

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 II.

THE CEREMONY OF ADVANCEMENT

IN THE

GRADE OF ZELATOR,

1=10

PRIVATELY PRINTED

MCMXVI.

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

SACRAMENTUM REGIS,

KEEPER OF THE SACRED MYSTERY.

# THE FELLOWSHIP OF THE ROSY CROSS.

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GRADE OF ZELATOR, 1=10.

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## THE SOLEMN CEREMONY OF OPENING THE TEMPLE IN THE GRADE OF ZELATOR.

*The arrangement of the Temple is shown in the Official Diagram.*

*If the Temple should not have been opened previously in the Grade of Neophyte, the ceremonial vesting of Officers and Members, the Invocation or Prayer at the East and the Assoilment of the Temple are performed as exhibited therein. The Master of the Temple takes his place, holding the Wand of his Office. The Officers assume their 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. N.B.—The titles and duties of Officers are identical with those in the Grade of Neophyte.*

*Master of the Temple—* 1 —

*All rise.*

*Master of the Temple.*—Fratres et Sorores in our Holy and Glorious Fellowship of the Rosy Cross, assist me to open the Temple with recollection and great reverence in

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the Grade of Zelator. . . . Frater Ostiarius, I direct you to see that the Temple is guarded on the hither and further sides, remembering the Treasure that is within.

*The Frater Ostiarius opens the Portal pro formâ, inspects the immediate precincts, again secures the threshold, and turns to the East, with uplifted Wand.*

*Frater Ostiarius.*—Honourable Master of the Temple, I testify by the Pearl of Great Price that the Portal is watched and guarded.

*Master of the Temple.*—Fratres et Sorores, let us see to the guarding of the Sacred and Beautiful Light which has come in the Rosy Cross to hearts that are prepared within.

*This is said with raised eyes and uplifted Wand. The pause of a moment follows.*

*Master of the Temple.*—Auxiliary Frater Zelator, I command you to prove the Brethren. Assure yourself that all present have been advanced to the Grade of Zelator and are zealous students, seeking the Holy Ends.

*The Auxiliary Frater Zelator lifts up his Lamp and Wand.*

*Frater Zelator.*—Fratres et Sorores, in the name of the Holy Watchers, and by the ordinance of the Honourable Master, I demand the Sign of this Grade.

*The same being duly given, the Auxiliary Frater Zelator lays down his Lamp and Wand. He comes forward and pauses between the Pillars.*

*Frater Zelator.*—Honourable Master of the Temple, in obedience to your commands, I have received from the Fratres et Sorores the Sign of Benediction, which is that of the Grade of Zelator.

*He communicates the Sign to the Master, by whom it is repeated in turn. The Auxiliary Frater Zelator goes back direct as he came.*

*Master of the Temple.*—I testify on my own part, and on behalf of the whole Fellowship, that we who are here present have been dedicated by our own free will, and have pledged and set apart ourselves, seeking the high things belonging to this Grade of Zeal. Intervene, O Lord, in Thy mercy, and so sustain those who have entered within the Gate that they may come at last to Thy Presence.

*This is said with raised eyes and uplifted Wand. The pause of a moment follows.*

*Master of the Temple.*—Let this Fellowship of the Rosy Cross be sprinkled with Holy Water, to symbolise that greater sanctification by which we are purified from stain in our earthly part.

*If the Brethren have not been purified previously in the Grade of Neophyte, the Frater Aquarius comes round with the Sun to the Throne of the Master, the blessing of the Vessel of Water takes place in the prescribed form, and the Aquarius returns with the Sun to his proper place. Then—and in either case—he advances to the Pillars and, standing between them, describes a great ✠ in the air with his Aspergillus and sprinkles freely thrice. He makes obeisance to the East between the Pillars and uplifts his Vessel.*

*Frater Aquarius.*—He that is washed needeth not save to wash his feet, but is clean every whit. I have purified the Fellowship with Water.

*He returns to his place.*

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*Master of the Temple.*—Let this Fellowship of the Rosy Cross be hallowed with Sacred Fire, to symbolise that consecration of the earthly part of our nature which GOD fulfils within us by the Fire of His Indwelling Presence.

*The same form of procedure is followed by Frater Thurificans, and when he pauses between the Pillars he describes a great ✠ in the air with his Thurible and offers incense thrice, so that the fumes spread freely. Thereafter he makes obeisance to the East between the Pillars and uplifts his Vessel.*

*Frater Thurificans.*—It is written that GOD shall save both man and beast. I have hallowed the Fellowship with Fire.

*He returns to his place. The Auxiliary Frater Zelator comes forward and, standing between the Pillars, lifts up his Lamp and Wand, saying :—*

*Frater Zelator.*—The body of the Fellowship is cleansed.


*Master of the Temple.*—In the sanctification of our earthly part, O Lord, grant us to see Thy Face.

*This is said with raised eyes and uplifted Wand. The pause of a moment follows.*


*Master of the Temple.*—Let us recall that part of human personality which receives its plenary consecration in the symbolism of this Grade, and the element to which it corresponds, that a sense of our election may be awakened, O Honourable Frater Practicus, in the hearts of those who are here and now present and in the uplifted heart of this Fellowship.

*Warden of the Temple.*—The work of the wise is performed in the body of man, which is hallowed in this

Grade and corresponds to the Element of Earth. It is written that the earth is the Lord's and His is the fulness thereof.

*Master of the Temple*——Now, therefore, Fratres et Sorores, let us offer up our bodies in adoration, giving glory and thanks and honour to the Lord and King of Earth.

*The Master of the Temple descends from his Throne and faces the East in front of it, with the other Officers and the rest of the Brethren, in their respective places.*

*Master of the Temple (holding his Wand upraised in the left hand).*—ADONAI HA ARETZ, ADONAI MALKAH (making upon his person the Kabalistic Sign of the Cross ), unto Thee be the Kingdom, the Power and the Glory, MALKUTH, GEBURAH and GEDULAH, the Valley of Vision, the Seat of Judgment and the Palace of Magnificence. Unto Thee be the Rose of Sharon, the Lily of the Valley, the Indwelling Glory and Fountain of all Influx, wherewith the Garden is watered for ever and ever.

*The Auxiliary Frater Zelator comes forward and pauses between the Pillars, with uplifted Wand and Lamp.*

*Frater Zelator.*—At thy Gates, O City of Jerusalem, at thy Sanctified Gates of Light, let the Earth adore ADONAI.

