

Rituale Roseæ et Aureæ Crucis

The Ceremony of Consecration on the Threshold of
Sacred Mystery
for the Watchers of the Holy House

To the Glory of Thy Name, O Lord, and
the inviolate splendour of the Rosy Cross,
through Christ our Lord within.

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† Issued for the use of Serving Brothers and
Companions of the Order by the Keeper of
the Sacred Rites. †

✠ Datum in Monte Sancto, ubi ædificatum
est Templum Domini ✠

The Hidden Life of the Rosy Cross



THE CEREMONY OF CONSECRATION ON THE THRESHOLD OF SACRED MYSTERY



The MASTER OF THE RITE, officiating as HIGH PRIEST, is seated on his Throne in the East between the Pillars of the Temple. He wears a white robe, having a Red Cross emblazoned thereon and extended from neck to hem. This vestment reaches below the knees, and beneath it is a white alb. He carries a Wand surmounted by a Rosy Cross. All present in the Sanctuary are clothed in the same manner, the HIGH PRIEST only wearing an additional white sacerdotal cloak or cope of thin texture. The PRIESTESS, whose Wand is crowned with Lilies, and her two assistants—these bearing Rose-Wands—are on the southern side. Other SPOKESMEN OF THE RITE are placed in the North. Those who belong to the Sanctuary but are taking no active part may be seated on benches facing West and situated North and South

of the Great Altar, which is at a certain distance forward and is served by a *Thurificans*, installed at either horn. The *SYMBOLUM MAGNUM* of the Rose-Cross is erected upon the Altar, with flowers and lights about it, in groups of seven and twelve. At the foot of the Cross are four cubes of white alabaster, crystal or white wood, bearing inscriptions. The *USHERS OF THE RITE* are placed at the far West of the Temple on the southern side, the *WATCHER OF THE SACRED PORTAL* and the *HERALD OF THE TEMPLE* being similarly stationed on the northern side, all facing East. They wear the general black habit of *COMPANIONS OF THE ROSY CROSS* and the distinctive *Lamina* of their Office, which is a Cross of Malta shape, decorated by a Rose of five petals. The seats of the *HOLY CONGREGATION* are ranged from East to West, leaving a free space about the walls for circumambulation in the Path of the Sun. N.B. The *USHERS* bear respectively *Roses* and *Lilies* as additional jewels on their breasts. There are branches of *Palms* in their hands. Those who abide in the Sanctuary have the same mystical flowers in combination, and the inscription about them is: *EGO SUM FLOS CAMPI ET LILIUM CONVALLIUM*. Unofficial Members of the *HOLY CONGREGATION* have a *Calvary Cross* of red enamel, depending from a white collar placed about the neck. The *HIGH PRIEST* and the *PRIESTESS*, the other *SPOKESMEN OF THE RITE* and the *CHORUS* are seated in the East, the *USHERS* and *WATCHER* in the West, the *HERALD* and *THURIFICANS* in the North, the *COMPANIONS OF THE ROSY CROSS* in the South, all passing

with the Sun to their appointed places. They take their seats in silence and all lights are extinguished. When the Temple is in uttermost darkness, when there is no suggestion of light anywhere, the precincts included, the HOLY CONGREGATION enters, led by the HERALD OF THE RITE, who carries a shrouded lantern. He returns in silence as he came, securing the door behind him and taking up his place thereat. There is now unbroken stillness within, and when this has endured for a brief period he proceeds to the Vestibule, where he salutes the POSTULANT of the day, saying :

Herald.—I have followed a certain Star through the days and the years, a Star that is faithful and true, a Star with the Voice of Hope. I know thereby that all which lives and breathes shall come at length into its own. Be welcome in the Name of the Order, the Grace within the Order and the Inward Fount of Grace.

The POSTULANT is clothed in the weeds of a Pilgrim, or in such other vesture as may be determined from time to time. A Cross of rough wood is suspended about his neck, signifying his own manifest existence and all that he carries therein. It is understood that he has been prepared zealously ; he has signed the Form of Profession : it is known that he has a certain disposition towards the inward life and the realisation of Christ in His Kingdom, regarded as

the Kingdom of God within us. He has heard the voice of the Master and has answered :—

Thy will be done, O Lord, and Thy Kingdom of being : make us Thy Robe of Glory.

The POSTULANT is given also a Wallet, in which are blocks of wood variously coloured and inscribed. They are significant of the parts of his personality in their normal mode of being. N.B. The outlines of a Temple are depicted on one side of the Wallet and on the other is an Open Eye.

Herald.—Dead branches, barren tares : give unto us harvest sheaves. Uplift us into Holy Sanctuaries : graft us as Golden Boughs on the Tree of Life.

The POSTULANT is led slowly and reverently towards the Door of the Temple, and in the course of this progress :

Herald.—There is a knocking at all our doors, and may we be ready to open.

At a short distance from the Door itself :

Herald.—Of Knocking and Opening in Temples, remember here and now : think in the heart thereon, because of their meaning. Think of the sacred admissions and of all that follows in advancements. The Court of the Temple is not without its Neophytes, Watchers and Serving Brothers : the Holy of Holies is not without its Priesthood, which ministers and worships there.

The POSTULANT has been reminded of the Second Birth and its doctrine of high experience in a conference prior to reception.

As they stand on the very threshold :

Herald.—The House awaits thee : be thou born therein.

Meanwhile the silence within has been followed by organ music and thereafter by the voice of the High Priest.

The High Priest.—The Temple is opened in darkness, looking through the dark of dark to light of light beyond and the glory of the Rosy Cross.

The Sanctuary is filled for a few moments with the radiance of the Great Symbol, and again the dark prevails.

The High Priest.—Fratres et Sorores, Watchers of our Holy House, amidst the Hallows of mystic darkness, I open the work on the Threshold of Sacred Mystery and bear my faithful witness to the Cross of CHRIST.

The Priestess of the Rite.—I bear my witness to the Holy Rose, an image of the Lord of Glory.

The High Priest.—O sacred night of contemplation, vision of the soul therein, and world of union beyond the world of vision. Still we our senses : listen in the soul alone. A Voice shall speak within. Still we the Soul itself. Then it is the Voice only, as if unto our deepest self there spake a self beyond.

A Battcry of one Knock and no other ——— is sounded softly on the Door by the HERALD OF THE RITE. It is opened by the WATCHER from within, and he asks the Question of the Time, as he stands unseen in the darkness.

Watcher.—Whom have you there ?

Herald.—An earthly body which veils the spiritual man and a Blessed Place of the Presence.

Watcher.—What do you seek at our hands ?

Herald.—I ask you to sanctify the body, that we may look upon that great light which shines from the soul within.

Watcher.—What manner of light, my Brother ?

Herald.—Rewarding light of GOD in those who seek Him out.

