

SOCIETAS ROSICRUCIANA  
IN CIVITATIBUS FOEDERATIS

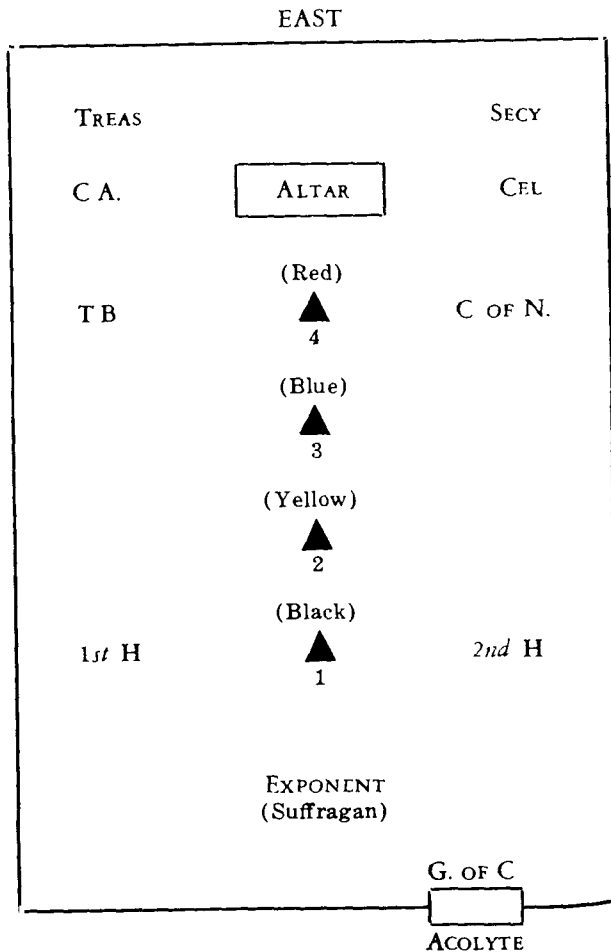
*FIRST ORDER*

RITUAL No. . . . .

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Ritual based on CONCORDAT made between High Councils of S.R.I.A., S.R.I.S and S.R.I.C.F., dated 1911.

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## FOREWORD

*(Sections refer to Constitution of the High Council, S. R. I. C. F.)*

A College may admit elected candidates to membership in the Society by the ceremony of the First Grade—*ZELATOR*, and has authority to confer the four Grades of the First Order and the three Grades of the Second Order. (SEC. 37).

Not less than Five shall constitute a quorum in the First Order and not less than Three in the Second Order. (SEC 37).

A College shall meet at least quarterly, the first Convocation after April 1st shall be deemed the Annual Convocation at which a Collation is obligatory. (SEC. 38)

Business shall be transacted on the lowest Grade of the Order affected thereby, and a majority vote shall govern, except in the election of Candidates (SEC. 41).

The Celebrant, Treasurer, Secretary and four Ancients shall be elected each year at the Annual Convocation. The other officers shall be appointed by the Chief Adept, who shall install all of them. In the absence of the Chief Adept the installation may be conducted by any Past Celebrant or any member of the Third Order. Elected officers must have attained the Fourth Grade. (SEC 34).

Convocations shall be held at such places as are approved by the Chief Adept. The positions of the Officers are shown in the diagrams.

The name of an Aspirant shall be submitted to the Chief Adept or Secretary for scrutiny by the members not less than ten days prior to the College Convocation. An unanimous consent of those present shall be necessary in each Order for admission thereto. (SEC. 36).

Written notification of a College Convocation shall be given each Frater by the Secretary ten days prior to the Convocation date. (SEC. 47).

The Chief Adept shall preside at all Convocations when opened in the Second Order, and in the First Order at his pleasure, the Celebrant, however, usually presiding in the latter. (SEC. 44).

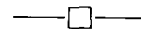
Every Frater shall be supplied by the Secretary with a copy of the Ordinances of the High Council and of the College, and also with the Jewel of the Society, which must be worn at every Convocation (*Jewel Regulations approved June 30, 1934*).

Every Frater of the Eighth Grade, and every Officer of the Representative Council of the High Council, shall have the right and power to visit all Colleges and inspect their work. (SEC. 9).

A College, in conformity with the History of the Society and ancient usage, shall consist of not more than seventy-two members. (SEC. 33)

## THE AIM of the S. R. I. C. F.

The aim of the Society is to afford mutual aid and encouragement in working out the great problems of Life, and in searching out the secrets of Nature, to facilitate the study of the system of Philosophy founded upon the Kabalah and the doctrines of Hermes Trismegistus, which was inculcated by the original Frater Rosæ Crucis, A. D. 1450, and to investigate the meaning and symbolism of all that now remains of the wisdom, art and literature of the ancient world.



### EXPLANATION OF JEWEL

The Jewel of the Society consists of a cross, the arms of equal length, on a curved shield having the form of a lozenge or rhombus. The arms of the Cross exhibit four times 18, that is 72 lines, having reference to the 72 rounds of the Ladder of Jacob, in the centre is a square, representing the Square of the Universe, and in the midst of the square is a Pentagram, that mysterious device which has always been considered by ancients and moderns as a potent emblem. The Cross is overlaid with Red enamel, surrounded by a Golden line; while the shield is of White enamel with a girding line of Gold. The Jewel is suspended by a Green ribbon from a Golden bar on which are inscribed the letters S.R.I.C.F.

## SALUTES

The Salute of a Zelator consists of Three long and Two short knocks This salute is given by Fratres to obtain admission to the Temple In open Temple it is used as follows.—

- |   |       |   |     |   |  |
|---|-------|---|-----|---|--|
| 3 | times | 3 | and | 2 | to salute a new Celebrant                  |
| 5 | "     | " | "   | " | a Chief Adept                              |
| 6 | "     | " | "   | " | a Commissioner from the M W. Supreme Magus |
| 7 | "     | " | "   | " | the Junior Substitute Magus                |
| 8 | "     | " | "   | " | the Senior Substitute Magus                |
| 9 | "     | " | "   | " | the M W. Supreme Magus                     |

The salute of 4 times 3 and 2 is not used in the Temple, but only after the toasts at the banquets

## PLEDGE OF FIDELITY

I .....  
of .....  
do solemnly and sincerely declare that I am a Master  
Mason in good standing of ..... Lodge  
No . . . . . F & A M , located at .

....., and that I seek  
admission to the Rosicrucian Society, and that if  
admitted to membership I will duly conform to the  
Regulations of the Society and will obey the Ord-  
inances of the College.

*Signature of Candidate.* .....

*Residence* .....

*Motto of Candidate* .....

*Date* .....

*Signature of Witness* .....

*Address of Witness* .....

*Note—The only authorized Rituals of the Society are those which bear the seal of the High Council S R I C F.*

## First Grade -- Zelator

### ZELATOR GRADE: OPENING.

*Celebrant.* Fratres of the R— and C—  
assist me to form the M— C—.

*The Fratres rise and form the M— C—  
clasping each other's hands across the breast.*

*Cel.* Very Worthy Exponent, what are the objects  
of our assembly?

*Exp.* The diffusion of Light and the advance-  
ment of science

*Cel.* How do we hope to accomplish the aims  
we have in view?

*Exp.* By prayer and perseverance in the paths of  
knowledge and virtue.

*Cel.* Before we bow our heads in prayer, Very  
Worthy Exponent, let us assure ourselves that the  
Fratres are in possession of the M— W—.

*Exp.* Fratres, I pass the M— W— by l—  
to the East,\*\*\*\*

*The Fratres on the left of the Exponent comply.  
The Celebrant, in the East, finding the word correct,  
proceeds thus —*

*Cel.* The M— W— being correct, I return  
t to the West,\*\*\*\*

*This is done in due form*

*Cel.* Fratres, let us pray

*The Fratres all bow heads. with their hands joined  
over the breast.*

*Cel.* Fountain of Light and Glory of the Uni-  
verse, we humbly adore Thee Bless the Union of  
our hearts, symbolized by the joining of our hands,  
and illuminate our spirits with the brightness of  
Thy perfection. Sanctify our desires and purify our  
thoughts, so that we may become worthy to com-  
mune with the Holy Ones whom Thou hast created,  
and finally grant us an everlasting inheritance in the  
dominions illuminated by the rays of wisdom from  
Thine unapproachable Throne.

*All bow and reply Amen! Fratres resume their  
normal standing position*

*Cel.* In the name of \*\*\*\* I declare this Temple  
duly opened, the M— C— of Fratres of the  
R— and C— duly formed, and the C— of  
U— complete!

*All clap once, with right hand on left. Officers  
take their Stations Celebrant raps (\*) and Fratres  
are seated.*

1. *The Minutes are now read.*
2. *Orders from the M. W. Supreme Magus.*
3. *Other communications and business.*
4. *Propositions.*
5. *Ballot for the admission of Candidates.*
6. *Papers and Addresses.*

## THE CLOSING, ZELATOR.

*Cel* Very Worthy Exponent, having satisfactorily laboured to diffuse the Light, what is our reward?

*Exp.* The consciousness of having performed our duty to God and man, and more particularly to our Frates of the R—— and C——.

*Cel* With this guerdon let us be content. Aid me to dissolve the M—— C—— and hermetically to seal up our secrets in the chambers of our souls.

*All stand up and form the M—— C——, as in the Opening.*

*Cel* Let us pray

*The Frates clasp hands over breast and bow as in the Opening*

*Cel* In the Light of Thy countenance, O Father of angels and men, we rejoice and are glad. May we leave Thy footstool with purer hearts and clearer consciences, and may we be spared to assemble again in this Temple of Truth. Hasten, we beseech Thee, the coming of that day when Thy knowledge shall cover the earth, and the fulness of Thy glory be revealed to all mankind.

*All reply Amen!* *All resume their normal standing position.*

*Cel.* By the M—— W——\*\*\*\* I dissolve this M—— C—— and declare the C—— of U—— imperfect until again united by the power of the M—— W——.

