precedence of their Grades. All Members are seated, and a short pause of inward recollection follows.

Master of the Temple—¶—

All rise.

The Auxiliary Frater Zelator lifts up his Lamp and Wand.

Master of the Temple.—Fratres et Sorores of the Salvator Mundi Temple (*vel Templum aliud*), duly assembled under warrants for the Mysteries of the Rosy Cross, assist me to open the Temple of our Holy Order in the Grade of Neophyte.

Frater Zelator (speaking from his place in the West, with uplifted Lamp and Wand).—The Light of the Supernals be upon us in the place of our devotion, and the Lord Who is with us from the beginning insure the end.

He lowers his Lamp and Wand.

Master of the Temple.—Frater Ostiarius, see that the Temple is guarded on the further side of the Portal, as an outward sign of the mysteries of prudence that are within.

A Temple of the Rosy Cross has no outer guarding, like Lodges of the Lesser Mysteries. The Frater Ostiarius makes answer therefore thus :—

Frater Ostiarius.—Honourable Master, the Temple is guarded without by the Invisible Keepers of the Mysteries : the Portal is secured within, and I stand on the hither side as a witness of vigilance and a gage of prudence.

Master of the Temple (with raised eyes and uplifted Wand).—Fratres et Sorores, let us put away the thoughts of the outer world. The Temple is guarded without : let the heart be guarded within.

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The Master lowers his Wand, and there is the pause of a moment.

Master of the Temple.—Auxiliary Frater Zelator, Lucifer of this Holy Temple, lift up your Wand of Office and remembering the All-Beholding Eye, assure yourself that those who are here and now present have seen the Light of the Crown.


Frater Zelator.—Fratres et Sorores of the Holy Order of the Rosy Cross, I demand the manual profession of the Secret Light.

It is given by all present with extended hands, the Master and the Lucifer excepted. The Frater Proclamator et Lucifer lowers his Wand and communicates the Sign to the Master.

Frater Zelator.—Honourable Master of the Temple, the Orient from on High hath visited us.

The Sign is repeated by the Master of the Temple.

Master of the Temple.—Watch with me therefore one hour, ye Brethren of the Rosy Cross.

The Master gives a Battery of one knock——and leaving his Throne turns to the East, proceeding to the Assoilment of the Temple. All present stand up and turn Eastward. With the first and second fingers and with the thumb of his right hand, the Master seals his forehead and says : ATEH. He seals his breast and says : MALKUTH. He seals his left shoulder and says : VE GEBURAH. He seals his right shoulder and says : VE GEDULAH. He clasps his hands before him, holding his Wand under his left arm, and says : LE OLAMH. AMEN. The operation hereof is more especially for his own cleansing, that he may be worthy to purify without.

The Master traces the Cosmic Cross of four equal arms—✠—with uplifted Wand in the Eastern quarter, and pronounces slowly and distinctly the Sacred Name : YOD, HE, VAU, HE.

He moves to the South, carrying his Wand uplifted in front of his face. He traces the — ✠ — in the South and utters the Sacred Name : ADONAI.

He moves in the same manner to the West, performs the same working, and utters the Sacred Name : EH-YEH.

He moves in the same manner to the North, performs the same working, and utters the Sacred Word : AGLA.

He returns in the same manner to the East, having thus circumambulated the Temple. This is the Assoilment of the Temple, and is a realisation of the reign of GOD as an Indwelling Presence in the world of manifested things. The Members have faced each quarter in succession, following the Master, who again faces the East, extends his arms as on a cross and says :—

Master of the Temple.—Before me, RAPHAEL. Behind me, AURIEL. At my right hand, MICHAEL. At my left hand, GABRIEL. And above me the HOLY SHEKINAH, the Glory of GOD in His Temple.

This is the Angelical Formula, which brings the Holy Hills about the Jerusalem of the Temple and makes the Temple itself as a ring of Holy Hills about his own Jerusalem within. He finishes, as he began, with the Sealing Prayer, which signifies the closing of the gates within and without against the images of evil. Every Member should join in this Sacred Working, repeating the words mentally, so that it may have effect upon him.

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The Master of the Temple returns to his Throne and faces West. The Officers and Members resume their usual positions.

Imperator.—Frater Aquarius, in the Sign of Understanding, and remembering the Great Sea, I direct you to sanctify with Water this Fellowship of the Rosy Cross.

The Frater Aquarius follows the course of the Sun, coming Eastward from his place in the Temple. He faces the Most Honoured Imperator and offers his Vessel for benediction. The Imperator blesses with the Cosmic Cross and says :—

Imperator.—Sanctify us, O Lord, in Thy mercy, and bless this creature of Water, which I have here set apart to Thy service, as an outward sign of graces that are communicated within.

Dipping the Aspergillus in the Vessel of Hallowed Water, the Aquarius makes a —⌘— therewith before the Thrones in the East and sprinkles thrice. He proceeds, sprinkling as he goes, and performs the Ceremony in the four quarters, returning to the East, where he faces West before the Thrones, lifts up the Vessel of Water and says :—

Frater Aquarius.—Waters of Understanding, Waters of the Great Sea: I have sanctified with Water.

He returns to his place with the Sun.

Imperator.—Frater Thurificans, in all symbols of Divine Desire, and by the sparks of aspiration flying upward, I direct you to sanctify with Fire this Fellowship of the Rosy Cross.

The Frater Thurificans follows the course of the Sun, coming Eastward from his place in the West. He faces

the Most Honoured Emperor and offers his Vessel for benediction. The Emperor blesses with the Cosmic Cross and says :—

Emperor.—Sanctify us, O Lord, in Thy mercy, and bless this creature of Fire, which I have here set apart to Thy service, as an outward sign of graces that are communicated within.

The Frater Thurificans makes a—⌘—with his Thurible and censens thrice in the East. He proceeds, censuring as he goes, and performs the same Ceremony in the four quarters, facing each point. He returns to the East, where he faces West before the Thrones, lifts up his Vessel of Fire and says :—

Frater Thurificans.—The Desire of the House of the Lord hath eaten me up. I have sanctified with Fire.

He returns to his place with the Sun.

Emperor.—Stand about us in Thy Holy Place, O Lord, and keep us pure in Thy Precincts.

This is said with raised eyes and uplifted Wand, and there follows the pause of a moment.

Master of the Temple.—Fratres et Sorores, before this Temple is opened, let us recall, with gratitude and reverence, the graces and lights which are represented by the Offices of the Grade, that they may be realised in the hearts of the Celebrants and of all who are here present. Honourable Frater Practicus, Warden of this Holy Temple, how many are the Celebrants-in-Chief who communicate the Worshipful Mysteries of the Rosy Cross in the Grade of Neophyte?