Watcher.—What is the end in view ?

Herald.—That soul transformed in GOD through flesh made pure, and justified by Holy Temple Rites, may bear its faithful witness in the world.

The voice of the HIGH PRIEST intervenes far away in the East.

The High Priest.—Lead on this child of man : the darkness seeks the light.

When the Door is closed behind them, and while they pause on the inner side :

The High Priest.—They know not whither they are going in the ways without ; but thou shalt learn in the Sanctuary of this Holy Temple.

The HERALD conducts the POSTULANT to a vacant seat set apart for him in the middle West and thereafter passes to his own place. There is again

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unbroken stillness in the dark of dark. It is followed by a breathing of slow music, which rises by degrees to a very torrent of sound. A voice breaks in suddenly on the crest of the music. It chants clearly and sweetly

THE HYMN OF THE SOUL IN UNION



- I. The Peace of GOD is the Union : the Union is GOD with us.
- II. There is no life but life, and that is Thou.
- III. Thine is the essence and Thine the growth therefrom.
- IV. The mercy of Thy Covenant is poured upon those who love Thee.
- V. In Thee and Thine Union we become ourselves the Covenant.
- VI. Make of us Thine in the Keeping, till Thine is also Thou.
- VII. Unity of all the Unity and Oneness found within.



The silence which follows is of certain moments only, and then another voice ordains the mode of contemplation on the Blessed Path of Union, giving intimations concerning it for the leading of inward thought.

12 THE CEREMONY OF CONSECRATION ON

The High Priest (vel alius).—When veils are on me and the clouds about me ; when the world clamours and its spirit draws me forth : then art Thou far away. I do not feel Thee, and I see Thee not ; I do not know Thee, whether without or within. I am nothing and have nothing : my food is husks. The darkest state of all is when the broken shells seem meat from the King's Table. ✠ O cities in the wastes of time, where is the City of GOD ? ✠ But if I abide in the hiddenness, if I keep my soul in silence, if I put away all the presences and forget the forms of thought : then am I aware of Thee. I hear Thee in the still small voice, who have lost Thee amidst the thunders, in all this storm of words. ✠ Where the dark clouds hang out and the fire flashes, Thou and the soul are lost. ✠ The soul is high remembrance, remote and vast and vague ; but it is expectation also. ✠ In the great old duration, beyond the modes of change, my deeps were Thine : I look to find Thee there, far past all life of sense. ✠ But here in the House of my exile, here in the bonds of flesh, how did I know of Thee, Master, or come to remember Thee ? How did I hear Thee first ? As a child at the mother's knee ? As a youth in the classes ? It is very well. ✠ In the Church, woe is me ? What Rites, what words of the preacher ? Were they not good and true ? ✠ What ways of missing the message ! I heard of Thee only without who know Thee only within, in the one place of knowledge. ✠ The awareness becomes the Presence, and Thou art That. ✠ Where shines Thy light ? Where, Master, but within ? Not from without or any otherwhere : O Thou of all things inward, far past the personal self. ✠ Thou the beginning and Thou the end, through and beyond

the ages. ✠ Let us contemplate in the heart, my Brethren, when the heart is still, when the pulse of outward life is heard no more and time suspends its beatings.

There is a long pause of silence, which grows in tenseness to a vibrant point, and then another voice is raised : it bears true witness on the Rosy Cross.


The Priestess of the Rite (vel alia).—On Sacred Temples of the Threshold ; the promise of peace in Temples ; odours about the Temples ; words of sacred odours and tongues of incense ; Houses of Benediction, Houses built of Prayer ; the matter of Faith in Temples, a gate to high experience : behold, I testify in the Mystical Holy of Holies, the Sanctuary of speaking symbols and the Rosy Cross. ✠ According to the golden legend and the discovery of its inwritten parable, the maxims of a Spiritual Mystery were graven about the Altar, in the vault of a Hidden Shrine. NEQUAQUAM VACUUM. There is no void of distance between the dedicated soul and GOD. Consecrate your hearts in dedication, and GOD shall be found within. LEGIS JUGUM : The bondage of the Old Law becomes the yoke of CHRIST. LIBERTAS EVANGELII : The liberty of the Gospel is the freedom of the soul in union with the Great Task-Master Who ordains the Law of Love. DEI GLORIA INTACTA : To the Glory of GOD inviolate, world without end in love. ✠ Conversion of all conversions, change of change, stars out of dust arising, making of all things new : Be ye transmuted therefore from dead stones into Living Philosophical Stones, shining on everlasting hills, radiant on the Mount of GOD.

The pause of a moment follows : it is greatly still and expectant. A voice of victory proclaims :

The High Priest (vel alius)—ORDO SANCTISSIMUS ROSEÆ ET AUREÆ CRUCIS.

The Rose-Cross suspended in the black darkness gives forth its light suddenly. It appears in mid-air, and there is a passing of veiled figures beneath it, amidst smoke of thuribles.

The High Priest.—Behold the Cross of Glory, the Rosy Cross, the sign without of GOD Who dwells within. The mighty cosmos of created things is made without : make Thou our world within. We have built all Temples in Thy Holy Name : build Thou the Church within us. Abide and bless by Thine indwelling Presence.

At a battery of one knock — the HOLY CONGREGATION rises, with the CELEBRANTS and SPOKESMEN OF THE RITE, wheresoever they are placed in the Temple.

The High Priest.—The Tree of the Rosy Cross is CHRIST ; the Tree is Life ; the Tree is the Word made flesh : IMMANUEL, GOD is with us. It is also the manifest state of our humanity ; and then the Rose signifies the Immanent Divinity, Which dwells within us, at once hidden and revealed. I bear my witness further that the Rose is the soul in man ; and then the glittering point of dew, as the jewel within the centre, is the inward and hidden Christhood.

At a battery of one knock ——— the seats are resumed by all. The Rose-Cross continues to radiate in the darkness and again the music breathes. A voice of song tells of the Mystic Rose.

*The Priestess of the Rite (vel alia).—*ROSA AUREA, ROSA SANCTA, ROSA VICTORIÆ, ROSA MYSTICA, ROSA IMMORTALIS, ROSA CÆLI, ROSA FÆDERIS, ROSA SANCTISSIMA, ROSA DEITATIS, ROSA SALUTARIS NOSTRÆ, ROSA UNITATIS, O PURISSIMA, O SANCTISSIMA, DULCIS ROSA CHRISTI.

The music continues for a space after the voice is hushed. The clouds of incense rise.

*The Priestess of the Rite.—*The Rose art Thou, and we are the Rose in Thee: we are also a Chaplet of Roses about Thy Morning Star. The Flower of the Field is mine and this is the Holy Rose: I have bound Thy Lilies on my heart. My Rose expands in Thy light. The Dew of Thy Presence falls therein, and it breathes forth fragrance of the Spirit. O ROSA FLORESCENS.