*All break off and clap hands.*

*Cel.* The Temple is closed.

## RECEPTION OF A ZELATOR (FIRST PART)

*Guardian* Right (or Very) Worthy Celebrant, there is an alarm

*Celebrant* You will ascertain the cause

*Guardian* Right (or Very) Worthy Celebrant, Brother a duly qualified M—— M—— who has duly read, and has signed the Pledge of Fidelity, now seeks to be received as a Member of this College in order to study the doctrines taught by the Society of the R—— and C——.

*Cel* Let him be admitted and received by the Conductor.

*The Guardian admits the Aspirant, whose head is covered by a thick veil. He is received by the Conductor who takes him by the hand saying*

*Cond.* I will go unto the Altar of God, even unto God, who giveth joy to my youth!

*The Conductor leads the Aspirant to the West of the Temple*

*Cel* What is your desire?

*The Conductor speaking for the Aspirant, says*

I desire to go out of darkness into the pure light of knowledge, to learn the doctrines of Nature and to discover the wondrous principles by which the Universe is governed.

*Cel.* My Brother, your desires are most laudable, but we are mortals like yourself; why come to us?

*Cond.* Because I believe that among you are practised many great virtues, and that the growth of

ages has added to your stores of learning I desire to be received into the Society of the R—— and C——.

*Cel* We acknowledge and appreciate your faith, but must remind you that the road to learning is long and the life of man is but short Remember, therefore, that what the heart conceives is but seldom accomplished, and build no hopes upon our Society. Our aim is to be good, our desire to be humble, our study to be wise. Wealth, honours and power we leave to the worldling, pleasure and indolence to the vicious, and we cast in our lot with the virtuous and the pure, pressing forward in the pursuit of wisdom Our objects are mutual aid and encouragement in working out the great problems of life, the advancement of science, the propagation of knowledge, and the diffusion of that glorious revelation, whose cardinal precepts are.—(This may be said, chanted or sung), (all rise). Glory to God in the highest and on earth peace, goodwill toward men.

*Cel.* My Brother, of your sincerity we are assured, but of your zeal I demand some proofs.

*Cond.* I am ignorant of God, of Nature and of myself I am surrounded with spiritual doubt and darkness. I claim—I command to be received.

*Cel.* You have spoken truly, a bold heart may command anything, and faith can remove the mountains of ignorance and vice Prepare therefore to undergo the Elemental Proofs required by the laws of our Society.

*A pause.*

*Cel* Let the Aspirant be conducted to the Gate of Life, where the Four Ancients will unfold to him by the Elemental Proofs the primary secrets of Nature and Truth.

*The Conductor leads the Aspirant around the Temple and places him at the left hand of the First Ancient, who rises, and, taking the right hand of the Aspirant in his own left hand, places—upon his palm saying —*

The First Ancient said, Hearken, O Aspirant, Death is the gate of life, fear not to enter therein, for in dust are sown the seeds of Immortality, and the Word is \*\*\*\*\*

*The Conductor leads the Aspirant again around the Temple and places him at the left hand of the Second Ancient, who rises, and, taking the right hand of the Aspirant in his left hand, applies the test of — to the face, saying —*

And the Second Ancient said, Behold, the very air we breathe is full of mysteries, but the love of God surpasses all things visible and invisible, and \*\*\*\* is the inheritance of man on earth, and the Word is \*\*\*\*

*The Conductor leads the Aspirant again around the Temple and places him at the left hand of the Third Ancient, who rises, and, taking the right hand of the Aspirant in his left hand, applies the test of — by dipping his forefinger in the — and making a — on the forehead, saying —*

And the Third Ancient said, Let us approach with

joy the House of Sanctification with clean hands and purified hearts, for our strength is in the Most High God, and the Word is \*\*\*\*\*

*The Conductor leads the Aspirant again around the Temple and places him at the left hand of the Fourth Ancient, who rises and, taking the right hand of the Aspirant in his left hand, applies a — near enough to the the skin to allow it to be felt saying.—*

And the fourth Ancient said, Let us therefore enter the Temple of Perfection, and shrink not from the ordeal of —, for the wrath of God consumeth only the impious and impenitent man. The Word is \*\*\*\*\* and the four words make the sentence \*\*\*\*\* \*\*\* \*\*\*\*\* \*\*\*\*\*

*The Aspirant is again conducted to the West. An anthem or voluntary may now be performed.*

*Cel.* My Brother, the trials through which you have successfully passed were ordained to test your patience and perseverance. In ancient times the knowledge of the Most High was not revealed without due preparation on the part of the Aspirant for the sacred mysteries. His initiation was preceded by four purifications—viz, by \*, \*, \* and \*, as well as by signal proofs of his morality, prudence and zeal. Having submitted with cheerfulness to the required tests, are you likewise willing to assure us of your good faith by a pledge of fidelity, vows not being exacted from the members of this Grade?

*Aspirant.* I am.

*Cel.* Do you therefore pledge your honor as a M—— M—— never to reveal the secret Ceremonial of the M—— C——, except in strict conformity with our Ordinances?

*Aspirant.* I do.

*Cel.* Do you also promise to prosecute with zeal the study of our mysteries, to yield a ready obedience to your superiors in the Society, and to assist and defend your Frates of the R—— and C—— when occasion requires it?

*Aspirant.* I do.

*Cel.* Frates, are you satisfied with the answers given by the Aspirant?

*The Frates all clap their hands once as a sign of assent.*

*Cel.* Conduct the Aspirant to the foot of the Altar.

*This is done, and a kneeling-stool is there placed.*

*Cel.* As true Rosicrucians we respect the decrees of the Most High and bend the knee to Him from Whom we derive our existence. Let us therefore rise and pray (*Three saps*).

*Conductor assists the Aspirant to kneel before the Altar. Frates bow heads.*

*Cel.* We supplicate Thy eternal and most just goodness, O Holy Lord, Father Almighty, Author of Light and Truth, on behalf of this Thy servant, that Thou wouldest vouchsafe to illumine him with the Light of Thy wisdom, cleanse him and sanctify



him, give unto him true knowledge, that being made worthy of the grace of Thy baptism, he may retain firm hope, right counsel and holy doctrine.

*All the Fratres answer, Amen, and then noiselessly form the M—— C——*

*The Exponent reads the first five verses of the first chapter of the Gospel according to St John —*

In the beginning was the word, and the Word was with God, and the Word was God

The same was in the beginning with God

All things were made by Him, and without Him was not anything made that was made

In Him was life, and the life was the light of men

And the light shineth in darkness, and the darkness comprehended it not

*Cel* Rise, my Brother, and receive the light of our Mystic Temple

*The Candles upon the Altar having been previously lighted, and the Incense burning in the Censer, the Conductor raises the Aspirant from the kneeling-stool and removes the —— from his ——, at which moment all the Fratres clap their hands once*

*Cel* The Lord's Light be with you.

*Exp.* And with thy spirit.

*Cel.* Worthy Brother, on being restored to vision you stand before the Altar which we raise to commemorate the spotless life of Him who was the

manifested glory of I H V H Above the Altar are inscribed the initials of that Sacred Name and Title which were traced in burning letters upon the Cross of the Redeemer Treasure in your heart, my beloved Brother, the remembrance of the Word \*\*\*\*

*Cel.* Forget not that for thirty-three years He laboured on earth in meekness and humility, a period which is represented by the thirty-three lights on the Altar The Roses allude to the beauty and grandeur of His Resurrection from the dead, and are typical of the eternal glory of the Rose of Sharon The Five-pointed Star reminds us of the five points of felicity, which are to walk with, to intercede for, to love, to assist, and to pray for our Brethren, so as to be united with them in heart and mind.

The Incense, which rises toward the luminous Star, is a symbol of prayer which proceeds direct to the Throne of God

Learn to fulfill the Law. for it is pleasant, and all its paths are peace

*The Conductor hands a White Robe to the Celebrant*

*The Celebrant then invests the Aspirant with the White Robe, the Exponent reciting—*

*Exp.* He that overcometh, the same shall be clothed in white raiment (Rev iii 5).

*Cel* Receive this white garment, and see thou carry it without stain before the tribunal of the world, of your Fratres and of our Master, for so thou mayest have eternal life.

You will now be placed in the M— C—, and will join with us in repeating the initials of the M— W—.

*The Aspirant is placed in the M— C— by the Conductor, on the right of the Celebrant; all clasp hands as in the Opening.*

*Celebrant passes the M— W— to the West, and the Exponent returns it to the East.*

Cel. The M— W— is correct. I declare the M— C— to be perfect, and the C— of U— complete.

*All clap hands once and resume then places. The Aspirant is placed in front of the Celebrant, and the First and Fourth Ancients step up and stand behind the Aspirant.*

*All three place their r— h— on his h—, and all three say—*

We receive thee as a Frater of the Society of the R— and C—.

*Music, anthem, voluntary or choral singing*

Cel. You will now be conducted to the outer chamber to enable you to reflect upon the solemn ceremonies through which you have just passed. Let me, therefore, strictly enjoin you to a deportment consistent with the honour and dignity of this Society of the R— and C— into whose circle you have been this day received, a day which should be ever considered as one of the most memorable periods of

your life, inasmuch as you have voluntarily dedicated your soul to the service of Truth and Virtue. The initials forming the M— W—, with which you have been entrusted, will ensure your re-admission to the M— C—

*The Conductor obtains from the Secretary a M— T—, (a circular piece of inflammable paper on which is printed in red the letters \*\*\*\*), which he gives to the Aspirant, the Conductor then leads the Aspirant out of the Temple.*

## RECEPTION OF A ZELATOR

### (SECOND PART)

*In the Ante-room the Aspirant, instructed by the Acolyte, writes the Initials of his Motto upon the M— T—, and awaits in a period of contemplation the order for his re-admission*

*In the Temple the seats and Pillars of the Four Ancients are removed to the four cardinal points of the Hall—that is, to the middle of the four sides—the Black Pillar to the North, the Yellow to the East, the Blue to the West, and the Red to the South. Each Ancient sits facing the East, but if the Hall be too narrow, the Pillars may be removed to the four corners, provided that the correct position be subsequently explained to the Aspirant*

*All the Lights upon the Altar are extinguished except three, the highest candle and the two outside at the base of the super-altar thus forming a triangle of Lights. When all is prepared the Guardian informs the Acolyte, who instructs the Aspirant to carry the M— T—, and to knock three times on the door. This is done*

*Guardian.* Right (or Very) Worthy Celebrant there is an alarm.