*He returns direct as he came. The Master of the Temple faces West, standing in front of his Throne, and says, with raised eyes and uplifted Wand :—*

*Master of the Temple.*—And purified, consecrated, dedicated, let the part of earth of his servants, the holy body of man, adore ADONAI.

## 10 THE CEREMONY OF ADVANCEMENT

*He proceeds by South around the Altar to the Western part of the Temple, and says in his solemn progress :—*

*Master of the Temple.*—For the body is a holy sanctuary and the Lord is our light therein. Therefore we look for its adoption, a redemption in perfect transmutation, that it may be as the body of heaven in its clearness.

*The Master of the Temple halts in the Middle West, facing the Tablet of the West, at a convenient distance therefrom. The Warden of the Temple proceeds by South around the Altar, where he is joined by the Guide of the Paths, who has taken the Bowl of Earth from the Altar. They assume their places respectively on the right and left of the Master. The Lucifer of the Temple brings up his Lesser Officers and stands with raised Lamp immediately behind the Master, having Frater Thurificans on his left behind the Guide of the Paths and Frater Aquarius on his right, behind the Warden of the Temple. All present are now facing West.*

*Master of the Temple.*—From the Palace at the Centre, the Most Secret and Holy Palace, wherein is the King in His Beauty, to the Palace of material things, wherein reigns the Lord of the visible world in the likeness of the Lord of Glory, the order and sequence of high graces and mysteries are interchanged without break or interruption, and man—by their blessed intermediation—communicates with the Eternal in the heights and the depths of his nature. In the mystical name ADAM, the letter ALEPH looketh toward the Supreme Crown; the letter MEM looketh toward the Great Mother in BINA, who is the Divine Mother of souls; but the letter DALETH looketh toward the Sephira MALKUTH and the Bride in mani-

festation. May the power of the Lord descend upon me and the brightness of the Lord encompass me, while I recite the Sacred Invocations.

*The Master of the Temple places his Wand in the charge of the Warden, and taking from the Guide the Bowl of Symbolical Earth, he raises it in both hands.*

*Master of the Temple.*—Thou hast clothed us in the earth of worlds, and thither whence we came at first do we look in our desire and longing. Lead us in the paths thereto, Thou Guide of all our ways. Remake us in the image of the ELOHIM, that which is manifest in our nature after the mode of things that are unseen by eyes of flesh, the will below in correspondence with the will which is above. Over fish in the sea, which are the lower emotions of our nature ; over fowl of the air, which are wandering thoughts of mind ; over cattle and over all the earth ; over every material thing ; give unto us the rule of Kingship, that we may subdue our part of earth. Breathe into our nostrils the breath of life, that man may become a living soul.

*With the Bowl of Symbolical Earth, the Master of the Temple traces the Symbol of Earth in the Air before him.*

*Master of the Temple.*—Sanctify our congregation, O Lord ; clothe us with the garments of salvation ; cover us with the robe of righteousness, as a Bridegroom is adorned with jewels. In the Name of ADONAI MALKAH, the Bride and Queen of the Kingdom, looking toward the Gates of Light, let the soul of our natural manhood and the earth of our human life adore ADONAI.

*With the Bowl of Symbolical Earth, the Master of the Temple traces the Sign of the Bull in the Air before him.*

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*Master of the Temple.*—In the name of AURIEL, the Great Angel of Earth, in memory of the manifested Law, and by the Sign of the Head of the Bull, ye Living Souls of Earth, adore ADONAI.

*The Master of the Temple returns the Bowl of Earth to the Guide, and taking from Frater Aquarius the Vessel of Holy Water, he makes a Cosmic Cross in the North and sprinkles thrice, saying:—*

*Master of the Temple.*—By the Sacred Names and Letters which are written about the Western quarter of the universe, by the inward mystery which they communicate, by the protection from the enemy therein, and by their grace operating within us, ye Living Souls of Earth, adore ADONAI.

*Returning the Vessel of Water, he takes the Thurible from Frater Thurificans, and making a Cosmic Cross, he offers incense thrice, saying:—*

*Master of the Temple.*—By the footstool of the King of Glory, by the Kingdom which is His, by the Crown of the Kingdom in its splendour, ye Living Souls of Earth, adore ADONAI.


*Returning the Thurible, he receives his Wand from the Warden and goes back by the Northern quarter to his Throne in the East. The other Celebrants and Officers return with the Sun to their places. The Guide of the Paths replaces the Bowl of Earth on the Altar. All Members face as usual.*


*Master of the Temple (with raised face and uplifted Wand).*—Seal us, O Lord, for ever with Thy Holy Names. May they be written about the hearts of Thy servants. Fratres et Sorores, the Spirit and the Bride say: Come.


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And come therefore, my Brethren. Bring offerings of aspiration, and come into the House of the Lord. . . . Auxiliary Frater Zelator, in the Name of the Holy SHEKINAH, I command you to proclaim that the Temple is open in the Grade of Zeal.

*The Frater Proclamator lifts up his Lamp and Wand, saying loudly and clearly :—*

*Frater Zelator.*—In the Name of ADONAI MALKAH, the House is swept and garnished. The Temple is opened duly in the Holy Grade of Zelator——

*Warden of the Temple*——

*Master of the Temple*——

*The Officers and Members are seated.*

*Here ends the Solemn Ceremony of Opening the Temple  
in the Grade of Zelator.*

THE CEREMONIAL ADVANCEMENT OF A  
NEOPHYTE TO THE GRADE OF  
ZELATOR, 1 = 10.

*The Postulant is alone in the Vestibule on a Prie-Dieu, in full light, with a scroll in his hands, containing versicles proper to the Grade.*

*Master of the Temple.*—Fratres et Sorores, the dispensation of the High Light has been committed to our charge, working toward the will in its conversion—through conformity with Divine Will. And, seeing that I have been entrusted with a warrant from the Most Honoured Imperator of the Fellowship for its exercise in the person of our beloved Frater Adveniat Regnum (*vel nomen aliud*), a Neophyte of this Holy Order, and am empowered to promote him from the Portal of the Rosy Cross, now therefore I call upon you to unite with me spiritually in the hallowing of his natural body, for the better manifestation, the greater preparation and liberation of the man within. Do you, O Honourable Frater Theoreticus, Guide of the Paths and Grades, as Mediator and Reconciler, Prince of Purity and Lord of Peace (*But in the case of a Soror acting as Guide of the Paths, substitute : Spirit of Peace and Purity*), go forth and prepare the Postulant, in the grace and the light, the benediction and mystical beauty, of your all-saving office.