Warden of the Temple.—They represent in their triplicity below, the Supernal Triad which is above. They are the

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Master of the Temple, its Warden and the Guide of the Paths. They have descended from a world which is above, to administer the benefits and consolations belonging to this Holy Grade.

Master of the Temple.—What do you testify concerning the Lesser Officers?

Warden of the Temple.—These also are three, the Ostiarius excepted, who is the Novice in the Portal of the Rosy Cross and is therefore without the Triad. They are the Auxiliary Frater Zelator, who is Proclamator and Lucifer of the Temple; the Frater Thurificans, who carries the Sacred Fire; and the Frater Aquarius, Keeper of the Holy Water. Their Offices are particular to the Fourth Mystical World, or that comprised by the First Order of the Rosy Cross.

The Aquarius, standing in his place, raises the Vessel of Water.

Frater Aquarius.—My place is in the West of the Temple, on the Northern side, and I bear the Water of my Office. My Office is greater than I am, and I ask to be dissolved therein. In the grace of that union I am the Waters of Salvation which pour upon the World of the Soul. As the hart panteth after the water-brooks, so doth the Soul within me desire after Thee, O GOD. It is in this sense that I sanctify my Brethren and Co-Heirs of the Order, and the Novice at his reception with Water.

The Vessel of Water is lowered. The Thurifer, standing in his place, raises the Vessel of Fire, with incense fuming.

Frater Thurificans.—My place is in the West of the Temple, on the Southern side, and I bear the Thurible of my Office. My Office is greater than I am, and I seek to be consumed thereby. In the grace of that union I am

the heat of the Supernatural Fire which consumes all lusts of the flesh, lusts of the eyes, and pride of life. My soul hath thirsted for the Lord in the pathless and waterless deserts of the dark places. I am the desire of GOD which has burnt up all earthly roses and has wasted all false gardens of delight, so that the soul can find neither food nor wine therein. It is in this sense that I sanctify my Brethren and Co-Heirs of the Order, and the Novice at his reception by Fire.

The Thurible is lowered. The Auxiliary Frater Zelator, standing in his place, lifts up his Lamp and Wand.

Frater Zelator.—My place is in the middle West, and I bear the Lamp of my Office. My Office is greater than I am, and I ask to be Light therein. In the sense of that union I am the Secret Light which abides in the World of Grace, shining therefrom upon the world of sensible things. I am the body of man in its redemption, looking for a robe of glory. I am he who testifies in the World of Action ; and I go before the Novice at his reception, as GOD goeth before the elect on the path of their return to Him.

The Lamp and Wand are lowered. The Guide of the Paths raises his own Wand.

Guide of the Paths.—My seat is in the middle place of the Temple, between the Pillars of the Mysteries, between Mercy and Judgment, Light and Darkness. I am the Mediator and Reconciler between them. My Office is greater than I am : I have prayed to be made one therewith. In the faith of that union I am even as the Divine Presence between the Cherubim on the Mercy Seat, in the Sanctuary of the Elect. I am the bond and path of union. I am Mind and the light of Mind. I have consecrated all the images. I watch over Spiritual Espousals and Divine

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Marriages. I am the middle way, by which ascent is possible to the height. I direct, in the grace of purity, all higher aspirations of the soul. In virtue of this my Office and of its high symbolism, I am Guide of the Paths, and I lead in the true way.

The Wand of the Guide is lowered. The Warden uplifts his Wand.

Warden of the Temple.—My place is in the East of the Temple, on the Northern side. I am Love and the Desire therein. My Office is greater than I am ; I have aspired to be one therewith. In the grace of that union I am the Divine Love descending, clothed in the Light of Glory. The Lord has enlightened my darkness. The quest and the end are mine. The truth is with me in the stillness. I follow the way to GOD. I have seen the height ascending. In virtue of my high Office, I am Warden of this Holy Temple, seated on the right hand of the Master who rules therein.

The Wand of the Warden is lowered. The Master uplifts his Wand.

Master of the Temple.—My place is in the East of the Temple, on the Southern side. I am the will of man in its redemption, in its union with Divine Will. My Office is greater than I am ; I have wrought that I may be joined therewith. In respect of that union I represent the purpose of GOD, coming down into the worlds below and raising them to the Holy Height. I am therefore the Master of the Temple, who rules in all the Grades. I am he who communicates the Mysteries under their Sacred Seals. I am he who is authorised from beyond to give expression in eternal symbolism to the things which are beyond the veil. I am the point at which Faith passes into experience. In virtue of my high Office, its titles and prerogatives, behold I serve.

The Wand of the Master is lowered.

*Frater Zelator (with uplifted Wand).—*Blessed be the Servant of the Lord in the place of his ministry.

*Master of the Temple.—*Let us declare the sanctity of GOD in the reverence of Holy Prayer, that the Light and Darkness of Humanity may unite to bless the Lord.

The Imperator and Celebrants-in-Chief descend from their Thrones and face East, with the other Officers and the rest of the Brethren.

*Master of the Temple.—*Our wills and life are Thine, O Will Most High. Establish us, Thy children, in the freedom of Thy holy purpose. Our minds and thoughts are Thine, O Mind Supreme. Transmute our natural minds and let our thoughts be reborn in Thee. The heart and its needs are Thine, O Heart and Centre of all things. Uplift us in the way of our research, that we may attain the knowledge of Thy presence. Enlighten our darkness, increase our light, O Lord of Light and Darkness.

The Imperator and Celebrants return to their places and all face as usual.

*Master of the Temple.—*Auxiliary Frater Zelator, Proclamator of the Temple, in the Name of Him Who is our strength, our refuge and our term from everlasting, I command you to proclaim that the Temple is open in the grace of the World of Action.

The Auxiliary Frater Zelator lifts up his Lamp and Wand, saying loudly and clearly :—

*Frater Zelator.—*Fratres et Sorores, Blessed is the Temple of our Fellowship in the Light of the Rosy Cross. I testify that the Temple is open in the Grade of Neophyte.

The Sign of the Neophyte Grade is given by all present.

Master of the Temple.—BENEDICTUS DOMINUS—¶—

Warden of the Temple.—DEUS NOSTER—¶—

Guide of the Paths.—QUI DEDIT NOBIS SIGNUM—¶—

The Auxiliary Frater Zelator, as Proclamator of the Temple, comes forward to the Western side of the Altar, carrying his Wand only, which he lifts on high.

Frater Zelator.—Silence in the mouth of the Almighty One.

He returns direct as he came. The Officers and Brethren are seated.

Here ends the Solemn Ceremony of Opening the Temple in the Light.