*Cel.* You will ascertain the cause

*Guardian (Opens door and asks).* What is the cause of this alarm?

*Acolyte.* One of the chosen seeks re-admission.

*Guardian (Closes door)* One of the chosen seeks re-admission

*Cel.* Frater Conductor, you will receive our Brother, and if you find that the M— T— is signed in due form, you will admit him

*The Guardian admits the Aspirant who is received by the Conductor. The M—T— is examined, and if it be approved, he leads the Aspirant to the West of the Temple.*

*Cond.* The Aspirant brings with him the M— T— duly signed, he has meditated upon the precepts of the Society and craves to be permitted to make further progress

*Cel.* What does he now desire?

*Cond.* Light

*Cel.* That he has already received. What more is his request?

*Cond.* More Light

*Cel.* You will lead the Aspirant to the centre of our Temple by the s—steps of Wisdom

*This is done by the Conductor, who then instructs the Aspirant to stand erect, facing the altar and with his arms fully extended*

*Cel.* Worthy Brother, whence come you?

*Conductor for the Aspirant.* I come from a land of shadows, where the rays of Wisdom do but rarely penetrate.

*Cel.* Where do you now stand?

*Cond* In the symbolic centre of the Earth, my arms are extended from North to South, my desire is to approach the radiant East and to rejoice in the Light of Perfection.

*Cel* You are worthily inspired, my Frater I approve and commend your zeal, but your progress to the goal of truth must be slow and gradual, as the mysteries of nature are not to be unfolded to all who seek her shrine, but only to the strong in faith and the humble in spirit. Behold me, therefore, approaching you from the radiant East, to communicate those secrets which have long been cherished by the Frateres of our Society You may lower your arms.

The S— of a Zelator of the Society of the R— and C— is thus given.—raise both the h— to the f— h—, p— f— w—d, and then c— the f— f—.

The P— W— is \*\*\* which signifies \*\*\*\*\* The figure of a c— is equivalent to the word \*\*\* as it exhibits the letters of which the W— is composed.

On the Continent the P— W— was not spoken, but was given by the f— thus, —, —, —.

The P— W— leads to the G— W— composed of the Four Mystic Letters \*\*\*\* which represent the Everlasting Son, Who is the true Light of the World and the Glory of the Father.

To obtain admission to the temple, a Zelator must give Three and Two knocks on the door. The

number Three refers to The Trinity, and the number Two to the ancient Hermetic maxim, "As above, so it is below"

You will now take your seat while the Exponent reads a portion of the Revelation of St John the Divine.

*The Exponent now reads Rev vii, 9 to 12.—*

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands,

And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb

And all the angels stood about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

*The following Address is then delivered by the Celebrant, or by a Frater chosen by him —*

Frater, having passed through the various trials required by our Ordinances and having knelt before the Altar of Light, you are now permitted to join in the mystic labours of the Society This privilege is conferred only upon discreet and worthy men, to whom the revelation of Theosophy and Hermetic

Science may be safely confided In the ceremony through which you have been voluntarily conducted this evening, you will doubtless have observed a similarity to certain rites practised in the Ancient Mysteries It is thus that we hope to lead the sincere Aspirant to the radiant realms of intellectual Truth, and to the Court of the Everlasting J H V H

The significance of our symbols is a most important branch of the studies which you have promised to prosecute with zeal This engagement which your tongue pronounced, and, we trust your heart approved, can be fulfilled only by diligence and perseverance We trace the growth of our philosophy in the perpetual advent of Sages through the remotest avenues of Time, a grand and spiritual procession of Teachers illuminating the earth with their wisdom Moses, Elijah and Ezekiel were the heralds of our principles, and all the great and wise men of old have kindled their lamps at that Sacred Fire in which we now rejoice.

Among the secrets of Nature which it is now your duty to investigate, are the mysteries of the Kabalists, which include the demonstration of the Eternal Essence of God, the key to the government of the Universe and the powers and properties of Numbers.

*The following lecture, 1 to 12, may be omitted and given to the candidates later in printed form, with the explanation of Jewel.*

With reference to the interpretations of Numerals, I may briefly explain the primary meaning attributed to each.

No 1 represents God, the Unity of the Divine Being, and the generative principle of Nature; it is typified by the central point within a circle

No. 2 is called the Dyad, it denotes the active and passive qualities of Nature, male and female, Light and Darkness, Life and Death

No 3 is called the Majestic number, as it refers to the Trinity, the Triple Essence of the Deity, its emblem is the equilateral triangle, which in ancient Egypt was called the Sacred Delta, it was symbolical of Osiris, Isis and Horus, and the Hierophant in the Mysteries of Osiris required all Candidates to take the oath of secrecy with both hands extended over this Divine Symbol Brahma, Vishnu and Siva form the Trinity of the Hindoos.

No 4 is the Mystic number, and indicates the operative influence of the four elements Under this number, or the geometrical square, Pythagoras communicated the Ineffable Name of God to his chosen disciples.

No 5 is the emblem of Health and Safety, it is also denominated the Occult number; the Pentagram was a famous talisman; it represents Spirit and the four elements.

No 6 is considered an epitome of Nature, as it presents to our view the dimensions of all things, adding to the four cardinal or superficial points, the two lines of height and breadth, the Hexagram representing the Planets was also a notable talisman

No. 7 is the Perfect number, also termed the most

venerable, since it refers to the creation of the world according to the Mosaic cosmogony.

No. 8 designates the primitive law of Nature, being the first cube, and points out that all men are born equal, it is also esteemed the number most to be desired, being the number of Justice

No. 9 is called the Triple Ternary and refers to the perfection of the spheres. It is the first square of an odd number

No. 10 is the most sublime as it contains the Monad or Unity which created all things and also the Zero, a symbol of Chaos, out of which the world was formed. It is the foundation of the Divine Sephiroth of the Theosophical Kabbalah of the Hebrews.

No. 11 is called the Evil number, it is an omen of Defeat or Death

No. 12 alludes to the 12 Apostles of the Messiah, and to the 12 signs of the Zodiac, expressing the cosmogony of Nature, spiritually and materially. The square of 12—namely 144—was once the limit of each Rosicrucian circle, and reminds us of the 72 attributes of God, which form the names of the 72 angels who occupy the 72 degrees of the ladder of Jacob, which is mystically said to reach from earth to heaven.

Falter not therefore, my Frater, because the way seems long and the soul is weary, but toil on towards the utmost pinnacles of wisdom. Life itself is imaged in this, our opening ceremony, difficulties

have been placed in your path, and perils have beset you, even as obstacles present themselves in our worldly career. Let us remember, however, that knowledge is power, and that the Source of all wisdom will sustain our feeble steps on the journey that leads to eternal life. (*All rise.*) Be ready to exclaim, like the martyrs of old—"Ab, Ben veh Ruach ha kodesh"—Father, Son and Holy Spirit, to Thee be all the glory.

*An Anthem may now be sung.*

*The Torch Bearer proceeds to the newly-admitted Frater and places a lighted taper in his hand*

*The M— T— is burnt by the Torch Bearer, who then blows out the candle, saying—*

Like the light of this taper, so shall your light be extinguished from among us if you fail.

I congratulate you upon your reception as a Zelator, and express the hope that you will in due course gain such knowledge of our mysteries as will merit your advancement to a higher grade.

You may now take a seat in the Temple among your Frateres.

*(The candidate may be asked to speak briefly)*

## Second Grade -- Theoricus

*This Grade is conferred by the Celebrant of a College holding a Warrant for the four grades of the First Order of the Society*

*The Coniocation is held in a Temple provided with an ante-chamber. The White Altar stands in the East, and upon it are placed five lights, one in front of four others. The Black Cross, upon which is twined a wreath of red roses, stands in the East, upon or behind the Altar.*

*The Celebrant is seated at the South side of the Altar, the Exponent in the West. The four Ancients are seated at the centre of the Temple behind their pillars, each facing toward his own cardinal point; the Ancient of Earth clothed in a black robe to the North; the Ancient of Water in a blue robe to the West; the Ancient of Air in a yellow robe to the East; and the Ancient of Fire in a red robe to the South. The Secretary is seated in the North East, the Conductor in the South West, and the Herald beside the Portal. The Acolyte is in the ante-chamber guarding the Temple.*

*All Frates must wear the Jewel of the Society attached to the proper ribbon of their rank.*

*The Zelator Aspirant must wear the Jewel attached to the green ribbon without a number. The Acolyte receives and prepares the Aspirant who must be b. . . f. . . d before admission; he must carry in his right hand, as an Admission Badge, a simple Cross*

composed of four equal arms around a white Central square; the arms are painted in rotation red, blue, black and yellow.

The k. . . of this Grade are f r and o. .

#### OPENING

*Celebrant rises and gives one k* Fratres, assist me to open the Temple in the Grade of Theoricus

*All rise and the Herald stands beside the Portal.*

*Cel* Frater Herald you will assure yourself that the Acolyte is without, and that the Portal is duly closed and guarded

*This is done by the Herald.*

*Herald* Right (or Very) Worthy Celebrant the Temple is closed and the Portal is safely guarded by the Acolyte.

*Cel* I declare that the Temple is duly open in the Grade of Theoricus

*Celebrant gives f. r and to k s.*

*Cel* Be seated Fratres

*Cel* Frater Secretary you will read the Minutes of the last Convocation.