*The Guide of the Paths rises in his place and makes obeisance with the Sign of the Grade.*

*Guide of the Paths.*—I will take unto me the strength of the Eagle: I will unfold the wings of the Dove; and all who desire in their hearts the graces and lights which abide in the Holy Place I will bring unto the Mercy-Seat and the rest of an Eternal Sabbath.

*The Guide leaves the Temple by South and West.*

*Master of the Temple.*—Fratres et Sorores, the Neophyte is prepared in the body because he has been prepared already in his mind. He bears the outward warrants of advancement, being warranted from within the Order, seeing that we are acquainted with his zeal. That light is not hidden which he received in the Portal of the Rosy Cross. I invite you to prepare for him a place in your own hearts, that the love of brotherhood may encompass one who is on the Quest of Divine Love and the Sacred Word therein. Concur with me also in his advancement, that with recollection and reverence we may bring him beyond the Gate and place him at the entrance of that most hidden path which leads from the Court of the Temple through the Holy Place, from the place which is Holy to that which is Holy of Holies, and thence into the Mystery of GOD.

*In the meantime the Guide of the Paths has greeted the Postulant on the further side of the Portal, saying :—*

*Guide of the Paths.*—Blessed is he who cometh in the Name of the Lord. May his light shine in this Temple as a glory of the Rosy Cross.

*The Guide prepares the Neophyte, who wears the collar of his Grade and is given a Fylfot Cross to carry in his right hand. In the act of giving the Cross :—*

*Guide of the Paths.*—Purify this earthly part, O Lord: purge away the old leaven: sanctify the acts of man. And

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remember on your part, my Brother of the Rosy Cross, that it is light of grace in the soul which enlightens the body as its temple. I say unto you, therefore, O Frater Adveniat Regnum (*vel nomen aliud*): Hallowed be thy soul.

*While this is being done in the precincts :*

*Master of the Temple.*—Auxiliary Frater Zelator, when the Neophyte, under gracious guidance, gives the symbolical Battery of the Grade, signifying the Great Law of Unity, as a title to the freedom of the elect, you will admit him in traditional form. Fratres Thurificans et Aquarius, follow with your Mystical Vessels and perform your allotted part by the consecration of the Neophyte for the last time in the Solemn Ceremonies of this Temple.

*The Auxiliary Frater Zelator and his Lesser Officers rise in their places and proceed to a convenient point in proximity to the Door.*

*The Guide of the Paths has instructed the Neophyte, who gives the Battery of the Grade—* ॐ *—*

*The Frater Ostiarius turns down the lights, and at a signal from Frater Zelator he opens the Door, so that it is just ajar.*

*Guide of the Paths (speaking for the Postulant, while they are still on the further side).*—Let me enter by the Gate of the Temple, for without are darkness and sorrow, and the eye opens in vain.

*The Frater Ostiarius throws back the Door, so that they stand now on the sacred threshold.*

*Frater Zelator.*—May that which has opened at your knocking be even as the House of GOD and to you as the Gate of Heaven.

*The Postulant crosses the threshold, led by the Guide.*

*Guide of the Paths (again speaking for the Postulant).—*Open to me the Gates of Righteousness: I will go into them: I will praise the Lord.

*The Frater Ostiarius closes and secures the Door behind them.*

*Frater Zelator.—*Come in peace. The Lord loveth the Gates of Zion more than all the dwellings of Jacob.

*The Guide of the Paths advances to the Middle West with the Postulant. They halt at a short distance behind the Pillars. The Auxiliary Frater Zelator and his Lesser Officers fall in and follow behind them. All pause and turn East on hearing the voice of the Master.*

*Master of the Temple.—*The beginning of wisdom is the most true desire of discipline, and the care of discipline is love; but love is the keeping of her laws; and the keeping of her laws is the firm foundation of incorruption; while incorruption bringeth near to GOD. Therefore the desire of wisdom bringeth to the Everlasting Kingdom.

*Guide of the Paths.—*I have passed through the Gates of Understanding; I have come to the Gate of Wisdom; I have crossed the threshold thereof. O give unto me the path of peace, the path which leads to the Temple and the place where Wisdom dwells. I will build my tabernacle thereby and abide in the light of that Presence.

*Master of the Temple.—*Except the Lord build the House, they labour in vain that build it. Except the Lord keep the City, the watchman waketh but in vain. May He keep your city for ever, O Neophyte of the Rosy Cross. May He build your house in beauty. By what aid

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have you come to our Portal? Who has brought you across the threshold? Who leads you on this holy ground?

*Guide of the Paths.*—A call has come from the Emperor of this Temple, who by a gracious act of intervention has decreed the advancement of this our beloved Brother. But the call is dual and the call is also one; it is from the depths of the heart of our Postulant and from that which rules in the Fellowship—a sacred motive working in goodwill toward man. The Neophyte enters therefore by an act of permission and an act on his own part. The aids to entrance are in the sense of this twofold motive. It is written that the earth is the Lord's and the fulness thereof: the Neophyte is guided by ADONAI, the Lord of Earth. He is prepared in his mind by faith in a path to the heights; he is recognised by the warrant which you hold; the secrets of the Portal Grade are treasured in his heart; and he carries the Sacred Swastika as a Badge of Admission.

*The Guide of the Paths takes the Symbol and exalts it toward the East.*

*Warden of the Temple.*—The Fylfot Cross, or Swastika, is a great astronomical symbol which speaks to those who can interpret concerning the Divine in the universe. It is formed of 17 squares, extracted in a peculiar manner from a square of 25 squares. Observe that the Sun is in the centre and that it is surrounded by the four symbolical elements and the twelve zodiacal signs. You also are a centre in the universe, Brother Novice of the Rosy Cross: let your light shine before it. You are a centre of your own system: let the light of your consciousness be poured over your elements, over the parts of your personality, over your seals and characters and signs. The portents of the outward universe testify to the universe within.

*The Badge of Admission is laid aside.*

*Master of the Temple.*—Honourable Frater Theoreticus, you will place the Neophyte between the Pillars, with his face toward the East.

*This is done in the authorised form, the Guide leading the Postulant.*

*Master of the Temple.*—Auxiliary Frater Zelator, I direct you to receive from the Neophyte the Step, Sign, Token, Secret Words and Temporal Password communicated at the last Equinox in the Portal of our Fellowship.