THE CEREMONIAL ADMISSION OF A NOVICE
IN THE PORTAL OF THE
ROSY CROSS.

The Postulant is alone in the Vestibule on a Prie-Dieu in full light, with a scroll in his hands containing versicles on the fulfilment of earthly life in life eternal and Divine Union. A ewer and basin are provided for the Lavabo which precedes his reception.

Master of the Temple.—Fratres et Sorores, I beseech you to lift up your hearts and to pray that the Divine Assistance may be with us efficaciously in the work which I am delegated to perform as an authorised Preceptor of the Mysteries. I have been intrusted with a Warrant from the Most Honoured Imperator of the Fellowship for the admission of A . . . B . . . to the First Circle of Initiation in the Portal of the Rosy Cross. I depute therefore the Honourable Frater Theoreticus, Guide of the Paths and Grades, to take in charge the preparation of the Postulant and to see that the things within are symbolised by the things without.

The Guide of the Paths rises, and having reached the hither side of the threshold, he turns Eastward, makes with recollection the Sign of a Neophyte and then passes without the Portal. His seat is removed from the middle place of the Pillars to a convenient point left free for this purpose.

Master of the Temple.—The things that are without are in analogy with the things which are within. The eyes of

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our Postulant at the Gate of the Mysteries are darkened for a period, to symbolise the cloud that rests upon the Sanctuary of his Soul. The body of our Postulant is enveloped to typify the material yoke which he carries in the World of Action, seeking the Home of the Spirit. He cannot walk alone and hence he depends upon our guidance. He will not be deserted in his need. He will be brought safely and surely into the secret place of our Light. There is faith and there is hope in his heart, and that which leads him in the narrow way is the hand of love.

During this annunciation the Guide prepares the Postulant by administering the Rite of Lavabo, and thereafter placing the hoodwink over his eyes and a black garment about his body. While this is being done :

Guide.—From a Temple of the Spirit, in the Name of GOD and of His Light, I have come into the ways without, that I may bring you into a deeper knowledge of the world which is within. By the Brotherhood at the heart of our Fellowship, I bid you remember that what is begun here and now will find its fruition only when it ends in GOD. There is darkness on the eyes of mind, but the mind shall enter into day. The yoke of the world is upon you, but the Soul shall enter into freedom.

The preparation being ended, the Guide gives an alarm — ♪ — on the outer side of the Portal. The Ostiarius replies — ♪ —

Ostiarius (addressing the Frater Zelator).—Frater Zelator, there is a report on the further side.

Frater Zelator.—Honourable Master of the Temple, the Mediator between Light and Darkness, the Guide of the Holy Paths, stands at the door and knocks.

Master of the Temple.—Do you certify, Frater Zelator, that he returns in the name of his mission, for the beginning of a work of redemption?

Frater Zelator.—He looks to lead that which is begun in order to a perfect term.

Master of the Temple.—GOD made the world without as He made that which is within. May the Peace of the Lord fill those who are seeking His Light. I give you permission to admit A . . . B . . ., who puts aside henceforth in these precincts his earthly titles and dignities, receiving at our hands that name which represents his aspiration on entering here among us. He will be known hereafter as Frater Adveniat Regnum (*vel nomen aliud*), and may he that enters the Kingdom receive the Crown of Life. Auxiliary Frater Zelator, with the uplifted Wand of your Office, by the purifying Sign of Fire and in the Holy Water of Regeneration, go forward with your Assistant Officers and receive him who has been called.

This is done accordingly. The lights are turned down. The Ostiarius opens the door and withdraws immediately. The Postulant enters the Portal, led by the Guide of the Paths. They move slowly forward, preceded by the Auxiliary Frater Zelator, as Lucifer of the Temple, with raised Lamp, and followed by the Fratres Thurificans et Aquarius, who have stood as they entered on either side of the threshold. The Portal is closed and secured.

Guide of the Paths (as he leads the Postulant).—The darkness is also God's minister. The darkness shall lead his servant.

Frater Thurificans.—The treasure of the hidden fire shall shine therein.

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Frater Aquarius.—It is over the great sea and in the deeps thereof.

Lucifer of the Temple.—The night shall be enlightened by the day.

Master of the Temple.—Inheritor of night and time, what seek you in the places of the Soul?

Guide of the Paths (as spokesman for the Postulant).—Through the darkness of time and night, I have come to the Gate of the Temple, looking for light within.

Master of the Temple.—Place the Postulant on the Western side of the Altar with his face to the East, symbolising the desire after that light which GOD shall grant to the seeker who is well and properly prepared.

This is done by the Guide of the Paths, who so leads the Postulant throughout the Ceremony that he is not permitted to kneel or rise, or make any movement whatever, of his own accord. The Lucifer of the Temple and his Assistants have returned to their places, where they remain standing.

Master of the Temple.—We hold your signed application for admission to this Fellowship, which exists for the increase of spiritual knowledge among those who have awakened in the spirit. We hold also your solemn testimony to a desire conceived in your heart for the realisation of Eternal Life and Divine Union. We are taught that the things which are Cæsar's must be rendered duly to Cæsar but to GOD the things which are GOD'S, and the secrets of the Sanctuary are reserved to the Sanctuary alone. Before your reception can proceed, it is necessary for you to take a Solemn Obligation to maintain the Veils of the Order, and as in the world without you are bound by the canons of morality and the code of society to keep

the laws of both, so you must be covenanted herein to observe the rule of the Temples and never to disclose without that which you learn within. But it is just on our part to assure you, as I do now in GOD'S Name, that the pledge which we exact does in no wise derogate from the laws of man, but leads to their better fulfilment in the Light of Divine Law. Are you willing to take this meet and salutary obligation?

The Postulant is prompted by the Guide.

Postulant.—I desire the Light of the House, and I take its laws upon me.

The Master of the Temple, in conformity with the symbolism and accompanied by the Warden, descends from his Throne and goes to the East of the Altar, saying:—

Master of the Temple.—It is written that I will visit the hearts of men, for my delight is in the way of justice.

He stands facing the West. The Warden proceeds to the Northern side of the Altar and the Guide to the Southern side. The Postulant in the West forms therefore with the Celebrants a Cosmic Cross corresponding to the Altar symbol, the Rose therein being the common centre of both. The Master of the Temple gives a battery of one knock—¶— The Brethren of all Grades rise and remain standing while the Obligation is taken.