*The High Priest.—*The Holy of Holies within this Holy Temple is also the Holy Rose. Let us be mindful of this Jewel in the centre and contemplate the Presence in the Sanctuary, in the Blessed Place of the Presence.

There is again complete darkness, for the light of the Rosy Cross is withdrawn after these words, and there follows a great silence. The Temple is a House of Souls, and by those who think in the heart it shall be found a House of Knowledge.

At the end of this Contemplation :

The High Priest.—By whom were you made a Brother ?

Herald of the Rite (in the West).—By GOD and a good friend : so help me GOD.

Spokesman of the Rite (unus vel alter).—May joy and benediction, the power and mercy of GOD, be with us this day and for ever in the Place of Divine Mystery.

Second Spokesman.—Into Thy hands, O Lord : in the mercy of Thy hands abide the souls of the chosen ones.

Third Spokesman.—Sacred is he who maintains in his heart sacredly this High and Sacred Doctrine.

Spokesman of the Rite.—Be with us henceforth, O Master, through all our ways of quest, as Thou art and wast from the beginning even unto the perfect end, the endless end of being.

Second Spokesman.—Visit us in the redemption of Thy Knowledge.

Third Spokesman.—Change Thou our death in separation to the Life which is Life in Thee.

The Priestess of the Rite.—May the Spirit of Thy Light enlighten, Thy Spirit of Wisdom strengthen, the Spirit of Understanding rule in heart and mind. O Inward Spirit, Guide and Ward in all : VENI, CREATOR SPIRITUS.

Una Ancilla Templi.—Thy Spirit is in those who love Thee : give unto us Thine HOLY SPIRIT.

Ancilla Alia.—Crown the humble with wisdom : marry us into perfect union.

The High Priest.—For us who are Thine only set open doors of entrance to Thine Eternal Presence, the Secret Abode of Thy Glory.

The Priestess of the Rite.—I testify concerning the way of the soul in love and the term attained therein. The reign of law is love, which rules in all. There is one law alone, one rule and reign, and love is love for ever. Love is the key and love the keeper of keys, the treasure within and the only lock which opens. The key of love is also the key of tongues, the living word within and the word expressed. The kingdom sought without and found within, the throne erected there, the sceptre and the crown are Thine and Thou, O Love, Kinghood and King in all. I preach this gospel in all my parts of being.

Ancilla Una Templi.—The path of the life to come is a Path of Love.

Ancilla Alia.—The love which dies for love is love that lives.

Ancilla Una.—The love which lives through death is love immortal.

Ancilla Alia.—Give me everlasting titles, the love that kills.

The Priestess of the Rite.—O School of Wisdom, School of Perfect Love: thereafter nothing dies, for death is dead.

There is music of the dead for a brief space, and then a voice cries in the darkness:

Spokesman of the Rite.—The perfect peace is with thee: thou art the Peace of GOD, O Blessed Mystic Death!

Second Spokesman.—Thy veils dissolved reveal the life beyond.

Third Spokesman.—Thine other names are vision, life in GOD, and after this the Union.


The High Priest.—The Second Birth of Souls is a Birth in Love. I testify concerning the beginning of all Mysteries and that which qualifies for all, the Second Birth of Souls. Let us contemplate the Mystery of Love, and this abides within us.

The silence which follows is like the threshold of a world of experience behind the world of symbols, and at the end this contemplation dissolves in an organ reverie, a suggestion of deep things heard from the beginning in the heart, when the heart is still. The next theme is of the Hidden Master and the old foundation of the Rosy Cross.

The High Priest.—The sacraments are not the life, but its sacred signs and veils. The signs are silent only when the soul is deaf. The wonder is not in their speaking but because so few can hear. ✠

There is fruit of life in symbols, for those who can penetrate green thickets and enter the orchard behind. Till then we dwell in the precincts: we feed upon outward shells of images, and we drink their wine. O deeper hunger and that other thirst! ✠ Give me the real presence in place of all the pictures and pallid portraits only drawn in thought. What shall give life to the pictures, mind and speech in all? Thought of the soul, thought in the deep soul, and GOD uplifting soul in thought within. ✠ I have crossed the threshold: I have parted embroidered curtains: I have questioned oracles in speaking darkness, in the pregnant solitudes, in lone untrodden regions of the soul. ✠ I have opened a secret wall in my own house and have found a vault beyond. The Hidden Master of the Rosy Cross spoke to my secret soul. ✠ A light in the dark uplifted: I found a lamp therein, and it goes not out for ever. ✠ I knew him of whom I had read in the old days, when the spirit of quest was on me, in the old traditional tale of our Loving Father. He came unto me then in the youth of thought, as a Son of the Spirit and Bride born in the body of man, as CHRIST was born in a stable. He led the inner life in a house of religion, a house of contemplation, even a house of thought. ✠ There is an Orient of the soul, and this may visit from on high: it is said that he travelled eastward. Was it not the far East, the font and source and spring? There is no other travelling which counts as such for those who look to find the ends of being. ✠ We are told that he came unto his own and that his own received him, in the Hidden City. Was it not built upon the Mountain, a high uplifted place of holy mind? When we strip off the crude vestures,

which are those of outward myth, it is found that he who came from the Centre returned thereto and drew therefrom. ✠ He was given back unto the world in the power of mission. He brought with him from the Centre that experience which is high doctrine and an Art of Life in GOD. He came in the power of teaching, as if again unto his own in the bond of outward things, and they heard him not. But a few heard him within, and he built up his Brotherhood of the Rosy Cross, as if a Church Invisible and a House of the Holy Spirit. ✠ I say unto you, Brethren, that there is the story of Christ on earth, in Palestine and its Holy Fields, and there is the MYSTICAL CHRIST within: two stories, one at the root in the THEOSOPHIA of the Rosy Cross. And that of our Loving Father is also yours and mine: the Vault of his House is within us, and the Centre is also there. ✠ I have made unto myself a Sepulchre: Lord Christ, arise therein. The Rosicrucian doctrine was: IN NOBIS REGNAT JESUS, and it is understood thus among us. The connotation is DEUS NOBISCUM; PAX PROFUNDA; IMMANUEL: GOD is with us. In one and the same sense, I testify therefore on the faith of the old claim, which has been with us from the beginning, that the Fellowship of the Rosy Cross is with the Father and Jesus. The synonym of all is ECCE REGNUM DEI INTUS. Peace profound, my Brethren, the stillness and its deep.

The Rosy Cross is manifested again in its light of splendour, and at a battery of one knock— the HOLY CONGREGATION rises and remains

standing, while the deep sacramental meaning is shewn forth as follows :

A Spokesman of the Rite.—MYSTERIUM ROSEÆ ET AUREÆ CRUCIS : CHRIST in manifestation, hidden and cosmic CHRIST.