*The Auxiliary Frater Zelator puts aside his Lamp and Wand. He comes round with the Sun to the Postulant. Having received the Official Secrets, he faces East, giving the Salute of the Grade, and says :—*

*Frater Zelator.*—Honourable Master of the Temple, I have received the Secrets of the First Portal Grade.

*Master of the Temple.*—They are outward forms of our Mysteries. Let us remember that the body of our Sacred Ritual is not without its spirit.

*The Guide resumes his seat in the middle space between the Altar and the Thrones of the East. The Auxiliary Frater Zelator takes charge of the Postulant.*

*Master of the Temple.*—He who certifies that ADONAI is his Guide when he enters our Holy Temple shall ever command our aid. The Ministers of the Rosy Cross wait upon the Followers of GOD. Stand therefore, Frater, and—erect between the Mystical Pillars—bear witness to your high intention. Do you covenant to maintain the same honourable and perfect silence on the Mysteries of this Grade which you have been pledged already to preserve

in respect of those belonging to the Portal of our Fellowship? Will you never reveal them to the world? Will you never confer them on a Neophyte, except in an authorised Temple, under warrant from the Imperator of our Order, when you are acting in the capacity of Master? And do you testify with true lips—in the presence of the Brethren who are here and now assembled—that the dispositions which brought you to the Portal have passed into a sense of dedication, and that you will continue to the best of your ability to be worthy of your high calling?

*The Neophyte (being prompted by Frater Zelator and repeating the words after him).—*I pledge my soul to silence; I will communicate only as I have received in the Ceremonies of the Temple; and the sense of my dedication burns like a holy fire in my heart.

*The Auxiliary Frater Zelator comes round with the Sun to the Western side of the Altar, removes the Bowl of Earth and returning faces North, on the Eastern side of the Pillars, close to the Postulant.*

*Master of the Temple.*—I now bid you kneel down: place both hands in the Vessel presented before you, which contains emblematical Earth and Salt. As one who calls upon his proper body in testimony, repeat in a clear voice: When his earthly part has been purified, the spirit of man shall ascend, as the sparks fly upward. I give my body to the work of Divine Life: I will follow the call of the spirit. I swear by the Earth of Zion, which became a living soul, and by the body with its activities and all the train of their consequences. Let me be uplifted on the Mountain; let me tread the wine-press of the Kingdom.

*This is repeated by the Postulant—following the Master.*  
*The Auxiliary Frater Zelator takes charge of the Bowl.*

*Master of the Temple.*—And even as the immemorial soul, may your heart continue to demand the higher things. . . . Frater Ostiarius, in virtue of the testimony which has been borne on his knees by the Postulant, let there be a light upon his way.

*The Frater Ostiarius turns up the lights of the Temple.  
The Postulant remains upon his knees. The Master of  
the Temple rises with uplifted arms.*

*Master of the Temple.*—With Water from the Wells of Understanding, do Thou cleanse us, O Lord, from sin: with Fire from the Altar of Incense, do Thou consecrate us again to Thy service: that we may offer up a clean sacrifice in Thy Holy Place.

*And then, having resumed his seat :—*

*Master of the Temple.*—Fratres Thurificans et Aquarius, approach in the grace and sanctification of your respective Offices ; purify the earthly part of our beloved Postulant.

*The Frater Aquarius comes round the Pillars with the  
Sun, holds up his Vessel of Water in obeisance to the  
Thrones of the East, turns Westward, cross-marks the  
Postulant on the forehead and sprinkles three times  
before him, saying :—*

*Frater Aquarius.*—Waters of Purification, Waters of the Great Sea, for the cleansing of earth and man, I purify with Water.

*He turns Eastward, again elevates the Vessel and resumes  
his former place, moving with the Sun. The Frater  
Thurificans comes round the Pillars in the same manner,  
holds up his Thurible in obeisance to the Thrones of the*

*East, turns Westward, makes a ✠ with the Thurible before the Postulant and censes him thrice, saying :—*

*Frater Thurificans.*—Fire from the Altar which is above ;  
Fire for the consecration of earth and man : I consecrate  
with Fire.

*He turns Eastward, again elevates the Thurible and—  
moving with the Sun—resumes his former place.*

*Master of the Temple.*—Rise, Neophyte of the Rosy Cross, an accepted Postulant for advancement to the Grade of Zelator.

*The Postulant rises.*

*The Auxiliary Frater Zelator places the Bowl of Earth in the two hands of the Postulant, and moving with the Sun proceeds to a convenient point behind him, where he directs the Postulant in a low voice to lift up the Bowl to the full height of his arms and say after him clearly :*

*The Neophyte (following the Frater Zelator).*—Into thy hands, O Soul of mine, for the work of the Rosy Cross, I commend my body of life.

*The Auxiliary Frater Zelator should perform this part of the Ceremony so that attention may be directed to the Postulant rather than to his own prompting. The Bowl is replaced on the Altar.*

*Master of the Temple.*—The blessing of the Order overshadows you, its welcome awaits you, its GOD-SPEED goes before you, as you pass from the Court of the Temple toward the Sanctuary that is within. You have knelt between the Pillars, to lay down the uneasy yoke and intolerable burden of the old unconsecrated life. You have risen between the Pillars, to the new and dedicated life. Between the Pillars you have been purified and made ready

in the sense of the life of dedication ; its vistas stretch before you. I bid you lift up the eyes of your spirit, for this is holy ground, and that which lies before you is the path of your attainment and return. Hail unto you, our Postulant and Brother, for your blessed dispositions toward the Light.

*The Guide of the Paths rises in his place, with uplifted Wand, facing Westward to the Altar.*

*Guide of the Paths.*—Guide us, O Lord, and guard in all our ways. Watch us, going forth and returning : watch us, our King, for ever. Lead us to our term, O Hidden Master of the Rosy Cross, that we may come alive into Thy Presence.

*The Guide resumes his seat.*

*Warden of the Temple.*—And the Lord GOD planted a Garden Eastward in Eden ; and there He put the man whom He had formed. And out of the ground made the Lord GOD to grow every tree that is pleasant to the sight and good for food : the Tree of Life also in the midst of the Garden, and the Tree of Knowledge of Good and Evil. It is the Tree of divided Knowledge ; but it shall be made one with the Supernals in that Higher Knowledge which is unity ; and it shall become the Tree of Life.