*Secretary reads the Minutes and carries the Book to the Celebrant, who puts the Minutes for Confirmation, and signs the Book if they are approved, and the Secretary returns to his place.*

*Cel* Frater Secretary have you any communications to lay before this Convocation?

*Ordinary business is transacted*

*Cel* Very Worthy Exponent what are the objects of our assembly in this Second Grade of Theoricus?

*Exponent* Right (or Very) Worthy Celebrant we are assembled to study the constitution of the Universe, and the structure of our World We seek to understand the relations which exist between the soul of man and his body, and we investigate as far as we are able the sources and effects of the elemental forces known to us as heat, light, sound and electricity as they act upon the gaseous, liquid and solid matter of our earth

*Cel* I acknowledge the correctness of your statement of the work and duties of the Theoricus, let us be in earnest in the fulfilment of them We must also be careful to receive among us only those Zelatores who have well performed their duty in the First Grade.

*Cel.* The officers of the College have reported to me in a favourable manner upon the work of Frater—— who is a Zelator, and I have resolved to receive him into the Second Grade, and to confer upon him the rights and privileges, as well as the secret knowledge, of a Theoricus

*Exp* Right (or Very) Worthy Celebrant we rejoice to hear that another Zelator has made such progress, we will assist you in the Reception, and will give him all the help he may need to ensure his further progress

*Cel.* Frater Herald you will ascertain if our



Frater — — is in attendance, and if so let him be properly prepared by the Acolyte

### CEREMONIAL OF RECEPTION

*Herald* Right (or Very) Worthy Celebrant, I have to announce that Frater — — who has been invited to attend for Reception into the Second Grade is in waiting in the ante-chamber. The Acolyte has duly prepared the Aspirant

*Cel.* Frater Herald you will leave the Temple and instruct the Aspirant to knock as a Zelator, assure yourself that he is able to give the s g and w in a proper and correct manner, and let him carry the Cross of the Four Elements in his Right hand

*Herald does this, k s are heard.*

*Cel.* Frater Conductor you will admit the Herald, and the Zelator whom he brings with him

*The Conductor admits them, and they stand within the Portal*

*Herald.* Right (or Very) Worthy Celebrant, I present to you our Frater — — a Zelator of the Society of the Rose and Cross, he has done the work required of him in the First Grade and has received your approval, he now seeks to participate in the studies of the Second Grade, and to gain our secret knowledge.

*The Herald returns to his seat, and the Conductor takes charge of the Zelator.*

*Cel.* Frater Zelator I call upon you to give us the P W , and the G W which were communicated to you upon your admission to our Society

*The Zelator must give the words accordingly*

*Cel.* We acknowledge you to be a well instructed Zelator of the First Grade

*Cel.* Before undertaking any duty of importance it has always been the custom of the Frateres of the Society of the Rose and Cross to invoke the blessing of God upon their proceedings. You must therefore kneel upon both your knees, and join in our supplications

### Prayer

*Cel.* Oh God our Father, source of light and truth, pour down upon us the continual dew of Thy blessing, and prepare our hearts for the reception of a knowledge of the mysteries which surround us, so that we may be able to benefit mankind and fit ourselves for a dwelling in Thy heavenly kingdom

*All say.* Amen and Amen

*Cel.* In the name of God, Who is our Creator and Preserver, you may arise and the Conductor will lead you around our Temple in search of more Light upon the mysteries of our being.

*The Conductor leads the Zelator once around the Temple, and places him beside the Exponent in the West.*

*Conductor.* Right (or Very) Worthy Celebrant our Frater asks to be further instructed

*Cel.* Frater Zelator I commend your desire for knowledge, and beg of you to remember that the Lord of Life and Light will always assist and protect those who truly seek His Glory and the welfare of their fellow men. Are those your objects in seeking reception into this Grade?

*Zelator prompted by the Conductor.* They are my desires, Right (or Very) Worthy Celebrant.

*Cel.* Prompted by such noble sentiments you may advance in safety, guided by God's word, assisted by the Light of Reason and a love of knowledge, you may reasonably hope to attain the objects of your desires.

Yet before you can partake of the secrets of the Grade of Theoricus you must assent to the questions which will be put to you by our Exponent

*Conductor turns the Zelator to the Exponent.*

*Exponent.* Will you promise to study with zeal the mysteries of our art and science?

*Zel.* I will.

*Exp.* Will you promise to attend in our Temple once in every year, when duly summoned, or write to our Secretary a valid excuse for your absence?

*Zel.* I will.

*Exp.* Do you give us a solemn promise to conceal the secret knowledge of this grade from all per-

sons who have not been duly and regularly received into it?

*Zel.* I do.

*Exp.* Right (or Very) Worthy Celebrant, this Zelator has given the pledges which it is our custom to require, and I now present him to you in all love and humility as being worthy to partake with us of our treasured knowledge

*Cel.* Frater Conductor you will lead our Frater Zelator once again around our Temple, and place him before the Altar.

*This is done*

*Cel.* Let Light be restored to our Frater.

*This is done by the Conductor and all clap their hands, four times and once*

*Cel.* The Cross of the Four Elements which you carry must now be shown to each of the Four Ancients who in return will give you much instruction.

*Cel.* Frater Conductor you will now lead the Zelator four times around the Temple, each time stopping before one of the Ancients, first to the Pillar of Air in the East, and in succession to the Pillars of Fire, Water and Earth, take care that the Zelator shows to each Ancient the appropriate arm of the Cross of the Elements which he carries in his right hand.

*The Conductor and Zelator pass once around the Temple and stop at the Pillar of Air in the East;*

*the Zelator presents the Yellow arm of the cross, and the Ancient holds it with his left hand while he addresses the Zelator*

*The Ancient of Air seated at the Yellow Pillar in the East waving a fan with his right hand speaks,—*

I set in motion with this fan waves of Air which, although unseen by your eyes, are yet essential to all life on earth. The Mystic Fan was an emblem used in all Ancient Initiations to represent the Spirit of God, the Spiritual essence in man, the Air as necessary to sustain both life and fire. You must labour for the treasured knowledge you hope for, so having prepared yourself by prayer, arm yourself with courage and a clear conscience, and fear nothing. You must now proceed to the three remaining Pillars in charge of your Conductor, who will show you the safe path to further knowledge. Be circumspect and persevering. I give you the P. W. F.——.

*The Zelator repeats the words and is then led by the Conductor once around the Temple, and stops at the Pillar of Fire in the South, a lamp is burning upon it. The Ancient of Fire waving a flame in his right hand, while he holds with the left hand the Red arm of the cross presented to him by the Zelator, says—* This flame typifies the Light of God in Nature, it ever burns unseen by mortal eye, every natural body carries a spark within it, but the light is eclipsed by the grossness of matter. According to the presence of the Lux of Life all things flourish, or as it fails they decay. We know that within us, so long as life doth last, there is a continual burning, and as we lay

our hands on our frames we feel the natural heat which can only proceed from the Fire enclosed within us, a spark of the blessed fire-light with which we are impregnated from above.

Seek then for true Lux, the Divine Light, which will warm your soul with the love of God, without which you will not obtain the rich treasures of a true Rosicrucian. You may proceed and seek further knowledge, I give you the P. W. F.——.

*The Conductor leads the Zelator once more around the Temple and stops at the Blue Pillar in the West upon which is a cup of Water. The Ancient sprinkles water around him with the right hand while he holds with the left hand the Blue arm of the Cross, and says—*It is my duty to instruct you that Water is the menstruum or solvent of the world. Without it, Man and all animal life would cease to exist, and all vegetation would fail, no blood would flow in our veins, no sap in the vessels of plants. Water forms by far the largest constituent of our bodies, of our blood, of our drink and also of all our food. Without Water there could be neither growth nor decay, and none of the beneficial changes arising from fermentation. The common water of the earth is tinctured with fire in its natural warmth, it is impregnated with air, and earth is both suspended and dissolved in it. My Frater I now ask you to seek for the Living Water, which is the Water of Eternal Life, if you find it, drink of it freely so that your sins may be purged and your iniquity washed away. Cleanse your soul in the laver of Regeneration and turn to our God, Who will abundantly pardon.

Having now unveiled to your mind some portions of our treasures of knowledge, I give you the P . W , A— Proceed now and offer yourself to the Ancient of Earth

*The Conductor leads the Zelator around the Temple and stops at the Northern Pillar of Earth upon which is a saucer of sand. The Zelator shows the Black arm of the cross, and the Ancient of Earth holds it with his left hand, while with his right hand he sprinkles sand around and upon the Zelator, saying,—*

The Element Earth is typical of the cold and dry nature, and is considered passive and fixed. Material earth is the basis of all bodies, in which other principles reside. Man was formed from the dust of the earth, says the Book of Genesis, and to the earth must his body return after death. Man has been called a Little World, having within him the types of all the elements and forces which surround him. Remember that Fire preserves the Earth from being destroyed by Water and Water saves the Earth from destruction by Fire, the Air preserves the Fire from extinction, and Earth provides a meeting place for the several elemental forces and forms of matter.

These forces must remain in due equilibrium, for the universe might be destroyed if either Element become dominant, and Man's progress and destiny would be changed.

The P . W of the North is T— The Exponent will now address you

*The Conductor leads the Zelator around the Temple to the Exponent*

*Exponent* Observe then, my Frater, that Man is a complex being, and that even his body is formed of many elements, and is exposed to many forces, we judge then that man's sojourn here on earth is but a passing visit intended to be a period of probation. The Body of man is but the coat of skin, enveloping the sentient, thinking, acting being, who may rise or fall according to his birthright, his surroundings and the use he makes of his will and conscience. Let us consider further the constitution of a Man, as a type of all humanity.

Man is composed of Body, Soul and Spirit. The Body is formed from the *Material World*

The Spirit of man is a Ray from the *Divine World* of God and His angels.

The Soul of Man from the *Celestial World* dwells in the body, and is illuminated by the Divine Spirit from above. The Soul of Man may be considered as of two aspects, the higher Rational Soul, which gives the understanding mind, the intellect and the human will, and the lower or animal soul which gives the vital powers and the passions.