Master of the Temple.—Postulant in this Home of the Spirit, looking for grace to come, in the Name of the Lord of Grace, Who is the Fountain of all our Light, I bid you kneel down as a sign of worship and obedience. Give me your right hand, which I place upon this Holy Rose in the centre of the Cosmic Cross. Lay your left hand in mine, as a pledge of the sacred and sincere intention which your heart brings into this Order, that it may be married to the

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sincerity and holiness which abide in its own heart. Bow your head reverently, as one who has come out of the world looking for those gifts that do not belong to the world. For the first and last time in the presence of this Fellowship, recite your earthly name and say after me.

The Postulant follows the Master.

THE SOLEMN OBLIGATION OF A NOVICE IN THE FELLOWSHIP OF THE ROSY CROSS.

I, A . . . B . . . , in the presence of the Eternal Father of Light, Who recompenses those who seek Him out, and in the presence of the Brethren who are gathered here together in the Grace of His Divine Name, do of my own will and in the consciousness of my proper act and deed, submitted in conformity with the act and will of GOD, most solemnly pledge the honour of my Soul to hold inviolate the Glory of the Rosy Cross and the Mysteries contained therein. I will not speak of them in the world without when I go forth herefrom. I will not disclose the name of this Holy Temple but will keep all secrets of the Sanctuary as I would keep those of my King and GOD, speaking to me in the inmost places of the Soul. I will conform to the Laws of the Order and to the Bye-Laws of this Temple. I will have no part or dealing in respect of the Order, its Rites, Proceedings or its Knowledge, with any person, who—for what reason soever—is no longer integrated in the mystical body of the Fellowship, nor will I recognise the living membership of any claimant to Initiation who is not in possession of the Temporal Password which is communicated at each Equinox by the Imperator of the Rite, his Substitute or Successor, lawfully

appointed. I include hereby within the category of this Sacred Pledge whatever information I may have received concerning the Order prior to my admission therein. I lift up my heart to GOD, Who is my Judge, and seeing that I have come hither actuated by the most solemn motives which are conceived by the soul of man, I promise solemnly from this moment that I will persevere with courage and devotion in the Path of Divine Science, even as I shall abide undaunted through this Ceremony which is its image; and whatsoever I may learn or attain in this Temple and in the Order I will receive as from the hands of GOD and to His Hands will return it in purity. I certify hereby and hereon that I desire above all things the Knowledge of the Rosy Cross, and I covenant that at no time and under no temptation will I apply it to the works of evil. I will hold myself dedicated henceforth, so far as in me lies, to the consecration of my outward and inward nature, that I may deserve to leave the darkness and dwell in the World of Light. I will abide with my Brethren in union, rectitude and purity, remembering that peace is with GOD. Bending over this Holy Symbol of the Rose and Cross of Light, I swear to observe all parts and points of this pledge without evasion, equivocation, or mental reservation of any kind, praying—as I deal herein, in all high faith and honour—that my Secret Name may be written in the Book of Life, even as its symbol will be registered this day in the Books of the Order. Deal with me, O Lord, in Thy Mercy, strengthen my heart and my reins. Into Thy Holy Hands, for judgment or reward, I here commit my spirit. Aid me, Thou Sun of my Soul; enlighten me in the dark places, and bring me in fine to Thee.

A short pause follows.

Master of the Temple.—Rise, Novice of the Portal Grade in the Fellowship of the Rosy Cross.

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The Novice is assisted accordingly. The Master and Warden of the Temple return to their Thrones. The Guide and Novice are left standing by the Altar. Other Members are seated.

Master of the Temple.—Being mindful, O Honourable Guide, that all things are within, all joys, all dangers, all hopes, all fears, with the ways of the height and deep, let the Novice be sanctified in the four parts of his personality—that having entered into the freedom of our Fellowship he may find the life therein.

The Auxiliary Frater Zelator comes forward with his Assistants, and they go before the Guide, who has put back the Novice toward the Western wall of the Temple. The Frater Zelator—as Lucifer—lifts up the Lamp of his Office before the face of the Novice.

Frater Zelator.—Be thy body as a robe of light and a vesture of redemption.

The Frater Aquarius comes forward, cross-marks the Novice on his forehead and sprinkles thrice times before him.

Frater Aquarius.—In the Name of the Fountain of Living Water, which cleanses the Children of Earth, I consecrate you with Water.


He falls back. The Frater Thurificans comes forward, raises his Thurible before the face of the Novice, makes the Sign of the Cross therewith and censes him three times.

Frater Thurificans.—In the Name of the Divine Desire, which transmutes the life of earth, I consecrate you with Fire.

He falls back to the side of the Frater Aquarius, the Lucifer of the Temple being in front. They move slowly and reverently through the Northern Side of the Temple. The Guide follows, leading the Novice.

N.B.—In the case of several Postulants each must be consecrated separately.

Master of the Temple (as the procession moves forward).—I asked to be taken from the darkness, and holy hands led me in the covert of holy wings.

The procession pauses in the Middle North of the Temple. The Warden gives a battery of one knock—— and rises in his place.

Warden of the Temple.—Change thou the form of thy desire, and thou shalt see the Spiritual Sun in the place of knowledge.

He resumes his seat. The Frater Aquarius, turning in his place, cross-marks the Novice on the forehead and sprinkles three times before him.

Frater Aquarius.—In the Name of the Fountain of Living Water, which cleanses the heart of man, I consecrate you with Water.

He turns Eastward. The Frater Thurificans, moving about in the same manner, raises his Thurible before the face of the Novice, makes the Sign of the Cross therewith and censes him three times.

Frater Thurificans.—In the Name of the Divine Desire, which converts the heart of man, I consecrate you with Fire.

He turns again Eastward. The procession moves slowly forward through the Northern and Eastern sides. While this is being done :

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Master of the Temple.—I asked to be brought into the Light, and the loving wings were closed about the face of me, lest I should see GOD and die.

The Procession pauses in the Middle East of the Temple, behind the Pillars. The Guide goes in front of the Novice and gives a battery of one knock— ① *—*

Guide of the Paths.—In stillness and purity of thought prepare the Temple of Mind as a place of the Presence, and that which shall fill thy Temple is the Spirit of Divine Mind.

The Guide resumes his place on the right of the Novice. The Frater Aquarius turns to cross-mark the Novice on his forehead and sprinkles three times before him.

Frater Aquarius.—In the Name of the Fountain of Living Water, which cleanses the thought of man, I consecrate you with Water.

He turns again Southward. The Frater Thurificans, moving about in the same manner, raises his Thurible before the face of the Novice and censes him three times.

Frater Thurificans.—In the Name of the Divine Desire, which transmutes the thought of man, I consecrate you with Fire.

He turns again Southward. The Procession moves forward through the Eastern and Southern sides. While this is being done :—

Master of the Temple.—I asked to kneel on the steps of the House of GOD, and they set me in the Holy Place, even by the Tabernacle.