*Guide of the Paths.*—In the correspondence of things which are above with those that are manifested below, there is a Supernal and there is a Lower Eden. The one is the place of our desire and the place whence the influx cometh ; the other is that of our purgation.

*Warden of the Temple.*—The one is in a world of Understanding which is called in our traditional system the SEPHIRA BINAH ; the other is in the Kingdom of this world, which is called the SEPHIRA MALKUTH.

*Master of the Temple.*—From MALKUTH, which is the tenth SEPHIRA, the manifested world, there extends a Path of Life, and it is the way of your return to the heights, O Frater Adveniat Regnum (*vel nomen aliud*).

*Guide of the Paths.*—The Legend of Eden is an allegory of our first estate, when Divine Substance was communicated to the soul of man in a Paradise which is above. But since that immemorial pre-natal time he has been the denizen of an Inferior Garden. Yet the vestiges of his old transcendent state have not been removed utterly, and scattered fragments of the Divine Food allure him still amidst the quests of material life. To him who can receive they are administered in the Sacraments of Nature and Grace for ever and ever. They are aids and consolations on the way of his return homeward; they are sanctities in his path of liberation. You who have been nourished on fruits of the Tree of Knowledge, remember the Tree of Life. Whence you have come remember, and also whither you are going. Lift up your eyes, looking to the Land of Life, beyond the Mountains of Salvation.

*The Auxiliary Frater Zelator prompts the Postulant in an undertone, from behind him.*

*The Neophyte (following Frater Zelator).*—I stand between the Mystical Pillars; I seek the way to the heights and the Path of Life, in the Name of ADONAI.

*The Guide of the Paths rises in his place, with uplifted Wand.*

*Guide of the Paths.*—I have watched long for your coming, O Son of Truth.

*He proceeds slowly Westward, and says in his progress:—*

*Guide of the Paths.*—I rise in the place of Benignity. I come in the Name of the Light. I come from the Mercy-

Seat. I am the Preparer of the Way which leads to the Celestial Light. Peace and reconciliation are in my hands. I have the power and will to perfect all who shall enter by the path of prudence. I have seen the Tree of Life and the twelve manners of fruit. Make way for me, ye Lords of Truth. I carry the grace of mediation, and before I have finished my course I look to make all things one.

*He is standing in front of the Postulant, who is directed by the Auxiliary Frater Zelator to kneel with bent head.*

*Master of the Temple.*—May GOD be with you for ever, true Guide of the Paths and Grades. Fulfil your ministry of mercy, in the performance of which you represent in this World of Action the glorious loving-kindness descending from the Supreme Crown through the unmanifest and manifest worlds.

*The Guide of the Paths gives the Ritual Benediction of the Grade over the bowed head of the Postulant. It is given with both arms extended horizontally, the fingers separated and inclined downward, symbolising the good will of the Fellowship flowing over the personality of the Recipient.*

*Guide of the Paths.*—Frater Adveniat Regnum (*vel nomen aliud*), may GOD be with you in your Quest, and seeing whence you have come down, may His own wisdom teach you the most practical of all lessons, which is how to go back.

*The Guide of the Paths lifts up the Postulant by his two arms and draws him through the Pillars.*

*Guide of the Paths.*—You who are zealous of the Light, I will lead you, I will bring you, even unto the House of Light.

*Having brought him across the threshold, the Guide of the Paths returns with the Sun to his place. The Postulant remains standing, a little in front of the Pillars, facing East. The Auxiliary Frater Zelator and his Assistant Officers go back to their own seats.*

*Master of the Temple.*—Frater Adveniat Regnum (*vel nomen aliud*), you were admitted in the Grade of Neophyte through the Portal of a Holy House, typically represented by that place of GOD which was built of old in Israel. You came already within the precincts, even into the Court of the Tabernacle, where stood the Altar of Burnt Offerings, on which animals were immolated in sacrifice. On such an Altar you have dedicated your body of life to the high ends of the Spirit, that in your soul you may see the Light.

*Guide of the Paths.*—When the Light of the Spirit is declared, my Brother, in your consciousness may the Life be communicated to you therein.

*Warden of the Temple.*—Between the Altar of Burnt Offerings and the entrance to the Holy Place stood the Laver of Brass, wherein the priests washed before they entered the Tabernacle of the Congregation.

*Guide of the Paths.*—Remember, O Brother of the Rosy Cross, that through the fires and waters of this earthly life we are prepared for the things that are of heaven.

*Master of the Temple.*—Having been cleansed in the Laver of Brass, having made his offering at the Altar of Burnt Sacrifice, the priests then entered the Holy Place.

*The Guide of the Paths rises, with uplifted Wand.*

*Guide of the Paths.*—From earthly into spiritual life, from places of lesser purification, come into the place that is holy. Enter into the Presence of GOD.

*Master of the Temple.*—The path of your symbolical progress in this Grade has brought you from the Court of the Temple into the Holy Place. Beyond it is a Holy of Holies, and yet beyond is another Mystery of Religion, leading by successive stages to a central place of experience, unto which all faiths testify, which all set forth in types.

*The Guide of the Paths has resumed his seat.*

*Warden of the Temple.*—The Golden Table of Shewbread stood on the Northern side of the Holy Place, and the twelve loaves placed thereon were symbolical of the Bread of Life, of which those who partake in the spirit are joined together into one mystical body and community of the elect. They signify to us that the material nourishment of man may become the food of souls by the power behind the sacraments, the grace and life and light which it is the purpose of all the signs of Nature to communicate under their proper veils. For this reason the twelve loaves typify the universe of manifested things, behind which the Divine Immanence abides like a Secret Light. And because the Word of God—which is sought and found in our Fellowship after an arcane manner—finds expression in creation, but is veiled also therein, the twelve loaves are referable to the twelve simple letters of the Hebrew Alphabet. They signify further—but this is in the sense of the microcosm—the Twelve Tribes of Israel, understood mystically as those who have been called and chosen, out of all tribes and tongues and peoples and nations, for Divine work in the world. They are in correspondence also with the figurative crown of twelve stars on the head of ADONAI MALKAH, the Most Holy SHEKINAH, the Bride and Queen in manifestation, ruling in the spiritual MALKUTH, which is Sanctum Regnum, the Kingdom of the elect, in sacramental analogy with the Kingdom of this world, which is also a City of GOD. The loaves of the

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Table of Shewbread may be likened again to twelve petals composing the Rose of Creation ; and on the microcosmic side of the symbol, seen under this aspect, they typify finally the Rose of our Humanity, in the centre of which is consciousness enlightened by GOD, as the world itself is enlightened by virtue of the Immanence within.