At the death of Man, the Spirit returns unto God Who gave it, the Soul passes to the Judgment Hall for reward or punishment, and the Body returns to the dust from which it was formed.

The ancient Philosophers spoke of a Macrocosm and of a Microcosm, these names referred to the Celestial World and to the Soul. The Macrocosm

was the Created Universe, the Sun, Moon, Planets, and Stars the Microcosm was the Soul of Man, it was deemed to be influenced by the heavenly bodies, and so intimate relations between the stars and man's organs and capabilities were traced and explained

Joseph, the beloved son of Jacob, dreamed, we are told, that the Sun, Moon and Stars corresponding to the Zodiacal signs appeared to him, bowing down before him and bestowing their hidden influences upon the soul. The Signs we call Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius and Pisces have been allotted severally to the brothers of Joseph, viz., Reuben, Simeon, Judah, Zebulon, Issachar, Dan, Gad, Asher, Naphtali, Ephraim, Manasseh and Benjamin.

Joseph considered these Celestial bodies as Vice-regents of the Great Supreme, Jehovah, and as he watched them pathing the Heavens in ceaseless round, he identified a harmony between them and man, and from this consideration the belief in the Planets as related to men's character and destiny has followed.

*Cel.* Frater Conductor, you will lead the Zelator to the East and place him before me.

*The Conductor does so.*

*Cel.* Hand to me the cross which has secured to you the knowledge granted by the Four Ancients.

*Zelator hands the Cross.*

*Cel.* This Cross is named the Cross of the Elements; it consists of a central white square and four

squares of similar size around it. They are coloured Red, Blue, Yellow and Black, the Red of Fire is above, the Black of Earth is below, the Blue of Water is on the right, and the Yellow of Air is on the left; this is the position of the four Ancients in the Temple in this grade. The four colours are emblems of the four letters of the Holy name I H V H which we now call Jehovah, the I or Yod of the Hebrews is Fire, the first H or Heh is Water, the V or Vau is Air, while the final H or Heh is Black, they refer also to the Four Worlds of Existence, the Divine, Angelic, Formative and Material

You, my Frater, are a Temple of God, and may the Spirit of God always send you Light Fear and love God, honour your Society, and respect yourself, only so can you be prepared to exchange this earthly life for a realm beyond the reach of sorrow and sin.

The Pass Words which you have received were \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_, and their initials form the first Word of the Great dictum of the Creator . . .

The Grand Word is \_\_\_\_\_ meaning A R\_\_\_\_\_ of S\_\_\_\_\_.

The sign is to place the l . . h . . so as to cover the f . . as in reverence of the Spirit within Man.

The Grip is given by the r . . h . . with thumb and t . f . . . only

By the sign thus given, and the Grip — I declare to the Fratres that you are a perfected Theoricus of the Societas Rosicruciana in Civitatibus Foederatis

Be seated, Frater, and the Lecture on Colours shall be given.



## THE LECTURE ON COLOURS

During the primæval Chaos which existed before the creation of our world, in the absence of light there was darkness and gloom, and this darkness was Blackness. And God said,— Let there be Light! and there was Light!, and this was Whiteness. Now this White glory of the Beginning was soon diversified, the light being reflected in a myriad rays from the air, fire, water and earth of the material world, and Man having at the last appeared to dwell here in this world of beauty became conscious of Colours.

The glorious rainbow in the heavens showed him the complete series of colours at one glance, and he was soon able to distinguish seven most evident tints, which have received names in all the languages of the earth. We know them as Red, Orange, Yellow, Green, Blue, Indigo and Violet. These colours of the rainbow are also seen by us on the earth, as well as in the heavens, we see them in our flowers, our fruits, on our hills and in our valleys, in our metals, and on the animals around us. Of the seven colours of the Rainbow, there are Three which are by common consent most clearly perceived, they are Red, Yellow and Blue, and there are some wild tribes which can distinguish no others. White is the result of a combination of all colours in due proportion, in nature we see it most clearly on the face of the moon in a clear sky. Black is the absence of Light and Colour: black objects are such as absorb all light and colours and reflect none. All nations and all religions have attributed White Light to God,

by whatever name He may be called, it is an emblem of Good and refers to Unity and Purity. The priests and ministers of almost all faiths have been clothed in white garments in token of their high office.

In the Old Testament we read of the white robes of Aaron and the sons of Levi, and the New Testament refers to white garments as symbols of Christian aims and practice. White robes were worn by the priests of Isis, Osiris and Amon Ra of Ancient Egypt, and by those who ministered to Buddhism, or in Brahmin temples, by the Magi of Chaldea and Persia, and by the Celtic Druids. The Mohammedans also use only white in their religious devotions.

White is a symbol of the beatific combination of love, innocence and faith, which leads to purity, peace and perfection of which the Diamond is the emblem.

Black symbolises evil and the antithesis of all that is beautiful and true, it refers to loss, despair and death.

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The three primary colours Red, Yellow, and Blue have also been attributed to the Three Great Divine qualities, viz.,—Red to His Omnipotence, Yellow to His Omniscience, and Blue to His Omnipresence; or in other words to His Power, Wisdom and Universality.

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In relation to Man the Colour Red denotes courage, will and force, hence to dominion and royalty, to war and to each man's fight with his passions.

Yellow refers to intellect and knowledge, and thus to wisdom; it is emblematical also of calm, peace and gladness.

Blue refers to honour, love, truth, friendship and fidelity, hence to benevolence, and is so properly exhibited by the Freemasons.

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In the World around us we associate the Colour Red with fire, and with blood and wine and with the Ruby; Yellow with the sun's rays, giving life to all animal and vegetable life, and to gold, corn and oil, and with the Topaz, Blue with the vault of the cloudless heaven, the deep sea beneath it, and with the Sapphire.

These three colours again predominate in the flowers of the plants and trees of the vegetable world, and are supplemented by orange, purple and violet.

Green is the almost universal colour of the leaves and growing shoots of all vegetation, and in symbolism Green refers to hope, progress, evolution and regeneration; it is typified by the Emerald.

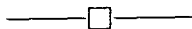
Purple which is formed of a union of Red and Blue has become associated with Imperial Rule and dignity, from its combination of power and love, its emblem is the Amethyst.

Orange has been referred to zeal and enthusiasm, and to mental and moral development and self control.

Violet is the colour referred to penitence, and Grey to humility.

Brown is associated with durability, firmness, constancy and self abnegation, it is the colour of a large part of the solid earth on which we dwell

Even so do the varied colours by which we are surrounded mainly suffice to typify our conception of God and of ourselves, as well as to describe the details of the world we see around us



## CLOSING

*Celebrant rises and gives one k*

Fratres you will arise and assist me to Close the Temple in the Grade of Theoricus

*Cel* Join with me in giving the Sign and speaking the W. .

*This is done by all.*

*Cel.* Let us give thanks and pray

*All turn to the East and kneel.*

*Celebrant* Oh God our Creator we thank Thee for our preservation and for the knowledge we have already attained, be pleased to grant unto us mercy and peace, and continue to favour us with health and strength so that we may be enabled to make further progress in the path which leads to wisdom and to personal perfection We seek these blessings through the Name of I N R I the Great Redeemer Amen

*Cel.* Fratres, our duties in this Grade being concluded, I now close this Temple by giving f. . and o k . . s, and by the words—

*Cel* Benedictus benedicat nos ad finem.

*All say.* Amen and Amen.

*Exponenti.* It is closed until duly reformed by the Right (or Very) Worthy Celebrant or his successor



### *Third Grade -- Practicus*

*The Grade of Practicus is conferred by the Celebrant of a College holding a Warrant to admit Frateres to the several Grades of the First Order.*

*The Convocation is held in a Rosicrucian Temple, a White Altar stands in the East, the Cross of the Grade stands behind it, upon the Altar are five candles, two in front of three. The Celebrant is seated in the East at the South of the Altar, the Exponent in the West, the secretary in the North-East, the Conductor in the South-West, and the Herald near the Portal. The Four Ancients are seated as in the Grade of Theoricus. The Acolyte is without the Portal in the ante-chamber. Each Frater must wear the Jewel of his own Grade.*

*The candidate shall be supplied with an Admission Budge, a Swastika Cross, the arms to be coloured red, blue, black and yellow, the central square alone being white.*

*The candidate is not bound, he must carry the Swastika in his right hand. The keys of a Practicus are two and three. The Candidate will wear two keys as a Theoricus, four and one, when he seeks admission at the Portal of the Temple.*

#### OPENING

*Celebrant. Frateres Practici! Assist me to open the Temple in the Third Grade of Practicus.*

*C. gives one key. All rise, and the Herald stands beside the Portal.*

*Cel* Frater Herald, you will take care that the Acolyte is without, and that the Portal of the Temple is duly closed

*Herald does this and reports*

*Herald* The Portal is closed, and the Temple is safely guarded.

*Cel* I declare that the Temple is now duly opened in the Third Grade of Practicus

*Celebrant gives two and three k s*

*Cel* May peace and harmony dwell among us, and may our exertions to achieve success in the practice of our Rosicrucian duties lead us to the solution of the great problems of our Science, the transmutation of the Elements, the fixing of the Volatile, and the Volatilization of the Fixed.

*All Amen! Amen! Amen!*

*Cel* Be seated, Fratres.

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#### CEREMONIAL OF RECEPTION

*Cel* Fratres, we are assembled to carry on the work of the Rosicrucians in the Grade of Practicus, to receive a Theoricus among us, and to confer upon him the rights and privileges as well as the secret knowledge of the Third Grade

*Exponent* Right (or Very) Worthy Celebrant, we rejoice to hear that another Frater has deserved to be received as a Practicus, and we will assist in his reception, and will give him, to the best of our

ability, all the help he may need to ensure his further progress.

*Herald* Right (or Very) Worthy Celebrant, our Frater —— having worthily performed his duty as a Theoricus in the Second Grade, and having been chosen by you for reception into the Third Grade, is in attendance without the Portal. He seeks admission in order to proceed to the practical and experimental work of the Rosicrucians.