Second Spokesman.—MEA VICTORIA IN CRUCE ROSEA : My Victory is in the Rosy Cross. Immortal Life removes the sting of death : Thou art our Life, O Lord.

Third Spokesman.—CRUX CHRISTI CORONA CHRISTIANORUM : Crown us in the part of our manifestation with the fruits of the work within.

The Priestess of the Rite.—The soul is a Rose awaiting consecration by the Spirit.

Una Ancilla Templi.—The Rose of our desire becomes the Holy Rose.

Ancilla Alia.—Rose of Jericho, Rose of Salem, Rose of the world below, Rose of the Paradise above : hide us in Thy sacred petals.

The light of the Rosy Cross is withdrawn after these words, and at a battery of one knock —— their seats are resumed by all.

The Priestess of the Rite (vel alia) —The unknown country of our inward being becomes the Kingdom of GOD when the Guide—who is Love within—brings us to the Holy Place and opens the door thereof, which leads to the Holy of Holies and the Presence

therein. The Guide is that which is said in an old traditional story to lead the Seeker of the Rosy Cross up a Mountain in the midst of the earth, 'otherwise at the middle place of the world. I say unto you that this Mountain is within and that it is found at our own centre. It is a place of many treasures which the world does not value, because they do not bear its marks or come out of its mints, as current coin accepted in its Houses of Exchange. It is said to be encompassed by cruel beasts and ravening birds, which are the evil passions within us—all the false desires. They are the lawless part of our nature in all the ways of life, the spirit of the world within us which strives with the SPIRIT OF GOD. But on the brink, as it may be, of formless swamps of being, in death and the shadow of death, we have remembered the promise of life—of life for evermore and ever more of life. We have heard the voice of the Guide, a music which wakens the secret deeps of soul and thence evokes response. He has come at our bidding, has opened a door of the heart and entered to abide within. We have contemplated in the heart because of him and have followed the lead of Love, the lead which is Thine, O Lord, for Love is Thine and Thou. When the desire of it has possessed us utterly, when the night is very dark within, then in a great silence the quest begins for the Mountain. It is reached at midnight, the middle night of the soul, when all the passions are stilled, all images of sense obscured. But that which devolves upon the Seeker is to call from his heart on GOD, a voice up-raised in very deep of soul: for now the end is nigh. The lion and the dragon, the eager birds of prey shall fly before that which is our Guard, as well as

Guide in Paths. I say unto you : Believe and find. In a wind of the Spirit you shall go up the Hidden Mountain. All that is of dead stone in your nature shall be rent like rocks ; all that is perishable shall be consumed like earthly dross : there shall follow a great calm. The dawn and the day-star shall rise on the Mount of GOD, and the place of the Treasure shall unveil. In the images of the old parable that Treasure is a Highest Tincture, which might turn the world to gold. But this is the Gold of GOD, according to another witness of the Rosy Cross, and this transmutes the soul. O Fount of life and health, SPIRIT and PRESENCE of GOD : hereof is the Presence within, according to the picture-language, and such the Hidden Treasure of the Secret Mountain. The place of the Treasure in another mode of symbolism is a Temple on the Mountain-top, which is Earth of the World to Come and the Land of the Living. What Laws of GOD come forth from this summit of Horeb to, those who cross, with Love their Guide, the arid wastes of Sinai ? And what Transfiguration takes place on this Mystic Tabor ? The Rosy Cross bears witness to the High Tincture, the Eternal Life thereof. That which is called the Mountain in this old speaking allegory is known by other names in other types of legend. It is the Spiritual Citadel which contains the True Stone and Talisman of Philosophers, a gift which remains to eternity, though all things else dissolve. It is called the Glory of the World and Way of Truth, the Hidden Sacrament of the Rosy Cross and the only Path to Life. It is also the True Elixir. But however we multiply images, and there is a cloud of others in the radiant lore of old, in reality it is one thing

only—a state of inward being attained in love. It is reached by contemplation, when the soul eludes the methodical processes of the past and buries itself in love. It enters then into the great reality of being—which is its own reality—and finds its object in the height of ungenerated self; for there and thus only is GOD within.

The Herald of the Rite unveils his lantern and then uprising elevates it in the middle West.

Herald.—The deeps explore the height, but height and deep are one in love. The mind of earth unto the Sanctuary of Hidden Mind lifts up its pallid light.

The Sanctuary is made dimly visible and the High Altar. The Celebrants and Ministers are shadowed vaguely forth.

Herald.—From the Court of the Temple to the Holy Place, Master, command Thy servants. Open the Gate which leads to the Holy of Holies. Thou hast given unto us service in quest: call us to serve in attainment at Thine Inmost Shrine.

The lantern is veiled and the Herald resumes his seat.

Una Ancilla Templi.—The records of experience, the doctrines based thereon, the great antique systems, the immemorial faiths have taught us from the beginning that GOD is without; but in the Mystery of Love and this only is the authentic finding of GOD—far and how far from the common wear and tear of devotional use and wont.

Ancilla Alia.—HABITAVIT IN NOBIS. He has dwelt in us from the beginning, but it is not as in a local habitation : it is as the self alone within.

Ancilla Una.—We hear of Him only without, and the records are a portrait everywhere of an absent person.

Ancilla Alia.—We set up images in all our Temples, and they are reproduced as images in the mind : not these is He.

Ancilla Una.—And the stories of the Great Masters are those of inward realisations which are theirs and not ours.

Ancilla Alia.—O blessed lights upon the way, Christ-stories under many titles : the task is to make them ours, as all in truth are His, shadows or bright reflections of the one great work of souls, and He the head of the work.

The Priestess of the Rite.—The one irrepealable condition is a selfless state without, for this alone makes free the secret path to reach the self within.

The High Priest.—The Secret Mountain is the Higher Mind, MONS RATIONABILIS indeed, as it is called in the old chronicle concerning SUMMUM BONUM. That which is above encompasses that which is below and yet remains above, fulfilling and not destroying. It is the Mind which sees by comprehension, the all-containing Mind, an uplifted mode and state, as the logical understanding is another and lower mode.

A Spokesman of the Rite.—Raise us into Eternal Life, O Master, the state of the Fixed Stone, which is gold in the soul of man.

Second Spokesman.—O hard and stubborn flints, ground in the mills of GOD, for the separation of gold within and hidden gems of price, the chrysolyth and jasper of the eternal foundation.

Third Spokesman.—The Divine Presence is hidden in our natural manhood and revealed when this is transmuted by the work of Divine Alchemy.

Spokesman of the Rite.—The transmutation is from within in Spiritual Alchemy, unlike the work in the crucible, as dreamed of old.

Second Spokesman.—The Mystic Stone is within us and transmutes all things. The authentic affirmation is therefore : Behold, I make all things new.