*Guide of the Paths.*—The Seven-Branched Candlestick stood on the Southern side of the Holy Place, wrought about with golden lilies, lighting the Altar of Incense and the Table of Shewbread. It corresponds in our Secret Tradition with the Seven Emblematical Palaces of the World of Action, or the material world, and with the seven double letters of the Hebrew Alphabet, signifying the Divine Efficacy therein, by which the Palaces of Action become the Holy Place. This Place is the glorious Palace of Holiness and the Secret Temple at the Centre. The Seven-Branched Candlestick is also in analogy with the Seven Churches of Asia ; and even as the petals of a rose, like the branches of the Light-Bearer in the Temple, are bound together, springing from one root and one stem, so are the Seven Churches one Holy Church of the Elect. And as the Angels of the Churches are Stars for the enlightenment thereof, so is there a mystical lesson in the days of the week. For those days are like Seven Churches, and it is yours, O chosen Brother, so to consecrate and rule your life within them that they shall be one Church and one Most Holy Temple, with GOD dwelling therein. Thus shall you deserve to be crowned at the end of all with that Chaplet of Seven Stars, which are the Gifts of the Spirit.

*The Master of the Temple descends from his Throne and proceeds to the Eastern side of the Altar. The Frater Thurificans comes up from the West and hands his Thurible to the Master, who—turning to the East—makes a ✠ in the air therewith and offers incense thrice.*

*Master of the Temple (at the first censuring).—*Glory be to GOD, Who is declared in the heart of man to those who are pure in heart. (*At the second censuring*). Glory be to GOD, Who is manifested in the light of created things. (*At the third censuring*). Glory be to GOD in the Transcendence, in the place of concealed mystery. We adore Thee in the presence of the veil. O take us in Thine own good time, Thy gracious and saving time, beyond all veils, behind Thy palms and pomegranates, into the Holy of Holies.

*He gives back the Thurible to Frater Thurificans, who returns to his place. The Master of the Temple now faces Westward to the Postulant.*

*Master of the Temple.—*Before the Veil of the Holy of Holies stood the Golden Altar of Incense ; but this Altar stands in the middle place of our Temple. It is in the form of a double cube, presenting the surface of things to the eye of sense, but concealing the root and the source, as He is concealed in the universe Who is Author and Cause of all. The Altar of Incense was golden to signify that perfect state which it is possible for our human nature to attain in union with its source, and wherein our human will becomes an acceptable offering, integrated in the will of GOD. But this Altar is black, because we await the conversion of our personal elements from the state of impurity into the state of living gold, because of the Divine Darkness, and because the witness of Nature to Grace is a witness in the night of time. Upon the Golden Altar were Incense, Oil and Fire, corresponding to ALEPH, MEM and SHIN, the three Mother letters of the Hebrew Alphabet. The divisions of this Alphabet, of which you have heard briefly in connection with the Table of Shewbread, the Seven-Branched Candlestick and the Altar of Incense, are but a part of the deep symbolism which lies

behind the letters of the word of man—itself a shadow and reflection of that Eternal Word to the quest whereof we are dedicated—that Word which is concealed everywhere, but is declared in the secret heart. From the throne of your imperishable spirit, O Frater Adveniat Regnum (*vel nomen aliud*), may the Triad and the Unity therein look forth upon the Kingdom which is yours; may the Seven Spirits and the Seven Graces encircle it; and may the Twelve Fruits of the Tree of Life ripen in your external part.

*The Master of the Temple returns to his Throne and the Auxiliary Frater Zelator comes forward, leaving his Lamp and Wand. Taking the Postulant by his two hands, he turns him with his back to the North and faces him at a short distance.*

*Master of the Temple.*—Auxiliary Frater Zelator, you will now impart to the Postulant the Secret Sign, Sacred Words, Password and Mystical Number which are allocated to the 1 = 10 Grade in the Fellowship of the Rosy Cross.

*Frater Zelator.*—Frater Adveniat Regnum (*vel nomen aliud*), by the decree of the Honourable Master of the Temple, receive at my hands the official secrets which are reserved to the Grade of Zelator. You will advance to me in the first place with the step of a Neophyte. It is in this position that the Secret Sign is communicated. The Sign is given with both arms extended horizontally, the fingers separated and inclined downward, as if in the act of benediction. It signifies the goodwill of the Fellowship flowing over him who receives it, and it was by this memorable Sign that the Guide of the Paths bestowed his blessing upon you, on the part of the whole Order, as you knelt between the Pillars. The Sacred Words are ADONAI MALKAH, and—as understood among us—they have reference to the Bride or Queen of Earth, to which symbolical Element this

Grade is attributed. The Password is NAH, which signifies Ornament. It is formed from the two Hebrew letters NUN and HE, the numerical value of which is 55 ; and this is the Mystical Number. The Grip of the Neophyte Grade obtains throughout the First Order, and so also the Step.

*The Grip having been exchanged between them, the Auxiliary Frater Zelator leads the Postulant to a seat between the Altar and the Pillars.*

*Master of Temple.*—The three Great Banners in the East are Signs of the Paths which connect the Grades of MALKUTH with the Grades and SEPHIROTH that are above. These Banners are inscribed respectively in their centres with the Hebrew Letters RESH, SHIN and TAU. The Paths refer to the mode of symbolical ascent through the Grades and SEPHIROTH comprised in the Second Order of the Rosy Cross. They are symbols, my Brother, and the realities to which they correspond are states of high experience belonging to the life of the soul on its search for GOD. I bid you remember that there is an Eternal Covenant between the Divine in man and the Divine in the universe, by which there is—world without end—a way of return to GOD.

*Warden of the Temple.*—The four-square Tablet which stands in the Middle West of the Temple contains Divine and Angelical Names referable to the Western Quarter of the heaven and—by correspondence—to the element of earth. They teach us that the universe and man who dwells therein are encompassed by the powers and the providences, the graces and benedictions of the Divine. They serve, moreover, to remind us that GOD has given His Angels charge over all those who work for the Hidden Wisdom and follow the Quest of Him.

