

SOCIETAS ROSICRUCIANA
IN CIVITATIBUS FOEDERATIS

SECOND 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
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COLLEGE OF ADEPTS.

The Three Grades of Adeptship are conferred by the Most Worthy Supreme Magus, or by a Chief Adept.

The Ceremony of Reception into each grade of Adeptship is performed by Three Officers; an Inductor, in the East, an Expositor, in the West; and a Conductor, beside the Portal.

The College of Adepts meets in a chamber called the V——— of the Adepts; in an Ante-chamber the Acolyte prepares the Candidate, and instructs him how to apply for admission.

Fifth Grade -- Adeptus Minor

COLLEGE OF ADEPTS

Ceremonial of Reception

In this grade the V—— of the Adepts is prepared by placing a pastos upon the floor with its head at the centre of the V——, and its foot near the West. The V—— is but dimly lit. The S—— V—— is placed open upon the foot of the pastos.

The Candidate, who must be a Philosophus, Grade IV, and must wear the Jewel of the Rosicrucian Society, is taken to the Ante-chamber, where he is blind-folded by the Acolyte, who at the proper time instructs him to knock as a Philosophus, one and four.

Ind. Very Worthy Fratres, I open this College of Adepts by giving five knocks and one knock

This is done and the knocks are repeated by the Expositor and Conductor.

The knocks given by the Candidate are heard.

Cond. Right Worthy Inductor, a Frater Philosophus seeks admission to our V——

Ind. If he be one of the chosen, you may admit him.

The Conductor admits the Candidate, and they stand within the Portal.

Ind. Who are you and what do you seek?

Candidate (prompted by the Conductor) I am a Philosophus and I seek Adeptship, and if I am received I will never break my covenant with you.

The Conductor then places his right forefinger upon the lips of the Candidate, saying—

Speak not, but follow me

They move once round the V— in profound silence, and as they pass the Inductor the Conductor utters the word of the 4th Grade, —

The Inductor answers, Pass —.

Then they move onward and stop in the West

The Conductor places his right forefinger on the lips of the Candidate saying—

Cond I remove the seal of Silence

Exp Frater, who art thou?

Con (For Cand) I am one who mourns in darkness because of the King of Terrors, my days are compassed with griefs, and my nights with sorrows. Show me the dawn of that Celestial light, which crowns with joy the perfect man

Exp. Are you a Christian?

Cand. I am

Exp Enough, watch and pray till the True Light shineth

The Inductor seated in the East near the head of the pastos then addresses them

Ind Very Worthy Frates, it was the practice of a distinguished Sage to enjoin strict silence upon

all who sought instruction in the mysteries. The disciples of this great Teacher were not permitted to speak for a certain number of years, when the seal of silence was removed by the potent voice which had imposed it. This was a sure test of the Candidate's prudence and discretion, and of his ability to keep the secrets with which he might be entrusted.

In accordance with the custom observed by Pythagoras, we require a proof of obedience in this respect from each one who seeks the rank of an Adept of the Second Order of our Society.

You have religiously obeyed the injunctions of your Conductor, and are doubtless impressed with the importance of Secrecy and Silence in the manifold affairs of our Society

In days of peril and persecution, when priests and princes sought the lives of all who truly worshipped the Creator, our vows of Fidelity, Secrecy and Silence secured the Order from the attacks of pretended friends and of open foes; therefore, even as the Holy Prophet Jeremiah exclaims in the 5th verse of the 50th Chapter of his Prophecies, "Come, let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

The Anthem is then sung or said: "Remember now thy Creator in the days of thy youth," &c. The Conductor restores the Candidate to light

Ind. Let us kneel.

The Expositor, Candidate and Conductor kneel at the foot of the pastos.

Ind. Are you ready and willing to enter into a sacred and solemn Covenant with the Adepts of Hermetic Science.

Cand. I am.

Ind. Then place your left hand beneath the Holy Volume, and extend your right hand upwards Repeat your Christian and Surnames, and the Motto by which you are known in the Rosicrucian Society, and say after me.—

Covenant

Both I,—, in presence of the living God, Who hath triumphed over death and the terrors of the grave, solemnly swear that I will ever obey the just commands of the Supreme Magus or Chief Adept, that I will not communicate to any living Soul, unless to a duly sworn Adept, the place and occasion of my induction; that I will wear the badge of the Society at all meetings of the Frateres, that I will study the mysteries of the Three worlds, Elementary, Intellectual, and Celestial, and finally that I will consider myself bound to the Frateres of this grade by a peculiar tie, respecting and loving them while living, and mourning for them when dead So help me, the Lord and Arbiter of Life and Death. and keep me faithful to this solemn Covenant.