Third Spokesman.—But it is the soul above all things which becomes Spiritual Gold.

The High Priest.—These are the stages of the process in the old parabolic terms : (1) Mortification, for that which can die must die : being perishable, it is not ours ; (2) the Black State, which is one of figurative death completed, and these two correspond in official theology to the work of an instrument which is termed Sufficing Grace : for us it is a Grade of Love ; (3) the White State, begotten by Plenary Grace, or Divine Love raised to its Second Degree ; (4) The Red State, attained in the operation of Super-

Essential Grace, otherwise the Third Grade which is that of Transcending Love, possessing and possessed by GOD. In the Black State the evil body of desire is dead as such ; the White State is manifestation of the soul in its purity ; but the Red State is that of the Spirit in its splendour, and this is the CHRIST-SPIRIT. It is the state of espousals and union, of being redeemed by the Blood of CHRIST, for the Blood is the Life. Herein is the Great Mystery of the Sanctuary, which is the Second Advent, the return of the PERSONAL CHRIST.

The Priestess of the Rite.—Tinge Thou our hearts and make us gold for Thee, that we in turn may tincture.

The High Priest.—TINCTURA CHRISTUS EST : our Medicine Thou.

Spokesman of the Rite.—A Saving Fire within, a Fire of Healing. I testify on the part of the Masters that there is a Golden Tincture which is called the Centre of Nature.

Second Spokesman.—The Fire of Divine Love is the Eternal Tincture of Souls.



Third Spokesman.—O Blessed Ineffable State, which the Masters called Philosophical from the first days of our Mystery.

The Priestess of the Rite.—The Stone that the builders rejected and all the wise of this world is set at the head of the corner in the eternal foundation, the Keystone of a Sacred Arch which sustains the worlds.

Una Ancilla Templi.—The First Stone, proved and precious, the Stone laid in Zion, a Living Stone, hewn without hands from the Everlasting Hill and Hidden Mount of GOD.

Ancilla Alia.—The Lord is my Rock and my Stone : Thou, O Lord, my Saviour.

The High Priest.—PETRA AUTEM CHRISTUS : Way and Truth and Life.

The HIGH PRIEST rises in his place. The HERALD OF THE RITE gives a Battery of one knock— and all present are upstanding. The light above the Throne is kindled suddenly and the HIGH PRIEST is seen clearly, elevating a Cubic Stone which has reposed beside him on a pedestal. A voice in the Sanctuary cries : PETRA FUNDEBAT MIHI RIVOS OLEI. The light is extinguished, the HIGH PRIEST resumes his Throne, The Herald repeats his Battery— and all present are seated.

There follows hereon the pause of a few moments, as the peace of CHRIST Indwelling.

The Priestess of the Rite.—IN SILENTIO ET SPE : Silence of the indrawn Soul and hope of light therein.

Una Ancilla Templi.—OMNIA AB UNO ET OMNIA AD UNUM. From GOD thou art and unto GOD shalt thou return.

Ancilla Alia.—UNUM SUNT OMNIA, PER QUOD OMNIA : the Secret Doctrine rings its golden changes.

The High Priest.—DEUS VENDIT SUA DONA PRO LABORE : The Kingdom of Heaven suffereth violence, and this is the sense thereof. The wages of GOD are Eternal Life.

A clear bell sounds within the Sanctuary : The Rose-Cross gives forth its light suddenly. The HERALD OF THE RITE is upstanding and speaks from the far West.

Herald.—EGREDERE PER VIAM CRUCIS : INGREDERE PER VITAM LUCIS : our comings forth and goings in are Thine.

He resumes his seat.

Priestess of the Rite.—Rose of Jericho, Spiritual Rose, Rose of Heaven above, Redeeming Rose below. FLOREBIT REGNUM DEI INTUS QUASI ROSA ET LILIUM. The Lilies bloom in the Valley, even the Valley of Jehoshaphat.

The High Priest.—We raise the plant within, the Mystic Rose : make it a Rose without. From hidden ways of inward being, so the CHRIST comes forth ; so lifted on the Cross of life He bears the cosmic witness of Divinity to the Divine in man ; so all His own draws after Him ; and on the inward side and outward, sealing, they are sealed with GOD.

And now the lights go up : there is splendour of light everywhere. All present are upstanding, alike in the Holy Sanctuary and in the body-general of the Temple. The Banners are uplifted : the sacred incense fumes.

Herald (from his place).—Thy day, O Lord : to the dawn of the coming day and the joy of life therein.

The High Priest.—The Star of Morning rises : the Work of Light begins. The heart of man is the place of the Morning Star : Shine, O Star of Life, even to the perfect day.

The Priestess of the Rite.—Shine also, Rosy Cross, the type without of all the grace within. I testify that this Holy Temple is the Sanctuary of GOD, a Spiritual Palace, a Sacred Place, reserved to a Holy Priesthood.

The High Priest.—The Order is Elias Artista, Prophet and Faithful Witness of the Hidden Church.

The Priestess of the Rite.—It testifies here and now to the coming of the Blessed Kingdom : all the great things are nigh.

The High Priest.—MAGNALIA DEI ET NATURÆ: Grace of the Lord within, Glory and Grace of Heart : Splendour of the outward Presence ; all Nature shines in royal light of GOD.

The Priestess of the Rite.—MYSTERIARCHA DEI : the Signs without, the Portents seen within are Thine, O Master. The omens of two worlds bespeak Thy Presence and bring Thy Gospel Tidings.

The High Priest.—An eye of the Soul looks in towards things eternal and an eye looks out on time.

The Priestess of the Rite.—The mortal eye is overwhelmed with glory; but the soul abides therein which is turned to Thee.

The High Priest.—It was said of old in the Records of the Rosy Cross that within us and not without is that which we seek in our folly without instead of within.

The Priestess of the Rite.—Make unto us a still Sabbath, and within us the Word shall speak.

The High Priest.—That which is without comes forth from the First Matter and returns thereto: that which is within goes back to GOD, Who is its Source. For ever and evermore, it is GOD and the soul only, the soul alone and GOD, a perpetual intercourse, an unity in the ground and root. It is therefore OMNIA SUNT RES UNA on the external plane, but EST UNA SOLA RES on the side of inward reality.

Having put away their respective Wands in the rests thereof, the HIGH PRIEST and the PRIESTESS leave their Thrones and meet at a middle point of the Sanctuary, some distance behind the Altar. They stand side by side with faces towards the West. The Cubic Stone is in the hands of the HIGH PRIEST.

The High Priest.—All things are one only.

The Priestess of the Rite.—On earth as it is in Heaven.

The High Priest.—Proceeding on earth from one Substance of the Wise.

The Priestess of the Rite.—And in Heaven from one GOD Almighty and Father of all.