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*Master of the Temple.*—I now confer on you the Mystical Title of Pereclinus de Faustis, which signifies that on this earth you are as one who walks in a wilderness, and it bids you therefore create a garden of the soul therein. Your work is the regeneration of earth in your own personality, that you may renew it in that which is about you. I give you therefore the symbol of ARETZ, being the Hebrew name of EARTH. May you so work, my Brother, that through Nature you shall enter into Grace. May you be worthy of your high calling. May you come with joy and go forth in gladness. May GOD still guide you, if haply our leading fail in the path that goes to the heights.

*There is here the pause of a moment.*

*Master of the Temple.*—Auxiliary Frater Zelator, lift up your Wand of Office; lift up the Light which you carry; and declare in this Holy Temple that our Frater Adveniat Regnum (*vel nomen aliud*) has been advanced to the Grade of Zelator and has received, by a regular communication, the titles conferred therein.

*The Auxiliary Frater Zelator comes with the Sun to a point in front of the Postulant.*

*Frater Zelator.*—The Name of ADONAI is before us; the Name of MALKAH is before us; the Lord of Earth, the Bride and Queen of the Kingdom. Honourable Master of the Temple, in those Names and obeying your high ordinance, I proclaim that Frater Adveniat Regnum (*vel nomen aliud*) has been advanced in traditional form to the Grade of Zelator, 1=10 in our Fellowship, and has received the Mystical Title of Pereclinus de Faustis, with the symbol of ARETZ.

*He returns to his place with the Sun.*

*Warden of the Temple.*—MALKUTH is a place of the darkness, a place of the shadowed light, a place of illumination in Holy and Secret Sanctuaries. The powers and the glories, the graces also and mercies, through Paths and Worlds of the SEPHIROTH above, are sent down therein. It is the first SEPHIRA in the way of our return whence we came, and it is therefore called 1 in our system. But seeing that on the outward path by which man travelled into manifestation, it is the tenth and last SEPHIRA, so also its number is 10; and it is in such sense that the Grade to which you have been advanced is described as 1=10. A corresponding symbolism of numbers obtains through all Grades of the Order on the ascent to the heights. In this dual Quest of the Spirit of Man, the world of MALKUTH is denominated a path by the Secret Tradition of Israel, and it is termed also the Resplendent Intelligence, a root and fountain of light. But this is in the restored state, when the Kingdom of manifest things has become the Kingdom of GOD. I counsel you to remember, my Brother, that for you in the work of our Fellowship the Kingdom of Heaven is at hand.

*Master of Temple.*—Frater Adveniat Regnum (*vel nomen aliud*), your title to further advancement in the Grades of this Order will continue to depend upon the maintenance of that Holy Fire which your zeal has kindled within you. Guard therefore that Fire, as we on our side will guard your memory in our hearts; and be sure that when you come again to our Temple, carrying the proper warrants, asking in humility and reverence for tidings of the Holy of Holies, we shall hear your voice, and when you knock we shall surely answer. Meanwhile, you are appointed Keeper of the Threshold in this Grade of Sacred Zeal.

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*The Auxiliary Frater Zelator comes forward, removes the chair of the Postulant and leads him to the Door of the Temple, where he is met by the Acting Ostiarius, who delivers to him his Wand of Office.*

*The Allocution of the Grade follows, and is delivered by the Imperator, but him failing by his Substitute, or by the Master of the Temple.*

THE ALLOCUTION OF THE GRADE  
OF ZELATOR.

Fratres et Sorores, by the faithful witnesses whose counsels have been transmitted from of old, we know that the Tree of Knowledge becomes the Tree of Life and is made one with the Supernals in that Higher Knowledge which is unity. In some high region of the mind, above the distinctions that obtain between good and evil, and merged in an Absolute Goodness which fills the soul entirely, there is an union that the soul attains, so that Knowledge is on all sides and is universal and holy. Looking to that end of our desire, I invite you to hear in the repose and the stillness which follow each stage of our activity, marking progress in the work, the Allocution belonging to the Grade of Zelator. And you, our Postulant, who have this day crossed that threshold to which you were brought only in the previous Degree, I solicit and claim your attention to a few salutary inferences which should be taken away from the experience through which you have just passed, being that of the advancement which follows reception into the House of our Fellowship. Here, as in other departments of intellectual and spiritual life, advancement is in knowledge and experience acquired slowly: It is the continued communication of that light which is conferred symbolically on the Postulant in the Grade of Neophyte and which it is prayed that he may realise within him. He is brought to the Door of the Temple, and if it be only in symbolism that he has earned the title for a further share in its mysteries, he is still

instructed to knock, and what follows is that the Door opens. He enters amidst the harmonious rumours which move about the activity of the Spiritual House and of the Mystical City. His face is set toward the East, as one who should see Zion on the sacred hill when the Orient from on high has flooded it, when the night and its shadows are over. Let us pray that for him and those who are like him all scales and bandages may fall from the inward eyes and that there shall be no more darkness within.

From his base on this earth he looks toward the City which is beyond and the House of his desire ; he sees the great distance stretching before him—an immeasurable distance that he is prepared to enter. He will understand also, if he have brought within the circle of our Fellowship something of the light of thought, that distances themselves are nothing, nor do places signify, because that which we reach in the height is already here. There are no greater opportunities than those of to-day ; there are no hindrances so insuperable that will and desire cannot—in their transmutation and with their tingeing power—convert into perfect paths. When the voice of the Master speaks to the Postulant of the great old allegories, of the Tree and the Garden, he knows that their inward meanings are here and now among us, that Earth's Kingdom is also a Garden, the Paradise which is below, while the Tree is not separable from these. *Fratres et Sorores*, here is the Way of the Tree of Life, now is the call thereto ; and if some swords are broken at the entrance-gate, if for some the sword of the KERUBIM keep that way too keenly, there is also a Sword of the Spirit, before which even the KERUBIM raise their guard, so that those who are born for the Sanctuary may enter and go in.