The procession pauses in the Middle South of the Temple. The Master gives a battery of one knock— ② *— and rises in his place.*

Master of the Temple.—If thou make unto thyself a new creature of will and an end in Holy Purpose, thine end shall abide in GOD and thy will be His.

The Frater Aquarius, turning in his place, cross-marks the Novice on the forehead and sprinkles three times before him.

Frater Aquarius.—In the Name of the Fountain of Living Water, which cleanses the will of man, I consecrate you with Water.

He turns again Southward. The Frater Thurificans, moving about in the same manner, raises his Thurible before the face of the Novice, makes the Sign of the Cross therewith and censes him three times.

Frater Thurificans.—In the Name of the Divine Desire, which transmutes the will of man, I consecrate you with Fire.

He turns again Westward. The procession moves slowly forward through the Southern and Western sides, completing the circumambulation of the Temple and pausing in the middle West. While this is being done :

Master of the Temple.—O GOD, how wonderfully is Thy work declared in the heart of man : I will walk in Thy ways for ever.

The Procession moves slowly forward to the Western side of the Altar and there divides. The Novice is left kneeling where the Obligation was taken previously. The Guide of the Paths moves round the Altar to the Southern side. The Lucifer of the Temple stands at some distance behind the Novice, with Fratres Thurificans et Aquarius on either side. The Master of the Temple rises in his place. The Auxiliary Frater Zelator gives a battery of one knock—¶— The Ostiarius turns up the lights.

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Frater Zelator.—Light in the place of Light, Light shining in the Darkness, Light in the Soul of man, for the illumination and deliverance of those who dwell in the House of Bondage and in the Shadow of Death.

The eyes of the Novice are unbound. He sees the Master of the Temple, standing at his Throne with uplifted arms.

Master of the Temple.—I am the witness of the Light, shining in the darkness of material things, reigning in the Soul of man. I am he who declares its mysteries. I am the Guardian of the Veil, and I speak in the opening of the eyes, proclaiming the path of will and the Law of Divine Purpose.

The Master of the Temple leaves his Throne and passes Westward, bearing his Wand. The Auxiliary Frater Zelator gives a battery of one knock—¶—


Frater Zelator.—Hail unto the Light enkindled, the Spiritual Light, the desire of the eyes of the world.

The Master of the Temple pauses between the Pillars and says slowly and clearly :—

Master of the Temple.—I come in the Will of the Light ; I come in the Light of Purpose ; I come in the Mercy of the Light. The Light has healing in its Wings.

And afterwards at the East of the Altar :

Master of the Temple.—Behold, I wait without Thy door and knock. Open thy heart, O Novice of this Order. Take in thy spiritual hands the desires and aspirations which have brought thee to our Holy Temple, and kneeling with bended head, place them with humility and reverence on our Altar of Sacrifice.

The head of the Novice is bowed, and he is directed to cross his hands on the Altar. The Master of the Temple gives a Battery of one knock——and all present rise up.

Master of the Temple.—O Thou who sanctifiest the heart of man, Who leadest our desires into attainment and our aspirations to the steps of Thy House, sanctify, Eternal GOD, this Novice of our Order. Lead him to the perfection which is in Thee, into the splendour of Thy Great White Throne. May that which I have here and now restored to him in the outward signs of Thy most blessed sacraments and Thine all sacred symbols be ratified above in Thy presence and realised essentially within him, to the Glory of Thy Name, world without end, Amen, and to the joy of Thy Redeemed Hierarchies.

The Novice is assisted to rise. The unofficial Brethren resume their seats. The Master of the Temple, the Warden and the Guide join their Wands above his head.

Guide.—Thou who wouldest be saved and hast come out of the ways of darkness, enter into thy Holy Inheritance.

Warden.—Thou in whom the world has not anything from henceforth and for ever, come into the Holy Light.

Master of the Temple.—We receive thee into the place of our sacraments, among the signs without of things that are realised within, into the pure and shining Mystery, THE SALVATOR MUNDI TEMPLE (*vel Templum aliud*), in the Fellowship of the Rosy Cross.

Guide.—BENEDICTUS.

Warden.—QUI VENIT.

Master of the Temple.—IN NOMINE DOMINI.

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The Celebrants part their Wands and return to their stations.

The seat of the Guide is replaced between the Pillars.

The Lesser Officers also return to their posts.

The Novice remains standing at the Western side of the Altar still facing East.

Master of the Temple.—Auxiliary Frater Zelator, you will now impart to the Neophyte the Secret Step, Sign, Token and Words which are allocated to the o=o Grade in the Portal of the Rosy Cross. You will communicate also the Temporal Password proclaimed at the last Equinox.

Leaving his Lamp and Wand, the Auxiliary Frater Zelator comes forward, turns the Novice with his back to the North, and faces him at a short distance.

Frater Zelator.—Frater Adveniat Regnum (*vel nomen aliud*), by the decree of the Honourable Master of the Temple, receive at my hands the Step, Sign, Token and Words of the Portal. The Step is given by advancing your left foot, as I now advance my own, the distance being ten inches. This is followed by advancing the right foot in front of the left to the same extent. The Step is completed by bringing the left foot level with the right and pausing in an erect posture. It is an allusion not only to the fact that you have crossed the threshold and entered the Court of the Temple, but to your intention of proceeding further and of following a life of progress in spiritual things. It is in this position that the Sign and Grip are communicated. The Sign is given by extending both arms with the hands raised vertically and the fingers separated. It has reference to the sacred number ten, which is characteristic of the whole Order. The Grip is given by crossing and clasping both hands, with interlocked fingers and thumbs joined at the tips. This again has reference

to the decade, but also to the triad which rules therein. It signifies further the welding bond of our Fellowship. The Secret Words are: *SILENCE IN THE MOUTH OF THE ALMIGHTY ONE*. The answer to this is: *UNITAS*. The Temporal Password of the Order is changed at each Equinox: at the present time it is * * * * *

Master of the Temple.—Auxiliary Frater Zelator, let the Neophyte be unclothed and reclothed, to symbolise the transmutation of the lower parts of his personality, so that they may concur in the work of the will, when the will has been turned to the light.

The Auxiliary Frater Zelator removes the coarse garment—which symbolises the unpurified life of earth—and clothes the Novice in the ordinary habit of the Fellowship. He girds him about the waist with a brown cord, interwoven with red.

Master of the Temple.—Let the Neophyte be invested also with the Mystical Badge of the Fellowship in the World of Action.

The Neophyte is invested with the collar of white silk and the red Calvary Cross.