The High Priest.—In CHRIST revealed within.

The Priestess of the Rite.—The Higher Soul.

The High Priest.—Christ and the CHRIST-STATE.

The Priestess of the Rite.—Amen. O Inexpressible Deep of Deity.

They pass by South to the Altar, preceded respectively by the Great Banner of the Rosy Cross and that of the Heavenly Rose. The THURIFICANTES at the Horns of the Altar hand them their Thuribles. They proceed in succession to the Altar, the Banner Bearers facing East, at a little distance behind them. The HIGH PRIEST deposits the great Cubic Stone in its place between the small cubes. He puts incense about the Altar, CUM SIGNO ✠ CRUCIS.

The High Priest.—Thou Who art first and only, from and beyond the æons : to Thee in adoration of the soul, till all the soul is Thine.

He turns, censing towards the West—✠—and over the Holy Congregation.

The High Priest.—The powers of the soul are an incense offered by the Inward Man as a sacrifice to his Creator.

He goes back by the North to his Throne, preceded by the Great Banner. The PRIESTESS OF THE RITE puts incense about the Altar, CUM SIGNO—✠—CRUCIS.

The Priestess of the Rite.—AD MAJOREM ROSEÆ—†—CRUCIS GLORIAM.

She turns, censing towards the West—†—and over the Holy Congregation.

The Priestess of the Rite.—The Dew in the centre of the Rose is ROS FRUCTIFICANS, the Spirit which is Life of Soul. SOLI DEO HONOS ET GLORIA.

The PRIESTESS goes back by the North to her Throne, preceded by the Banner of the Heavenly Rose. All resume their seats, within and without the Sanctuary.

The High Priest.—The stability and equipoise of the universe are the good pleasure of the Lord made manifest.

The Priestess of the Rite.—The seals of the Divine Covenant are imprinted on the whole body of Nature.

The High Priest.—Divinity is archetypal and Nature reflects Divinity, so that it is one of GOD'S great witnesses to the world of the soul within.

The Priestess of the Rite.—In this way the soul is everywhere encompassed by the natural and supernatural means of its inward return to GOD.

The High Priest.—All the reflected lights lead us to the True Light.

The Priestess of the Rite.—The whole order of the cosmos moves with him who has taken his heart in his hands and has said : I will go up to the Altar of GOD.

The High Priest.—Let us therefore remember holiness, that we may stand in the Presence of the King, Who reigns over the world within as well as the world without.

The Priestess of the Rite.—Remember also the everlasting kinship of the heart with that which it desires in the height.

The High Priest.—Awaiting the high light of all, let us be faithful in the small things, that we may be worthy of our faith in the great.

The Priestess of the Rite.—GOD answers all souls that call upon Him and is invoking continually from within, that the soul may be turned and answer.


The High Priest.—The way of the SUMMUM BONUM is by the sacrifice of that which matters nothing to attain that which is All.

The Priestess of the Rite.—An All in all of height and deep within, and GOD in all for ever.

The High Priest.—We have left the carved gods and dead idols of the gentiles, having heard of that one thing which abides in the life of the centre.

The Priestess of the Rite.—We have been satisfied too long with a part who were meant for the whole.

The High Priest.—The part is separation, the whole is union : our will is to the whole in Thee.

The HERALD OF THE RITE gives a Battery of one Knock—— and uprises.

Herald.—The first steps taken in the Path of Union are taken by the will of man. ✠ There is one within the threshold who brings the will to serve, the will to walk among us, looking in these sacred precincts for a way of life in GOD.

The High Priest.—The Pearl of Great Price is hidden, and the Path or Way of its Discovery demands the whole man.

Herald.—He has dwelt in the cities of this world ; he has fared through the waste places : he seeks to abide in GOD.

The High Priest.—Pilgrim of outward life, what of the life within ?

The Postulant (who is prompted).—I seek its ways through all my clouds of darkness.

The High Priest.—What dwells within ?

The Postulant (who is prompted).—The Kingdom of Heaven is there, for the finding of those who know.

The High Priest.—Who rules and reigns therein ?

The Postulant (who is prompted).—CHRIST Mystical, the Inward . CHRIST and Higher Soul of man. I make an act of faith and look in GOD to see.

The Priestess of the Rite.—World without end. Amen.

She has risen with the ANCILLÆ TEMPLI and thereafter resumes her seat, also with them.

The High Priest.—The Order's GODSPEED in its work to the Glory of GOD is pronounced upon this Serving Brother.

The Priestess of the Rite.—On the faith of perpetual silence, according to the Covenant with GOD, may GOD be with thee for ever in the Bonds of our Holy Society.

She returns to her Throne, escorted by the Banner-Bearers, who also resume their places. The HIGH PRIEST proceeds by South round the Altar, and the USHERS, disparting their Palms, go back to the West. The POSTULANT remains on his knees, and the HIGH PRIEST draws to his side at the Altar. All others are seated. The Sealed RITUALE is taken by the HIGH PRIEST from the hands of the POSTULANT and is elevated towards the East.

The High Priest.—We lift up our Books without : be Thou our Book within.

It is now placed on the Altar, and the hands of the HIGH PRIEST are extended above the POSTULANT.

The High Priest.—DEUS NOBISCUM : PAX PROFUNDA. The great purpose is within and the Divine Event : Seek therefore without no longer for that which is within. Remember also that we have to lose what the world prizes before we can attain the All. You carry much baggage, my Brother ; but henceforth you shall go lighter, if yours is the will to freedom.

He takes the Wallet of the POSTULANT and turning westward upholds it in the sight of the Beloved Congregation.

The High Priest.—FRATRES ET SORORES, we know in the world without, according to the wisdom of its prince, that ever they prefer the robber, and so is the robber released to them and the CHRIST is crucified.

He takes out and exposes the inscribed contents successively and then casts them on the ground.

The High Priest.—The lust of the flesh; the lust of the eyes; and the pride of life: ADORO TE DEVOTE, LATENS LUCIFER.

He lifts up the empty Wallet.

The High Priest.—They made of it a den of thieves; but in the sacramental power and grace of my High Office I have cast out the money-changers from this natural Temple of Humanity, that henceforth it may be a House of Prayer, for such is the House of GOD.

He turns again to the Postulant.

The High Priest.—I give unto you unblemished tokens of the life to come within you. Say therefore, now and henceforward: ADORO TE DEVOTE, LATENS DEITAS.

This is repeated by the POSTULANT, and the white of white cubes on the Altar are placed in the Pilgrim's Wallet.

The High Priest.—I pray that your natural manhood may so be changed in GOD.

The Wallet is hung on the left wrist of the POSTULANT, who is raised from his knees, and it is said in so doing :

The High Priest.—Be thou a branch of that Tree which GOD planted in Paradise.