*Cel. to the Herald* Then you will leave the Temple and receive from our Frater the Secret Words of a Theoricus, hand to him the Swastika Cross of Admission, and instruct him to knock on the Portal as a Theoricus *This is done by the Herald, who k s four and one.*

*Cel* Frater Conductor, you will admit the Herald, and the Theoricus whom he brings with him

*This is done, and both stand within the Portal*

*Her* Right (or Very) Worthy Celebrant, I present to you, Frater ——, a Theoricus of our Society who, having been duly attentive to the studies of that Grade, now seeks to obtain a practical knowledge of our secret work

*The Herald returns to his seat*

*Cel* Frater Conductor, you will lead the Theoricus once around the Temple, and then place him before the Deputy in the West who desires to put certain questions.

*This is done*

*Exp* Will you give me the Sign and Word of a Theoricus ?

*Theoricus.* I will. *Does so.*

*Exp* You have been selected for advancement, because you have shown zeal and ability in the Theoretic studies of Rosicrucianism Will you make a solemn promise to continue with unabated fervour to pursue your researches into the Mysteries of Nature?

*Theoricus.* I will.

*Exp.* Will you endeavor to discover the secrets of the Material World by practical Work ?

*Theoricus* I will

*The Conductor turns Theoricus to face the Celebrant*

*Cel* Do you solemnly promise on the honour of a Rosicrucian to preserve and keep secret from every Zelator and from every Theoricus until his reception into a College of Practici, and from every other person who is not a Rosicrucian the hidden knowledge of the grade, and also the Concealed Word of a Practicus, and any other sign or secret that may be made known to you?

*Theoricus* I do promise

*Cel.* Fratres, shall we trust this Theoricus with our Secret Knowledge.

*All.* We put our trust in his faith and in his abilities.

*Cel.* Frater Conductor, you will place our Frater before me in the Fast

*Cel. (To Theoricus)* Hand to me the Cross you bear.

*This is done by the Theoricus*

*Cel.* The form of the Cross of especial symbolism in the Grade of Practicus is the Swastika, also called the Fylfot cross. It is an emblem of very ancient date, and has been found in countries widely separated, it is the Cross of the Jains of India, and was the Hammer of Thor of Scandinavian myths This Grade is chiefly concerned with the study of the material Universe, and the arms of this figure are referred to the Four elements of the Ancient Philosophers The colours Red, Blue, Yellow and Black refer to Fire, Water, Air and Earth, on the lower plane, and on the higher plane, to the Hebrew letters, Yod, Heh, Vau, Heh of the Great Name Jehovah and again to I N R I, who is Jesus Nazarenus Rex Judæorum, and these initials I N R I again refer to Jammim, Nour, Ruach and Yabeshah, which were the Chaldean names for the Four Elements The central square is White, to represent the blending colours into a Unity

*The Secretary receives the Cross from the Celebrant*

*Cel* I will now reveal to you the Secret Word of the Grade, which is                      The s    n is given thus, point d                      with the                      to your material work, while you look                      as for help from above

*The Conductor places the Practicus in the North beside the First Ancient.*

*Cel.* Know then, Frater Practicus, that your new study is Alchemy, the Science of the composition of the Material World; in this study Practice and Experiment alone can lead to success, and these require to be preceded by the Theoretical knowledge of the former Grade.

*Exp.* Learn then, O Practicus, to separate the Subtle from the Gross, gently and with judgment, for such is the true process of Transmutation on the Spiritual plane as well as in the Material World.

*Cel.* We can but point out the Way; you yourself must follow out the path. We can check you when you wander from the narrow way of progress to the goal, but you yourself must perform the steps of the process.

*Exp.* Solve et Coagula; Time and Heat and Moisture act upon the First Matter of the Philosophers, and you will be led to the Queen and to the King. Through the Black Dragon of Putrefaction and the White Eagle of Sublimation, you may at length attain to the Red Stone, the Quintessence, the Son of the Sun, and so become possessed of the Key to the Constitution of Malkuth.

*Cel.* Know then, O Practicus, that there is a Physical Alchemy, and a possible Transmutation of Elementary Matter; and there is a Spiritual Alchemy reserved for your enlightenment in the 4th Grade of Philosophus.

*Exp.* Learn then to preserve our Secret Wisdom. The Alchymists have ever used the language of Metaphor, and when we describe the Physical processes we veil our ideas in Spiritual language, and when we write down the secrets of the Spiritual World, we use the language of Physical Alchemy.

*Cel.* Ever so, my Frater, have the boasters and ignorant of the outside World been deceived, and have been hoodwinked and led astray by their own Conceits. ( *Holding out his right hand* ). Swear then with me, O Practicus, swear by your good Right hand: "May it perish and wither away if I write our secrets without Emblem, Metaphor and Symbol."

*The Theoricus repeats the Pledge.*

*Cel.* We accept your pledge, and will no longer detain you from your duties.

*Cel.* You may take your seat among the Practici.

*The Celebrant, or the Exponent, or a Frater specially chosen by the Celebrant, shall then deliver the "Lecture upon Alchemy."*

## LECTURE

The subject of Alchemy is one of great interest and it is well to approach the consideration of the science from the standpoint of Western Occult Philosophy, handed down to us from the Sages of Mediæval Europe, and which they obtained from three principal sources. First, from the Arabs, who almost alone preserved the ancient sciences through the dark ages. Secondly, from Rabbis of Hebrew culture, who possessed the traditional lore now identified by the name "Kabalah," that tradition to which ancient Chaldea and Babylon so largely contributed. Lastly, from the ancient Egypt of the Pharaohs, ruled by mighty priest-kings, who were Initiates in the Mysteries of Isis, Osiris and Serapis.

Alchemy has two aspects the material and the spiritual. The opinion that Alchemy was only a form of Chemistry is untenable by anyone who has read the works of its chief professors. The doctrine that Alchymic writings were only religious teachings, and that its chemical references were all foolish allegories, is equally untenable in the face of history which shows that many of its most noted professors were men who had made important discoveries in the domain of chemistry, and were in no way notable as teachers either of ethics or religion.

Chemistry, the modern science which investigates the constitution of material substances, is the lineal descendant of Mediæval and Ancient Al-Chymy. The syllable Al is the Arabic definite article, meaning "The," and so Alchymy was the Higher Chemistry.

It treated of the essential nature of Matter, and of the Elements, of metals, of minerals, and of Transmutation. Modern Chemistry is a science devoted chiefly to utilitarian and commercial uses.

The earliest use of the word "Alchemy" is believed to be found in the works of Julius Firmicus Maternus, an Astronomer, who lived in the time of the Emperor Constantine. The oldest Alchymic Volume known is by Zosimus of Panopolis, in Greek, and is entitled, "The Divine Art of Making Gold and Silver", it was written about A. D. 400. The Mediæval authors often call Alchymy the "Hermetic Art," implying an origin from Hermes Trismegistus of Egypt, the pre-historic teacher, to whom was attributed the "Emerald Tablet," which has been not ineptly described as being a résumé of all Alchymic science on a single page.

Amongst the most famous names of European Alchymy we note that several were men who rose to high dignity in the Church. Such were Pelagius, a Monk, Synesius, a Bishop, Heliodorus, a Bishop, Cremer, an Abbot of Westminster, Ripley, a Canon, Albertus Magnus, a Dominican, St. Thomas Aquinas, Basil Valentine, a Benedictine, Raymond Lully, a Franciscan, Trithemius, an Abbot of Spannheim and Pope John XXII.

The Science of Alchymy taught that all material substances were primordially derived from one basic "hyle" or *foundation*. From this basis, differentiation arose, and by myriad steps the immense variety of material substances, such as we now see around us,

originated by progression. From the common Minerals were developed the Metals, also in gradation of purity and excellence, until an acmé was reached in the two so-called Perfect Metals, Silver and Gold, which do not rust nor oxidize by exposure to the air. From this theory arose the Art of Transmutation, by which it was sought to produce Silver and Gold from other metals below them in the series, notably from Mercury, Antimony and Lead. Many, indeed, were the processes devised, but there was a general consensus of opinion that the last three stages of the chemical process were marked by a series of colour changes, from Black through White to Red; this red matter was the Philosopher's Stone, or Red Elixir, which could transmute Silver into Gold. The Alchemists also endeavored to produce from certain herbs an Elixir Vitæ, which should have power to prolong life and restore health to the sick.

The discovery of Elements has been the grand achievement of Modern Chemistry, and certain renown has for a century been granted to any chemist who has added a new Element to the existing catalogue. The future may change this system, and a niche in the Temple of Fame may be allotted to one who succeeds in dividing what is now considered an Element into constituents. The Chemistry of the Future may seek to gain the power of reducing all Compounds, and all the Elements to one primordial matter, named *PROTYLE*. In other words, the ancient chemical doctrine of the *FIRST MATTER* may become paramount in the years to come, as it was in the distant past.

If the modern doctrine of Elements be laid aside, the discoveries of the Primordial Matter, the Transmutation of Metals, and the Elixir of Life re-appear and once more enter the range of possible achievements.

Ancient Alchymy recognized no Elements, in our modern sense, an element being now defined as "a body which cannot be decomposed," or "a something to which we can add, but from which we can take away nothing," or "a body which increases in weight with every chemical change," or "a body different from all others, yet having constant characters itself, and indivisible except into parts of itself." The Elements of the Alchemists were Fire, Air, Earth and Water. A close study of the oldest authors shows that these were types of four modes of force or matter, and further that they are four correlative terms, implying states mutually related and dependent, and in no way independent and opposed entities. They were names of the four states:

Heat and Dryness	Fire
Heat and Moistness	Air
Cold and Dryness	Earth
Cold and Moistness	Water

This was demonstrated even by Aristotle, who showed that matter, simple, or combined with its developments, may exist in each of the four states.

The Alchemists affirmed the existence of the *Primum Ens* or First Matter, two Opposites or Contraries, three Principles, and four Elementary states.