Frater Zelator.—By command of the Honourable Master of the Temple, you have received your clothing and insignia. The habit is black, to signify that your purification is still in progress, but the brown cord, interwoven with red, indicates that the earthly element is in course of transmutation by the Divine. The white collar represents the state of purity attained and is that toward which you must work. The crimson Calvary Cross is the general jewel of the whole Order on the external side. It symbolises Divine Life dwelling in the fourfold nature of man.



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Master of the Temple.—Let the Neophyte be led to the Eastern side of the Altar : let him sit with his face to the East.

This is done accordingly, and the Auxiliary Frater Zelator returns to his seat.

Master of the Temple.—Frater Adveniat Regnum (*vel nomen aliud*), the Fellowship of the Rosy Cross extends to you its loving welcome on your admission as a Neophyte of this Temple. May there be joy in the Blessed Hierarchies at your coming out of earthly into spiritual life, and may that joy in its reflection fall—like the rain of love—into your heart of hearts. Your preparation as a Postulant was in the body, to symbolise that greater preparation which you had made already in your heart before you could be accepted as a Neophyte. The coarse outer garment which was placed upon you represented the common yoke of our mortality, and when it was in fine exchanged this signified the purification which our symbolism is intended to effect in your earthly part. The hoodwink imaged the darkness of the material mind. The cross-marking with Lustral Water and the mystical sprinkling shewed forth sacramentally the condition on which your name is registered in the Book of Life. The censuring in your several consecrations prefigured the cleansing with Fire from the Supernal Altar of Incense. May your heart and your reins be purified thereby, as if with burning coal. The Altar at which you knelt is in the form of a double cube, with its base of necessity concealed, the surfaces exposed to sight, while on the summit is that Sacred Emblem whereon you were pledged and whereby you are bound in the sight of GOD henceforth and forever. The Altar is black, to portray the state of our natural humanity before the work of GOD and of His Light is performed therein. But the matter of the work and the root of Light are within us. The cube unfolds as the Cross and displays the

Red Rose in the centre of its open arms. The White Cross placed on the Altar is therefore in macrocosmic analogy with the Black Cube raised to a state of purity and unfolded in the light. The Red Rose of five petals typifies the Immanent Divinity, which must be declared in your soul, my Brother, if you would unfold in the Light of the Spirit and become the Rosy Cross.

The Master of the Temple gives a Battery of one knock—— He stands up and extends his arms in the form of a —  —

All rise.

Master of the Temple.—Thanks be to Thee, O Lord and Father Almighty, for the Secret Light which is conceived and born in the heart. We have accepted Thy Cross and Thy Calvary because of the glorious resurrection that is to come. May Thy Light also be born in the heart of this Neophyte. May he grow in grace and truth. May the light of his attainment in its fulness be as the Glory of the King of ALL.

The Master resumes his seat, and so also the Brethren.

Master of the Temple.—Between the Thrones of the East and the Altar are the two Pillars, which are referred analogically to Seth, Enoch and Solomon, by allusion to the Secret Tradition and its perpetuation through the Guardians of the Mysteries. They are symbols of Light and Darkness, Active and Passive, Mercy and Severity, Male and Female, the pairs of opposites in all things, ever seeking equilibrium, which is attained through union at a centre. Between them lies the Narrow Path of Ascent in the Spirit. It was down this Path, my Brother, that I passed for your integration in the Light. It is the way of your return journey into the Land of the Living.

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The Master of the Temple on his Throne in the East of the Temple, at the Southern side, personifies the Pillar of Light, which, in the symbolism of the Secret Tradition, extends from the Kingdom of this world to that of Eternal Wisdom. It represents the male aspect in all manifested things and the root of the male principle in things which are Divine. For this reason, the Master of the Temple signifies in an especial manner the will of man in its union with Divine Will and therefore the Divine purpose which leads humanity at large by the open ways of life, but those who have attained election by secret paths of knowledge and the Mysteries of the Rosy Cross, into the substance of things hoped for and the evidence of things not seen. He descends from a Temple which is above for the initiation and advancement of the Postulant, as an ambassador of Wisdom and Mercy and the Victory of Holy Light. He is the Power and Will to save the soul alive when it has gone forth seeking the true life. He is also a teaching spirit at the place of the rending of veils.

The Warden of the Temple on his Throne in the East of the Temple, at the Northern side, personifies the Pillar of Darkness, which, in the symbolism of the Secret Tradition, extends from the kingdom of this world to that of Eternal Understanding. It represents the female aspect in all manifested things and the root of the female principle in things that are Divine. The Warden of the Temple signifies the part of our desires, which is in darkness upon Divine Mysteries until it is illuminated by that light which is from above; but in union therewith he typifies the Divine Love descending, so that the darkness of the mystical Pillar is really an excess of light. He also comes down from a Temple which is above for the initiation and advancement of the Postulant, as an ambassador of Understanding in Judgment and the Glory of God in the Highest. From another point of view, the Warden of the

Temple is in correspondence with that Divine Darkness which is behind all manifested Divine Light, even as the Master of the Temple is in correspondence with the Divine Light breaking forth in the Divine Darkness. Therefore, my Brother, the will and the heart of GOD watch over your progress upward.

But that progress is in virtue of the Middle Path between the Pillars, and because it is a Straight Path, leading to the height or the centre, it is called in our symbolism the Central Pillar of Benignity. Its living emblem in our Temple is the Guide of the Paths, seated between the Pillars as the Mediator and Reconciler between them. The Pillars are male and female in the distinction of these principles one from another, while the Middle Way signifies their union, which takes place in virtue of purity, as the condition of the ascent of the soul. It is in and by this quality that the Guide of the Paths descends from a Temple which is above for the initiation and advancement of the Postulant, and for the direction of his higher aspirations, as an ambassador from the Supreme Crown, the Everlasting Beauty and the Foundation built in GOD. He symbolises Divine Espousals and the return of the mind into Union, by the way of Purity. Purity is not only the condition, but in a sense it is also the term ; it is not only the preparer but the escort ; it is not only the first link in that chain which leads from earth to heaven, but it is the chain itself. It is the Ladder of Jacob, by which the aspirations go up and the great influences come down. We have been taught that religion pure and undefiled before GOD and the Father is this: To visit the fatherless and the widowed in their affliction and to keep oneself unspotted from the world. The Guide of the Paths passing from between the Pillars, and going even outside the door of the Temple into the place of the uninitiated, is sent to save that which is in dereliction. His ministry is

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to those who are widowed of the Divine Spouse and to those who are fatherless, being without GOD in the world. When he goes out, therefore, it is as if a voice said : AND GOD SO LOVED THE WORLD.

But the qualities and virtues and graces which are represented by the three Celebrants dissolve one into another, and in their unity they all embody that love which is behind the universe, in virtue of which GOD is so near the heart of man that it is more easy to attain than to miss Him. This is why the path upward is natural and straight in comparison with the downward path.