This is followed immediately by a voice raised in the Sanctuary.

A Spokesman of the Rite.—It is written : Every tree which bringeth not forth good fruit shall be cut down and cast into the fire.

But the allusion in this case is to an Observance practised by the Order under certain circumstances, and the maxim concerning it is therefore : ABSIT OMEN. The POSTULANT is faced to the HIGH PRIEST, midwise at the Altar.

The High Priest.—By gifts from Heaven and not by arts of earth or earthly mind be Heaven conceived and known ; and in thy soul be earth as Heaven revealed. By faithful service at the Sacred Gate the soul is taught and finds perchance therein how other gates may open.


Therewith, and both being turned to the West :

The High Priest.—FRATRES ET SORORES, in the liberty and election of our Sacred Mystery, I give unto you a Serving Brother of the Rosy Cross.

He that is faithful and true shall receive a New Name among us. Meanwhile he is FRATER UNDECIMUS (*vel numerus alius*) and is enrolled as such among the Keepers of the Sacred Precincts.

The USHERS OF THE RITE come up by the North, and the POSTULANT is led to his former seat in the West. The Bearer of the Great Banner proceeds by South to the Altar and goes before the HIGH PRIEST, who returns to his Throne in the Sanctuary, all upstanding therein to receive him in due form, and all resuming their seats as he takes his own. There is the pause of a brief period, and it is like the heart in its stillness, when the heart is hushed in GOD. It may close again in organ music, and the FIRST SPOKESMAN OF THE RITE rises with uplifted arms and says in reverential clearness :

Spokesman of the Rite.—The beginning and the end are GOD. Amen.

The Sealing Word of the Rite is repeated by all in the Sanctuary, and he resumes his seat. The HERALD OF THE RITE rises with a Battery of one knock—.

Herald of the Rite.—To the end therefore in Love, and this is the Higher Soul. FRATRES ET SORORES IN ORDINE ROSEÆ CRUCIS, I say unto you that this Soul is CHRIST.

The Priestess of the Rite.—The means of livelihood are means of Love in this our Life of the Mysteries.

The High Priest.—Who quotes in any Houses of Exchange the everlasting values? Who deals therein? Who buys or sells?

Herald. The everlasting values are treasured in the heart of man, when GOD has changed the heart. I open my accounts therein: I sell and buy for ever.

He resumes his seat.

The High Priest.—I certify that the self-knowing part, illuminated by the good, the beautiful and the true—VERITAS, VITA, VIA—is in the state of abiding love.

The Priestess of the Rite.—A world withdrawn beyond the world of vision.

The High Priest.—At the back of the centuries the voice of the Rosy Cross bears witness that such an unity in spirit with CHRIST is possible here and now.

The Priestess of the Rite.—Not from without descending and not a soul infused, or Master Part to Servient Part attesting, I bear my faithful witness that CHRIST Mystical, the Inward CHRIST, is a State, a Spirit in attainment.

The High Priest.—And these Mysteries are hidden, for the titles of their Knowledge are within.

The Priestess of the Rite.—That which is within is older than that which is without, and it has come from far away.

The High Priest.—While abiding in things without, the great practical secret is to keep ourselves sacredly.

The Priestess of the Rite.—Dedicated, pure and naked, turn we the soul within.

The High Priest.—Let us make the world without as the world within and things material even as things of the Spirit.

The Priestess of the Rite.—If the centre of the soul is GOD, let it be so within us that this Centre is everywhere and the circumference nowhere.

The High Priest.—The outward quests become the Quest of Souls when doors like these are opened : till then indeed we know not what we do.

The Priestess of the Rite.—We wait for the time of the quickened soul, the open heart and eye.

The High Priest.—The time of a BIRTH IN GOD, a Second Birth of Souls.

There is the pause of a few moments, as when a Soul is stilled in contemplation. A voice rises suddenly over its well of silence. It may be that of the PRIESTESS, of one of the ANCILLÆ TEMPLI or a SPOKESMAN OF THE RITE. There is no ruling hereon, and it may be accompanied or not by organ music. It intones or chants



THE SACRED INVOCATION

I.

Souls of the Holy Ones,
Souls of the Second Birth,
Abide and bless.

II.

Souls of the Christhood,
Souls at the Term of Quest,
Abide and bless.

III.

Spirit of the cosmic world,
Spirit of the Lord therein,
Abide and bless.

IV.

Thou Who art present in all,
Thou Who transcendest all,
Abide and bless.



*The silence which follows is again of moments only,
as of one who says in his heart: IMPLORA
PACEM. Therafter the Colloquy continues and
assumes a deeper note.*

The High Priest.—Concentred purpose culminates,
a vibrant point of life.

The Priestess of the Rite.—The end is repose of con-
sciousness in Infinite Love and of Infinite Love in
consciousness.


The High Priest.—There is no GOD but GOD, and He is found within.

The Priestess of the Rite.—Herein is the First and Last, in comparison with which there is no second, and none whereby we can enter—after all the warfare—into peace.

The High Priest.—We look towards that time when the glory of the Lord shall transfigure the man without and the robe of our priesthood become the robe of glory, of which it is the type and figure in our world of emblems.

The Priestess of the Rite.—There is neither outward nor inward: I am Thine within and without; and in this unity—world without end for ever—there is Thou, O Lord, alone.

The High Priest.—DATUM IN MONTE ABIEGNO.

He gives the Battery of the Grade —  — and all rise, within and without the Sanctuary.

The High Priest.—The Paradise below is the state of attainment as it is possible here and now: in our time-immemorial symbols, it is said to be manifest and hidden in a secret place of the earth. It is a Holy School of the Spirit, and its witness is the Rosy Cross.

The Priestess of the Rite.—Make pure the mind, dissolve the heart, renew the Soul.

The High Priest.—But the Paradise above is that which is supercelestial and was said of old among us to be planted in the New Jerusalem. It is spirit of all things spiritual, and it is union in the eternal state.

The Priestess of the Rite.—GOD in us, and we in GOD. Unto this last therefore, O Lord of All.

The silence which follows should be as a state out of space and time, in which no distinction exists. Thereafter the voice of the HIGH PRIEST, who has moved to a middle point in the Sanctuary, proclaims in high uplifted tones :

The High Priest.—The Spirit returns to GOD Who gave it.

All present resume their seats, and the space of silence which follows shall be as the dream of a moment concerning an Isle of Rest. When this ends there is sung to its own music



THE HIGH HYMN OF THE PRESENCE

I.

I have passed through the ways without in the
light of these,
Amidst star-flowers, flowers of a bright star,
The Herb of Silence and the Herb of Speech.

II.

Voices of hills were round me, voices deep in vales ;
Words which went over the cornfields ; paths
which found a voice ;
Rain of the waters of music, liquor of sound,
liquescence of perfect melody.