Beyond these came Minerals, and lastly the Seven Metals, as forms of matter, essentially stable, except

in the hands of the skilled operator, who might attain the power of Transmutation, or of changing one of them into the other. Gold, as the most perfect metal, was the effect of the greatest transmutation, which process, once known, rendered all others of little importance. Hence all the efforts of the Alchemists on the material plane were directed to this, the crowning achievement of the work.

For this process of Transmutation, one substance was requisite, the Philosopher's Stone, the Quintessence, or Son of the Sun. This was to be derived from the Philosophical Mercury, Salt and Sulphur, and had to pass in the process through the colours Black and White to the Red. This Stone was by some expected to be also one means for the production of the Elixir of Life.

Historical proof may be wanting that the "Stone of the Philosophers" was ever found and used, but no candid student can doubt that the life-long labours of the Alchemists, their modes of chemical manipulation, and their utensils, have laid the foundation of our Modern Chemistry.

Modern chemists have catalogued up to the present time ninety-one substances as Elements, why should there be ninety-one Elements to-day, any more than the thirty-two recognized in 1720, the era of Lavoisier, or than sixty-four as in 1876? The statement of a fixed number of Elements is only a temporary dogma, which the Alchemists wisely abstained from propounding. Profs. Crookes and Faraday have said:

"To decompose the metals, to re-form them, to change one into another, and to realise the once absurd notion of transmutation, are the problems given to the chemist of the future for solution."

The strongest evidence of the want of Elementary characters in our modern Elements is provided by the Spectroscope, and the intense heat and light obtainable from Electricity. Several so-called Elements when exposed to the latter, show in the Spectroscope, that they are not simple bodies. Spectroscopic examinations of rays of light from the Sun and Stars point out that while some of our Elements are shown by their spectra to exist in them, other Elements are certainly broken up in those regions of intense heat, and their constituents are disseminated and otherwise associated, thereby proving that, in the Solar regions at any rate, such Elements are compound bodies.

Some examples of Alchymic descriptions of processes on the Material Plane are here given.

From the "Open Entrance to the Shut Palace of the King," by Eirenæus Philalethes, comes this clearly chemical passage:—

"Take four parts of the perfected Stone, either red or white, melt them in a clear crucible. Take one part of this to ten parts of purified Mercury, heat the Mercury until it begin to crackle, then throw in your mixture, which will pierce it in the twinkling of any eye. increase your fire until all be melted, and you will have a medicine of an inferior order."

The following is from Jean d'Espagnet, and shows the use of Alchymic imagery.—

"Take a red dragon, courageous and warlike to whom no natural strength is wanting take also seven or nine noble virgin eagles, whose eyes will not wax dull in the rays of the Sun: Cast the Birds in with the Beast into a clear prison, shut them up strongly under which let a bath be placed, that they might be incensed to fight by the warm vapour, in a short time they will enter upon a hard contention, until about the fiftieth day the eagles begin to tear the beast in pieces, this one dying will infect the whole prison with black poison, whereby the eagles also being injured, they will also be soon constrained to give up the ghost "

It may be easily perceived that this Allegory is convertible into a description of chemical processes, thus —

Take one part of a red powder *a*, and add seven or nine parts of the liquid *b*, which is volatile, *i.e.* able to fly, mix them, put the mixture into a glass retort—the clear prison—hermetically seal the opening, that is, shut them up strongly; set the vessel on a water bath, and then the heat will make the liquid attack the solid powder and dissolve it, and the result will be the production of a black substance, and both the red powder and the liquid will have lost their previous chemical characters

In the Mytho-Hermetic Dictionary of A. J. Pernety, 1758, an explanation of Alchymic terms upon the material plane is supplied. The ritual of the Grade of

Practicus alludes to several terms of Alchymic Art, as to which the following remarks may be useful to students —

*Solve et Coagula*. These words meant either Dissolve and precipitate from solution, or Melt and solidify. *time*, and *heat* would melt substances *time*, *heat* and *moisture* would dissolve them. The King and Queen usually referred to Sol, or Gold, and Luna, or Silver, respectively, but some Alchymists refer the title King to the Sulphur, and Queen to the Mercury of the Philosophers. Gold is, of course, often called the King of Metals

The whole difficulty of carrying out to-day the processes of the Alchymists consists in the uncertainty as to what actual solids and liquids, metals, acids and alkalis are to be taken when Mercury, Sulphur and Salt, or Sun and Moon, or King, Queen and Son are alluded to.

The sublimation or Volatilization of a substance was called the White Eagle; the Black Eagle referred to Putrefaction, by which they meant conversion by heat of dissolved substances or liquids into a sediment or precipitate, or, if melted substances, into a slag or form of ashes

The Quintessence, or Son of the Sun, was the "Philosopher's Stone," which was made from the Salt, Sulphur and Mercury of the Philosophers, which by putrefaction or calcination, became Black, and then by further processes White, and finally the Redness of Perfection was attained.

This "Stone of the Wise" was the Key to Transmutation, the Alchymists declared that by its power



one form of Matter could be changed into another; Lead became raised into Silver, while Silver could be changed into Gold, called by them Sol, the Sun or the King

*Malkuth* is the Kabalistic name for the material world, and for Matter in its multiform states, hence the Stone of the Philosophers was called the "Key to the constitution of Malkuth."

The old Alchymic books, then, have been shown to be definitely of a chemical nature. Let us now turn to quotations from the works of eminent Alchymists, which illustrate their religious attitude

Geber, the Arabian, wrote.—'Our Stone has been described by me in a way agreeable to the Most High, the Blessed, Sublime and Glorious God, as it has been infused by the grace of His goodness, Who gives and withholds as it pleases Him. Study with great industry and labour and by continued deep meditation; be sons of Truth and you shall have most excellent gifts of God

Nicholas Flamel wrote:—"God reserves to Himself to reveal to a select few of such as fear and love him certain things of knowledge, which therefore ought not to be written"

In the book "Aureus," attributed to Hermes, is the following passage—"My Son, before all things I admonish thee to fear God, in Whom is thy strength; whatsoever thou hearest consider it rationally. It behooves thee to give thanks to God, Who has bestowed liberally of His bounty to the wise, and Who

delivers us from Misery I am proven by the fullness of his substance and his wonders, and humbly pray that while we live we may come unto Him."

"The Water Stone of the Wise," an anonymous tractate "In the first place the practice of Alchymy enables us to understand, not merely the marvels of nature, but the nature of the Great Divine One Himself in His unspeakable glory. It shadows forth in a wonderful manner how Man is an Image of a Divine Trinity; he represents the Union of Substances, as well as the difference of Persons. It illustrates our purification from sin, and in brief all the Christian faith; and the reasons why Man must pass through much tribulation and anguish and fall a prey to death before he can rise again to a new and higher life All this we see in our Art as in a Mirror."

And then in the next sentence the treatise reverts to the practical chemical part, adding:—

"Secondly, its earthly use consists in changing all imperfect metals, by means of a Tincture, into pure Gold, as I shall try to show."

From about the year 1650 the work of the Alchymists has ceased to be given to the world by printed works. Private traditions have, however, always affirmed the permanence of both the theory and art of transmutation

This silence has been at last broken by the appearance of a new school of philosophers, who have espoused almost entirely the principle of demonstrating

the reality of Alchemy upon the higher or spiritual planes.

Dr Kopp, in his "History of Chemistry," takes this view, and there is a volume by E A Hitchcock, entitled, "Remarks Upon Alchemy," where he shows that Man was the "Matter" of some of the Alchemists. A work entitled "A Suggestive Enquiry into the Hermetic Mystery," by Mary Anne South (Atwood), wife of a clergyman of the Church of England, published in 1850, also takes this view.

The moral and spiritual aspects of the so-called "Higher Alchemy" were also illustrated by the late Anna Kingsford and her co-worker Edward Maitland. They succeeded in many cases in drawing explanations of Alchymic language by means of Hermetic allegory, and also in demonstrating an Alchymic mode of thought and allusions to transmutation on the ethical and higher planes from some of the narratives found in the early books of the Old Testament.

The keynote of Alchemy upon this basis is, of course, the implied possibility of the material once again taking on the spiritual aspect by successive purifications, which process may be suitably described in terms allied to the art of chemistry.

Similar terms of Alchymic art may be used to describe those schemes of moral, ethical and spiritual purification which we call Religion. For Religion should mean the processes which may reunite us fallible and erring creatures to our God, the Divine Spirit illuminating us.

The Higher Alchemy, then, is almost identical with Religion, as distinct from Theology. The function of Religion, like the Great Work of the Alchemist, is Spiritualization, the separation of the subtle from the gross, the redemption of spirit, while still dwelling in matter, from the taint inevitable to the lowest planes of manifestation. Or again, the transmutation of the animal forces which are in man—in excess of the bodily needs of subsistence—into the more human and refined emotions, the more delicate shades of feeling, the purer and higher manifestations which even the human personality is plainly susceptible of.

From another point of view, and by the use again of other but allied terms, is perceived that aspect of mental purification and that form of transmutation into higher powers which is expressed by the ideal of Atonement, At-one-ment, the re-union of the spark to the flame, of the offspring to the parent, of the ray to the sun, of the personal thinker to the divine type of the Christos, or the over-shadowing Divine Spirit, from which each one of us has emerged and must remain separate until we shall be again re-united by personal effort, enthusiasm and self-sacrifice to the Divine Source of all good.

The Alchymic expression of "*Solve et Coagula*," meaning "volatilize and fix," as two contrasted processes seen alike in chemistry, physics and human development, are traceable in the biblical allegories of the descent of the Soul into Man, by the putting on of "coats of skin." The human Ego or Monad becomes fixed in matter, and suffers the consequent

loss of the power of direct spiritual communion with the source Divine. On the other hand we have the allegory of the Resurrection of the Son of the Divine One, who obtains re-union with the God-head by casting off the cloak of matter and returning to His Father, and to our Father, and this resurrection is promised to all who truly seek it. By birth upon earth man is fixed, coagulated and fettered by his environment. By death, and by the throwing off of his material body and its animal passions, man is released from his bondage and passes at once to a Higher Plane, even if his final absorption into Paradise be delayed.