In respect of the Lesser Officers, when guiding hands led you through ways of darkness, the Light of Mystical Wisdom went before you, symbolised by the Lamp of the Lucifer. Know and remember henceforward that this Wisdom, which begins in the fear of the Lord, ends in His Palace at the Centre. The Lucifer is the Light of the Term which goes before the cohorts of salvation, and in the symbolism of our Secret Tradition he represents the purified body of man. The Thurificans and Aquarius, who are seated on either side of him, carry the outward signs of those graces which sanctify within. It is in virtue of such lustrations and such consecrations that the Postulant comes at length into light, as the quest to its term and desire to its proper attainment.

A short pause follows.

Master of the Temple.—Auxiliary Frater Zelator, I call upon you to proclaim that the Neophyte has been admitted into the Mysteries of the o=o Grade in the Fellowship of the Rosy Cross.

The Auxiliary Frater Zelator rises in his place, together with his assistants as witnesses. He gives a battery of one knock——and lifts up his Lamp and Wand.

Frater Zelator.—In the Name of GOD Who is our Light, and by the ordinance of the Honourable Master of the Temple, I testify that A . . . B . . . , who will be known henceforth among us by the sacramental title of Frater (*vel* Soror) Adveniat Regnum (*vel nomen aliud*), has entered the Portal of the Rosy Cross and has been admitted into our bond of Fellowship in the Neophyte Grade.

They resume their seats.

Warden of the Temple.—Frater Adveniat Regnum (*vel nomen aliud*), I charge you to keep in everlasting memory the Obligation which you have taken on your admission into our Fellowship. It differs from the pledges that are administered in lesser circles of initiation, for it is concerned with your advancement in the soul. It is therefore a test of merit, and its faithful observance will be to you as a title of salvation. Remember in this sense the Mystery which you have received and continue to desire those Divine Ends that you have undertaken to seek. But remember also that if those who go before you may place you on the Path of Attainment, your soul must ascend of itself, till the grace and the power come down to abide in its Secret Sanctuary. Let the Pillars of Light and Darkness teach you, by their contrast, to distinguish between good and evil ; to choose the one and put aside the other, until that time comes when goodness shall fill the heart entirely. Remember, lastly, that the Rosy Cross signifies a hidden knowledge, of which GOD is the motive and the end.

Master of the Temple.—The titles of your advancement to the next Grade of our Fellowship depend in part on yourself and in part on us. Ponder over that which is communicated in the Portal of the Secret Light. In such reflection and in the examination of your own motives you will find a further light, and that light is your warrant.

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The Auxiliary Frater Zelator comes forward, bearing his Wand only, and faces the Postulant.

Frater Zelator.—Arise, my Brother, and be prepared in your heart, for henceforth you shall be keeper of the Threshold.

He leads the Neophyte to the Portal, where he is met by the Ostiarius, who commits his Wand into his charge and is thus delivered of his duties, but remains near his successor. They are seated. The Frater Zelator returns to his place. The Allocution of the Neophyte Grade follows, and is delivered by the Imperator, but failing him by his substitute, or by the Master of the Temple.

THE ALLOCATION OF THE GRADE OF
NEOPHYTE.

Fratres et Sorores, holding all Grades of our Fellowship, by the power vested in my Office (*But in the case of a Substitute or Master: By the power to me deputed*), I invite you to hear with recollected hearts the Allocation belonging to the Grade of Neophyte. And you, our Brother, who have been received this day among us, to you are addressed more especially these few words, desiring that they may abide in your memory and perform their office within you—to your own and to our advantage. We have called down upon you the Light of the Spirit, the Light of the Rosy Cross; and we feel that within the Secret Abode of this Order you may find not only a place of peace and contemplation, apart from the outer world of man's daily solicitude, but a Sanctuary where the Symbols of Divine Knowledge may bring to you some radiance in reflection of the direct light which shines in the Temple of the Light—that Temple which is not entered by earthly feet, or seen with the veiled eyes of this body of our mortality. We trust also that the Order may become to you one of those hearths and homes around which the love of brotherhood is gathered—that love which does not fail us in the hour of inward need. In this respect we are pledged to you whom we have admitted, as you are pledged to us. We ask you to remember this, as we also shall remember; and among the last things which we can offer you at this time is the maxim-in-chief of fraternity, founded on consanguinity of spirit: Brother, the keys of all the greater mysteries are committed to the hands of love.

And now as regards the experience through which you have just passed, we have no occasion to remind you that

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in the physical order we come forth from darkness into light, or that in the intellectual order most comparisons between light and darkness offer a confused symbolism. The progress of the Postulant from the one to the other state in the Grade of Neophyte is understood among us in a particular sense. The awakening of consciousness toward GOD is like light dawning in darkness ; and though the second birth of the mystic lies far away in our symbolism of the Rosy Cross, the change of such an awakening is like birth into physical life. It is the beginning of a mystical state, a life of grace in the soul, and hereof is the whole Grade a symbol. So also when the desire of the House of the Lord is enkindled within us, our passage from darkness has already begun : we have been called to the Living Beauty. That which is termed among us the Lamp of a Hidden Knowledge is uplifted and goes before us in the way : it is the experience of those who are our precursors in the ascent of the Holy Mountain. Through the keen air of high aspiration, uplifted in the region of the mind, may we pass into that world of love wherein are the Sons and Daughters of Desire. When Desire and Aspiration have attained their term in us, may there be communicated at length that Bread and Salt of Life, which are types of this earth no longer, but a Food of Souls. May we drink of that Wine reserved for those who are athirst in the Kingdom of our Father. May our Rose blossom in the Garden of the Lord and our Light shine upon the Mystic Mountain.

During these last words the Auxiliary Frater Zelator places the Elements of Communication upon the Altar, elevating them successively in his two hands before depositing them and bending his head toward the East.

Meanwhile there are many lustrations, and the hallowings also are many, looking for that time when GOD shall

cleanse us from our stains with Living Water, pouring through the chambers of the mind, and our hearts with that Fire which being enkindled on earth shall hereafter bear us, as a Sacred Incense, to our term in Him.

During these words the Fratres Thurificans et Aquarius have encompassed the Altar, censing and sprinkling round it.