Amidst such intimations, and such awakenings within, is the Postulant brought from the Court of the Temple to the Holy Place, and is told of the Mysteries that are beyond,


of religion behind religion, and of that which is the centre of all, worlds without end of symbolism and one world of experience—the key and explanation of all. But in the deep places of his mind he will know that the world about him is truly the Court of the Temple, that here is the Holy Place and a Holy of Holies within it for those who are qualified to enter. So also—and whether we are conscious or not of His Divine Presence—the Reconciler is always with us, speaking from the Mercy-Seat and preparing the way to the Celestial Light. In GOD'S most spiritual Temple—at once manifest and concealed—you are the burnt-offerings, my Brethren; you are also the altar. It is by the sacrifice of your proper selves, and so only, that you can enter truly and essentially that Holy Place which you have now entered symbolically. There is the Bread of Life, which is shewn in our symbolism to correspond with the whole of creation, because GOD nourishes His children, substantially and super-substantially, on all the planes; and the high angels, which guard the inmost precincts of the Mysteries, do communicate—to those who can receive—the Food of Souls, in every region of the universe. In that Temple also are held—as if in archives—the hidden doctrines of Divine Mystery, leading by steep paths to the crown of all experience in the term of sanctity. After this manner does the Mystical Temple, of which this is the type and symbol, contain all things. The last message which it communicates to the Postulant in this Grade is that the path of life in which it has pleased GOD to call him is the nearest way of his election. The Mystery of the Tenth Path, about which you have just heard, shews that MAL-KUTH is understood after more than one manner, that the pearl of great price is in your own House, in the Temple of your own personality, while that which is begun on earth from every point of departure may be completed also on earth in the Heaven within you.

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For there is a certain mode of mind which is other than logical understanding—more resplendent and more highly enthroned. A light descends therefrom through an ordered channel ; it is called the Light of the Spirit ; and this channel is that path by which the Zelator goes up.

*If the Minutes of any previous Meeting or other official business are to be taken in the Grade of Zelator, the Temple must be reduced at this point to the Grade of Neophyte. By the power of his Wand, the Master must close in the Higher Grade, open by Fiat in the Lower, and after the business has been completed must similarly close therein and re-open in the Grade of Zelator.*

THE SOLEMN CEREMONY OF CLOSING  
THE SACRED TEMPLE IN THE  
GRADE OF ZELATOR.

*Master of the Temple.*——

*All rise.*

*Master of the Temple.*—Fratres et Sorores Zelatores, I pray you to assist me with one mind in the closing of the heart against the world.

*Warden of the Temple.*—Honourable Master of the Temple, I testify on behalf of the Brethren, I testify on my own part, that the heart is guarded.

*Master of the Temple.*—Let that which is watched within, even in the sacred precincts, be protected also beyond, in the world to which we return. . . . Frater Ostiarius, remembering the correspondence between things within and without, I direct you to see that the Temple is duly secured.

*The Frater Ostiarius, having seen that the Door is fast :—*

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

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*Master of the Temple.*—The Earth is full of His goodness ; the Pillars of the Earth are the Lord's ; the Earth is full of His riches : Let us adore the Lord and King of Earth.

*The Master and Warden descend from their Thrones and face East, with uplifted Wands. All present face East.*

*Master of the Temple.*—ADONAI HA-ARETZ, ADONAI MALKAH, we have desired Thee in all generations. Spirit of the Lord, say : Come. Bride of the Lord, say : Come. We have watched in the night because of Thee : we have worked in the day because of Thee : we die in the endurance of our longing. Make us alive in Thee. O Earth. Earth, Earth, part of the Earth in us, hear the Word of the Lord. Amen.

*The Master of the Temple turns Westward with extended arms.*

*Master of the Temple.*—The Guide of the Elect, the Abiding and Indwelling Presence, remain with this Temple for ever, and in the hearts of the Brethren. Hail unto the Holy SHEKINAH on the Mercy-Seat, between the folded wings of the KERUBIM.

*The Master of the Temple lays aside his Wand and turns to the Warden, who turns also to him and lays aside his own Wand. They approach one another. The Master gives the Benediction of the Grade to the Warden, who receives it with bowed head.*

*Master of the Temple.*—Remember the end, my Brother.

*Warden of the Temple.*—The end is Unity.

*The Master of the Temple returns to his Throne and there remains standing. Members face as usual. The Guide of the Paths lays aside his Wand and turns to the Warden of the Temple in the Middle East. They approach one another. The Warden gives the Benediction of the Grade to the Guide, who receives it with bowed head. They exchange the previous Formulary. The Warden returns to his Throne and there remains standing. The Guide of the Paths turns Westward and proceeds with the Sun to a point in front of the Pillars. The Auxiliary Frater Zelator comes forward and pauses between the Pillars. The Guide gives the Benediction of the Grade to the Frater Zelator, who receives it with bowed head. The Formulary is exchanged between them. The Guide returns to his seat with the Sun and there remains standing.*

*The Auxiliary Frater Zelator returns direct as he came, and standing in his own place he turns to the Frater Thurificans, who turns also to him. The Auxiliary Frater Zelator gives the Benediction of the Grade to the Frater Thurificans, who receives it with bowed head. The Formulary is repeated. The Frater Thurificans carries the Benediction to the Frater Aquarius, who receives it with bowed head. The Formulary is repeated.*

*The Frater Aquarius proceeds with the Sun to the first unofficial Brother in the South-East and gives the Benediction of the Grade. The Formulary is repeated. It is communicated from Member to Member on the Southern side in the same manner. Meanwhile the Frater*

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*Aquarius proceeds with the Sun to the first unofficial Brother in the North-East and gives the Benediction. It is communicated from Member to Member on the Northern side. The last recipient gives it to the Frater Ostiarius, who is the Postulant of the day.*

*The Frater Ostiarius, under direction from the Frater Aquarius, proceeds with the Sun to a point between the Altar and the Pillars, facing East.*

*The Most Honoured Emperor of the Fellowship comes round to that point with the Sun and receives the Benediction of the Grade from Frater Ostiarius with bowed head. The Formulary is exchanged, as in all cases previously. The Frater Ostiarius is led back to his place and there remains standing.*

*The Most Honoured Emperor turns Eastward with extended arms.*

*Emperor of the Fellowship.*—And GOD shall be all in all.

*Having said this in a clear voice, and with great reverence, the Emperor returns to his place. All face as usual.*

*Master of the Temple.*—Our hearts are licensed to go forth into the world without, carrying the memorials of the covenants made within. Depart in the peace of the Eternal. Depart to your proper places, your paths in life and their activities. . . . Frater Zelator, 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.*—The graces and benedictions of ADONAI be upon us, as Children of the Restored World. Be we ready for the call of His service, under the Banner of the Rosy Cross. In the Name of the Holy SHEKINAH, I declare this Temple closed in the Grade of Zeal.

*Master of the Temple*— १—

*Warden of the Temple*— १—

*Guide of the Paths*— १—

*Here ends the Ritual of the Grade of Zelator,*

*and*

*Here ends the First Order of the Rosy Cross.*