III.

The glory of all the glory, the joy of the life therein,
Splendour of Solar days and starry nights
Were filled with rumours of Thee.

IV.

I have seen the flight of stars and the quest of
those who follow the Quest of Thee,
The work of Thy stars in their leading and
planets in sacred vigils :
I know of Thine inward strange upliftings on
breaking through brush-wood and coming
unawares to the sea.

V.

A Spirit which is Thine in the river moves on through
vale and hill ;
Thine is the strange communion of stream and sea,
when the stream is received by the ocean :
The lapping waves of lake and river lisp intelligible
words.

VI.

The dew is Thy wealth flowing over and a wine of
fragrance ;
The rain is a choir full of anthems, and these are
anthems of Thee :
The leaves from their stalls make response in due
order ; and these responses are Thine.

VII.

In language of fountains, light laughter of foun-
tains, I hear of Thee :
It is Thou and Thou only in golden showers of
sunshine ;
In secrets of moonlight Thou and only Thou.

VIII.

The ways go further, the days move on :
The rumour becomes a gospel, sounding above
and below,
Over the land and sea, city and solitude.

IX.

Wind-harps and echoes, echoes about the Temple :
In Sacred Fanes which man has built for GOD,
I heard Thy Word of Stillness behind the Altar.

X.

The words of power move about Shrines and Temples ;
The Shrines vibrate, the white and gold of Taber-
nacles
Breathe forth Thy presence.

XI.

The silent measures between the beats of moments,
Words in the secret ear, pledges of sacred words :
They bear Thy witness all the days of life.

XII.

Do I not witness also and Thou from within me
speak ?
Shall I not find Thee therefore, if only I seek within,
Behind the thought of the brain and love of the
human heart ?

XIII.

It came about thus that while the whole world
sang
Of Thee and Thy Presence, I heard an inward
voice
Below, as it were, the voices, a music within the
light.

XIV.

A Spirit of Truth from unplumbed deeps within,
It joined with the theme of that endless cosmic
anthem
The news of Thee in another world of being.

XV.

I have heard Thee and seen Thee in mine own
Shrine and Temple,
Where the one true Voice is Thine, the presence is
only Thou,
And all that belongs to self has died in the sacred
precincts.

XVI.

It is Thou for ever within : no part of all is mine,
Except in the surface sense of the things that
pass.
Praise unto the Great Reality : the Inward Self
is Thou.



The HERALD OF THE RITE gives a Battery of one knock— and all present rise up. He goes before the POSTULANT, who is brought again to the Altar.

The High Priest.—The Hidden House of the Holy One has neither bars nor locks. For those who wait upon the call, free ways are always open ; and for those who are born in the Sanctuary the Temple is with them ever in their daily ways. They do not come in or go out : they abide therein, its incense always round them and all its sacred chants. The Candle of the Lord is with them, the Hidden Treasure and the Word of Life.

The HIGH PRIEST proceeds by South to the Altar. The HERALD OF THE RITE takes the sealed RITUALE ROSEÆ CRUCIS from the Altar and presents it to him with bowed head, saying :

Herald.—EVANGELIUM ÆTERNUM.

The High Priest (in receiving it).—LIBER VITÆ CHRISTUS.

He turns Westward and exhibits it to the Holy Congregation.

The High Priest.—The Book of Life in the Rose.

The POSTULANT is turned about and directed to kneel before him. The HIGH PRIEST lays the book upon his head.

The High Priest.—To the manifestation without you, my Brother, of the inward Christian Man.

He lifts up the Book, and the HERALD raises the POSTULANT.

The High Priest.—We have received you this day within the Precincts of a Temple which is dedicated to the Quest of GOD. Behind it there is a Door which opens on many paths leading to the Greater Mysteries, and within or behind these Mysteries there is a central place of all, which is that of Divine Experience.

The HERALD OF THE RITE places the POSTULANT in the South. He is so turned that he faces a great mirror immediately before him on the wall.

The High Priest.—Contemplate in this glass of vision and behold the Temple of our Sacred Rite prolonged into the far distance. What intervenes to hinder the free prospect? I say unto thee: It is thine own image in the foreground of the picture. Think well in the heart hereon. It tells of thy work to come, that which is put into thy hands and which none can do but thou, the effacement of thy lower personality in all its parts and modes: the desire of the flesh, the dedications of material mind and the will in separation from GOD. Be it ever remembered that their conquest is the victory of Divine Love. When thou hast prevailed in this Holy War the Mystic Temple within thee shall reflect the personal self no longer, and in thine own Holy of Holies thou shalt behold the Presence.

The POSTULANT is faced to the West and the HIGH PRIEST addresses the HOLY CONGREGATION.

The High Priest.—The valediction of this Sacred Ceremony looks for a day to come when we shall meet at the Centre.

The HIGH PRIEST remains at the Altar. The USHERS OF THE RITE come up by the North and take charge of the POSTULANT. A procession is formed in the Sanctuary and passes by South to West. It is led by the HERALD, whom the USHERS follow with the POSTULANT. It is brought up by the PRIESTESS, who goes before the HIGH PRIEST when he joins it at the proper point, the Banner-Bearers being in their due places.

The Doors are opened by the WATCHER, and the Company passes out, followed by the Congregation of the Rite.

In the Vestibule or other precinct of the Temple the HIGH PRIEST hands to the POSTULANT a branch of palm, olive or other symbolical Tree, to which a tablet is attached. Hereon he is required to write his full name, adding FRATER UNDECIMUS (vel numerus alius). When this has been done :

The High Priest.—Beloved Serving Brother of the Rosy Cross and Keeper of its Sacred Precincts, this emblematical token of your reception among us will now be deposited in a cedar chest set apart for the preservation of similar evidential objects ; and I trust that it will remain there until time immemorial. In the event of your resignation in good standing and for acceptable reasons, it will be reduced to ashes, for you will have ceased to be a branch of our mystical Tree of Life, and those ashes will be placed in their proper urn. But in case of your demission through neglect of the Order and its duties they will be returned to earth, that you who have forgotten the Temple may be forgotten in turn by us. I wish you perfect peace among us and light from GOD therein, remembering the Sacred Covenants.

Those who are proved in this preliminary Grade will find the Veils of the Order lifted, that they may proceed further. Those who produce no warrants will remain as Watchers of the Holy House, whether or not they may witness other Ceremonial Observances as spectators only. If and when those who pass on

enter into plenary possession of the Rite, they will find that there is a sense in which they have received everything, as in far off summary or shadowed outline, in this Ceremony of the Threshold. On the other hand, if they go not further, in reality they will have received nothing, more especially if there is nothing in themselves by which they can be led onward.

✠ *Here ends the*
Ritual of the Rosy Cross, appointed for the present
Decennium in the Grace of God and to His Service. ✠