We are dealing, my Brethren, and shall continue to deal henceforward, not alone with the question of religion but with its heart and centre, behind all the external differences of systems and churches and sects. The Grade of Neophyte begins in the approach to the Court of the Mystical Tabernacle and ends in the Court itself. It is the beginning of a life of dedication to the ends of all perfection. But regarded in the fullness of their sequence the Grades of the Rosy Cross are stages of our progression in GOD. As in those which we take through the not less symbolical progression of daily life, it rests with us whether they shall remain symbolism, or whether we shall pass in them, and they shall pass in us, into a living region of experience. But because of that infinite realm which lies behind the woven circle of official religion, I counsel you to remember always the charity of the wise and to respect the outward forms, for there are many paths to the centre. The external churches are doors which open for others, if not indeed for you, and there is perhaps one of them which may open also for you into places of peace and the Hidden Church at the Centre. Looking unto that region in the Light of the Rosy Cross, let us realise that we all, who are inheritors of a world of change, must enter into another heritage in the world without end.

The minutes of the previous Convocation and the other official business, if any, are taken at this point.

THE SOLEMN CEREMONY OF CLOSING THE
TEMPLE IN THE GRADE OF
NEOPHYTE.

Master of the Temple.—Fratres et Sorores, in the banishment of all earthly thoughts and in the recollection of the heart, assist me to close the Temple in the Grade of Neophyte—¶—

All rise.

Master of the Temple.—Let the Keeper of the Holy Place on the hither side of the Portal, ascertain that the Temple is guarded.

The new Frater Ostiarius, instructed by him who preceded him, sees that the door is secured.

Frater Ostiarius (who is prompted).—Honourable Master of the Temple, on the hither and further side it is surely guarded.

Master of the Temple.—Fratres et Sorores, lift up your hearts. I testify on my part that the world is still without and the prince thereof. Auxiliary Frater Zelator, assure yourself that all present have seen the Mystic Rose in the centre of the Cosmic Cross.

Frater Zelator.—Fratres et Sorores, give me the outward Sign which is attributed to the First Grade of the Light within. . . . (*This being done.*) Honourable Master of the Temple, they have seen His Star in the East and have come to adore Him.

The Frater Zelator communicates the Sign to the Master of the Temple, who repeats it in due form.

Master of the Temple.—May the Angel of Great Counsel, the Prince of Peace, and the Light which enlighteneth every man who cometh into this world, give us grace and illumination in our day.

Warden of the Temple.—Let things that are Holy be reserved to those that are Holy and the Sanctuary of Initiation to consecrated and initiated men.

The Frater Zelator, as Lucifer of the Temple, lifts up his Lamp of Office.

Frater Zelator.—Blessed be the Brethren of the Rosy Cross on their return into the outer world, carrying the Symbols of the Light.

Master of the Temple.—Let us adore the Holy and Eternal GOD, Who is the Father and the Term of our desires.

The Imperator of the Fellowship with the Master and Warden of the Temple descend from their Thrones and face the East thereat. All turn East, giving and maintaining the Sign of the Grade until the adoration is over.

Master of the Temple.—O Thou Who hast called Thy Servants in all generations, Who hast set apart Thine Elect to Thy Service, Who hast filled our hearts with the aspiration toward Thy Union, and all Thy channels of Grace with the means of its attainment: Give us this day and for ever our daily desire for Thee; and grant, we beseech Thee, at the close of this Solemn Office, which we have performed to Thy Glory, that the fullness of Thine efficacious Grace may be with us on our going forth into the world, even as on our coming into Thy Sanctuary.

The Imperator puts aside his Wand and turns West. All face as usual.

48 THE CEREMONY OF RECEPTION INTO

Imperator.—Fratres et Sorores, holding all Grades of the Order, let us in the bodily reception of Sacramental food in common remember that Divine Substance can be also communicated to the soul.

He goes to the West of the Altar and faces East.

Imperator (communicating in the Bread and Salt).—Partake with me therefore, I pray you, of this Bread ensavoured with Salt, as emblems of Earth and its Spirit. Remember our Part of Earth and the Salt of Regeneration which ensavours it. (*Then raising the Cup of Wine.*) Drink with me now of this Chalice, and may its Wine, which symbolises Water, remind us of Waters of Life. So may our desires and emotions be as Wine upon the Altar of GOD. (*Raising the Mystical Rose.*) Inbreathe with me the fragrance of this Rose, a token of Air and the Breath of the Spirit of GOD. Let the images of our understanding and the thoughts of our mind rise as a sweet incense in the sight of GOD. (*Then placing his hands over the Fire.*) And, lastly, let your hands be touched like my own by the warmth of this natural Fire. But remember the Fire of our Purpose, which consecrates and changes the Will, so that it is raised from the body of its corruption into living conformity with the Eternal Will.

The Imperator raises the Lamp to his forehead, carries it round with him to the Eastern side of the Altar, deposits it in its former place, and serves the Master, raising and handing him each element successively, after which he returns to his Throne. This is done in silence by all, as they participate in turn. The order of communication is as follows:—The Imperator, the Master of the Temple, the other Officers, excepting the Auxiliary Frater Zelator, who stands at the South of the Altar with the Flagon of Wine, the Members according to Grade, and

then the Frater Ostiarius—who is the Neophyte of the day. When the Neophyte is at the East of the Altar, the Frater Zelator comes to the West and partakes. Having raised the Lamp to his forehead and passed to the East of the Altar, he faces East, bends his head and says :—

Frater Zelator.—In the Worship of Holy Conformity and Obedience to the Divine Will.

Master of the Temple—¶—CONSUMMATUM EST.

The Frater Zelator turns to the West, deposits the Lamp and passes to his own place. The Sign of the Grade is given by all present.

Master of the Temple.—May that which we have received in the body represent in its symbolism to our souls the concord of purifying graces and the eternal communication, O Lord, of that life which comes from Thee for the transmutation of our personality into a true Quintessence and for the attainment of our term in Thee.

Warden of the Temple.—Fratres et Sorores, remember the perfect end.

Master of the Temple.—The end of this Grade is with us. Auxiliary Frater Zelator, in the name of our consecrated humanity and by virtue of your high office in the World of Action, I command you to close the Temple.

The Frater Zelator lifts up his Wand only.

Frater Zelator.—In the Name of GOD, Who sanctifies, and by command of the Honourable Master, I close the SALVATOR MUNDI Temple (*vel Templum aliud*) in the Grade of Neophyte.

Master of the Temple.—AD GLORIAM—ŷ—

Warden of the Temple.—ROSEÆ—ŷ—

Guide of the Paths.—CRUCIS—ŷ—

The Auxiliary Frater Zelator, as Proclamator of the Temple, comes forward to the Western side of the Altar, carrying his Wand only, which he lifts on high.

Frater Zelator.—SILENCE IN THE MOUTH OF THE ALMIGHTY ONE.

He returns direct as he came.

*Here ends the Solemn Ceremony of Closing the Temple
in the Grade of Neophyte.*