Besides the important analogies already alluded to, the terms Sol and Luna, which in Chemistry refer to Gold and Silver, may be well understood as referring on the spiritual plane to the soul and the Body of Man. The three terms, Mercury, Salt and Sulphur, have also been used as synonyms of the three persons of the Trinity: the Divine Father as Mercury; the Divine Mother, passive principle or the Holy Ghost, as Salt, and the Son of God, the Christ, the Divine Power in human manifestation, as Sulphur.

As a last example, the Black Dragon of putrefaction which by time and force can become fashioned into the White Swan of purity is a beautiful symbol of the change in man, from a life of sin to a reformed personality; to the man purified by suffering, chastened by humility, and fit to commune with the Holy Ones whom God has created

To conclude, it seems manifest that the writings of many mediæval European Alchymists enshrine a doctrine at once exalted, fascinating in formulation, eloquent in language, and worthy of serious study.

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## CLOSING

*Cel.* Fratres, before we close this Convocation let us return our thanks to the Creator and Preserver for His past care of our Order and of Ourselves

*Cel.* Let us pray and give thanks

### Prayer.

*Cel.* Thanks be to Thee, O Creator, Honour be to Thee, O Preserver Almighty and Merciful God, we offer our grateful hearts to Thee May the Supernal Triad be with us, and may each and every attribute of the Divine Sephiroth assist us in our exertions, and may we continue to preserve our lives pure and unpolluted

*Cel.* Our duties being concluded, I call upon you all to give the Sign and speak the Word

*All rise, give the Sign and speak the Word.*

*C.* Our Thanksgiving is performed I close this College of Practici by two and three knots.

*Exponent repeats knots . . . .*

*Exp.* And it remains closed until re-formed by the R W (or V W) Celebrant or his successor.

*Cel.* Pax Domini vobiscum.

*All.* Amen Amen. Amen.

## Fourth Grade -- Philosophus

*This Grade is conferred by the Celebrant of a College holding a Warrant for the grades of the First Order of the Society.*

*The Convocation is held in a Rosicrucian Temple; a White Calvary Cross bearing a Red Rose is placed over a White Altar in the East. Incense burns upon the Altar continuously, or else a Frater standing before the altar swings a censer containing burning incense. The Celebrant is seated by the South side of the Altar, the Exponent in the West, the Secretary in the North-East, the Conductor in the South-West, and the Herald near the Portal, which is guarded by the Acolyte without. The Ancients are seated as in the First Part of the Zelator Ceremony*

*All the Fratres present must wear the Jewel of the Rosicrucian Society.*

*The Frater Practicus who has been chosen for reception must wear the Jewel with the figure III or 3 upon the Green Ribbon. He is not bound, he must carry in his right hand the Admission badge, a Calvary Cross of twelve squares, all white except the lowest one, which is black. To obtain admission he must kneel as a Practicus, two and three.*

*The knots of a Philosophus are one and four.*

*Fratres of this grade are expected to study the great World Religions, and also the doctrines of the most famous systems of Philosophy.*

## OPENING.

*Celebrant.* Fratres Philosophi!

*Gives one k . . . k.*

C Assist me to open the Temple in the Fourth Grade of Philosophus.

*All rise, and the Herald stands beside the Portal.*

C. Frater Herald, you will assure yourself that the Acolyte is without, and that the Portal of the Temple is duly closed.

*This is done by the Herald.*

H. Right (or Very) Worthy Celebrant, the Temple is secure.

C. Fratres! I declare the Temple is duly opened in the Grade of Philosophus.

*Celebrant k . . . s one and four.*

C. Very Worthy Exponent, what is the purpose of our Convocation?

Ex. Being ourselves already familiar with the Christian Faith, we should in this grade consider the doctrines of the most famous philosophers and compare the tenets of the several great religions of the world, so that we may not appear ignorant of the faiths which have influenced the history of the world in past ages, or the beliefs of foreign nations with which our Christian civilization must often come into conflict

C. It is well, Frater Exponent, to make a study of the great thoughts which have tended to make men

better In all the great faiths of the world there is some truth enshrined; let us consider all the doctrines which have guided mankind in the past, and then hold fast that which is good.

Ex. It is indeed well to gain knowledge, but it is best to grow wise; we must also teach others. There are, Right (or Very) Worthy Celebrant, some who appear to have done good work as Practici, and they seek reception into this higher grade.

C. It is a satisfaction to me to declare that I have approved of the attainments of Frater \_\_\_\_\_ He has performed the necessary Alchymic work, and I have chosen him for reception among us Frater Herald, you will ascertain if Frater \_\_\_\_\_ is in attendance; then if he is prepared, and is wearing the proper Jewel, you will supply him with the Admission Badge, a Calvary Cross.

## CEREMONY OF RECEPTION

*The Herald leaves the Temple, prepares the Practicus, hands him the Cross, and instructs him to give two and three k . . . s after a short interval.*

*The Herald re-enters, and closes the Portal.  
K . . . s are heard.*

H Right Worthy Celebrant, Frater \_\_\_\_\_, the Practicus approved by yourself, is applying for admission

C. Admit our Frater.

*Herald admits the Practicus, who bows.*

C Show the Sign and give the Word of your grade

*He gives the Sign and Word The Herald resumes his seat.*

C Frater Conductor, you will lead our Frater once around the Temple and then place him before the Exponent.

*Conductor does this.*

Ex. Frater — —, your attainments in the practice of Alchymy have been approved, do you now earnestly desire to be received into the Grade of Philosophus?

*Practicus* I do

Ex. In this grade you must study with zeal the tenets of the Religions of the World, and the doctrines of the philosophers, will you undertake to do so?

*Prac* I will.

Ex Do you give a solemn promise to keep secret the special knowledge, the Sign and the Word of the Grade of a Philosophus, from all persons who have not attained unto this grade?

*Prac.* I do.

Ex. Our Frater the Conductor will then lead you to our Celebrant in the East, who will address you, and will confer upon you the Secrets in ancient form.

*The Conductor leads the Practicus to the Celebrant in the East.*

C Hand to me the Cross you carry in your Right hand

*This is done and the C places it upon the Altar*

C Worthy Frater Practicus, I feel assured of the good intentions which animate you, but I warn you that the subjects of our studies are more abstruse and elevated than those in which you have already become proficient. As a Frater of this Society of the Rose and Cross you are familiar with the Christian Faith, and have learned to know of a Divine Creator and of Jesus Who is the Christ. You have now to study and compare the various conceptions of Divinity which have been held by the great nations of the Ancient World, and the tenets of the most famous Philosophers, for in all their systems great moral lessons are to be found. By a serious contemplation of these systems we believe you will come to a more just appreciation of the beauties of the Christian Faith, and be well able to show to the world without that our Rosicrucian Fraternity not only confers knowledge upon its members, but also Wisdom.

Can you undertake so great a task, to comprehend the Nature of God, so far as human intellect may approach Him Who is past finding out?

*Practicus.* In humility I will attempt the task.

C. Is your heart steadfast?

*Prac.* It is

C. Is your mind clear?

*Prac.* It is.

C. Approach the Altar with me.

*Celebrant, leaving his seat, leads Practicus to the Altar.*

C. Say after me—raising your Right hand to the White Cross, which is above the Altar.

*Celebrant and Practicus.*

I pledge myself to personal improvement, and that I will aim at the highest knowledge even as the fumes of the incense are now rising towards the heavens.

*Fratres.* We are all witnesses of the Pledge.

C. Great is the reward of the virtuous

*Ex.* Having promised to commence the ascent of the Mountain of Wisdom—

C. Look not back.

*Ex.* For great is the fall of those who fail.

*Celebrant returns to his place, and the Practicus stands before him.*

C. I admit you, Frater ——— to the exalted Grade of Philosophus, it is the highest grade of the First Order of this Society of the Rose and Cross. The s. n is given by p. . . . g . . . with the . . . . . fingers extended, and with . . . . . shield the eyes from the brightness you look up at.

The W. d is . . . . . and its meaning is—  
The study and knowledge of the Divine.

C. *Taking up the Cross and showing it.* In this grade the Admission Badge is the Calvary or Crucifixion

Cross, it should be formed of twelve squares, one is above, two form each arm, one is central, and six form the lower pillar. The Number Twelve represents the cosmogony of the Universe, of the starry heavens, of the months in the year; in the Old Testament it is referred to the Twelve Sons of Jacob and the Tribes of Israel, while in the New Testament this number is prominent in the Twelve Apostles of the Messiah.

The eleven squares are White, the lowest square is Black, it refers to the traitor Judas, and it should give you warning that the careless as well as the vicious may fall from grace.

*C lays the Cross aside.*

C. Frater ———, we congratulate you upon your reception, and hope for your progress and success

The study of the Divinity above us should be your future aim, the subject of your aspirations. Life is all too short for success, purity of life is essential, the cultivation of your higher self will lead you to sublime conceptions yet unknown to you. Be steadfast and true to your obligations. Be never less ready to learn than your Fratres are to teach, and may you attain your spiritual desires.

C: Fratres, I present to you Frater ——— now fully received as a Philosophus, and I ask you to rise and salute him with one and four k . . . s.

*This is done.*

C Be seated, Fratres

*The Lecture should now be given.*

*Transaction of ordinary business.*

CLOSING

C. Fratres, you will rise and assist me to close this Convocation. *Gives one k...k.*

*All rise.*

C. Fratres, join with me in giving the S...n and speaking the W...d.

*This is done.*

C. In the earnest hope that we may all make progress in good works, and be saved in the day of temptation, I close this Convocation with the Words:

C. Ostende nobis, Domine, misericordiam tuam, et salutatem tuam da nobis.

*All.* Amen — Amen — Amen — Amen (*four times*)