Ind. You will now once kiss the Sacred Volume which you hold. *This is done and the Sacred Volume is replaced on the pastos*

Ind. Having entered into the Covenant of the Adepts, you may rise.

The Expositor returns to his place in the West.

Ind Let me now inform you that the time of your reception as an Adeptus Minor is midnight, the place a grave, or a Cemetery The Word is — Pronounce the Word —, I recognise you, Frater, by that Word It is but a transposition of the letters of the Word —, that awful and mysterious power whose call, in whatever language spoken, we must all obey.

By the influence of that word we have come together at this solemn hour, and in this solemn place, by the influence of that power we shall all be brought at no distant day to lie down where the rich and poor sleep together, where the wicked cease from troubling and the weary are at rest.

I meet you here, my Frater, at this time and place, not to terrify you with frightful ceremonies, not to awaken your sympathies by allusions to the grief and anguish caused by death throughout the World, but that henceforth you and I may have something more in common,—the precious heritage of the faithful and discreet, a reference to which will enable us to distinguish each other from the great body of mankind, whether at home, or upon a journey, in poverty or in affluence, in buoyant health or in sickness, or even in the very agonies of Death itself

The Conductor leads the Candidate to the Inductor in the East. The Inductor then gives the Secrets.

Ind. The sign of Adeptship is that of a t—; stand erect and place your l— h— behind your b—,

and stretch forward and upward your r— a— and h—, with i— f— extended, and the other f—s closed.

I give you the Grip of Adeptship by taking your i— h— with my l— h—, and your l— h— with my r— h—, in this position we repeat the Secret Word already given,—.

The grip implies that perfect bond of fidelity which should henceforth exist between us, it is within our hearts that this bond originates, and while Truth has her residence there, it can never be weakened or destroyed. The Knocks are 5 and 1, five implying Adeptship and one the 1st of the Adept Grades Be seated, my Very Worthy Frater

The Expositor should read a Lecture upon the aims and duties of the Adepts

THE LECTURE OF THE EXPOSITOR

Right Worthy Magister in the Chair, Very Worthy Adepts, and Frater Adeptus Minor:

(In a College of Adepts the reception of a Philosopher into Adeptship is performed by the Inductor in the East, who must be a Magister of our Society. The Expositor in the West should give the newly received Adept some instruction suited to his new position, and the Conductor has now completed his task.)

Frater Adeptus Minor,—You were chosen for admission to the Societas Rosicruciana in Civitatibus Foederatis because you had attained the rank of a Master Mason in a duly warranted Lodge, and had in that position shown yourself a man of worth and discretion, and to be one who was still seeking more knowledge of the Mysteries that encompass us in life and lie before us across the gulf of death

You have been received into the Second Order of our Rosicrucian Society this day, because you had made steady progress in the studies and duties allotted to Fratres while they are members of the Four Grades of the First Order.

In the grade of Zelator you were recommended to study the powers and properties of Numbers, and the philosophy of the Hebrew Kabalah, in which the relations between Numbers, Letters, Words and Things are defined

In the Grade of Theoricus, the mysteries of Nature, of mineral, vegetable and animal life are proper

studies, and its ritual of admission teaches you that beyond the colours, as well as the forms of objects, there are occult relations which need investigation

The Grade of Practicus has special relation to the ancient art of Alchemy and the modern science and art of Chemistry.

And lastly, the Grade of Philosophus teaches the need of the highest mental culture in order to comprehend the works of the philosophers, and the sacred volumes of the World-Religions.

The Theology of the Christian Church suggests a study of the older Jewish Faith, and this leads to researches into the pagan beliefs and the realms of Greco-Roman mythology, also into the religions of Ancient Egypt and the great Asiatic Faiths, Buddhism, Brahmanism and Mohammedanism

Your studies in the First Order, then, have been so extensive in order to give you broad views of human knowledge, life and duty, and your reception into Adeptship introduces you into a new status—that of the Teacher, and be assured, my Very Worthy Frater, that your long probation and extensive tuition have not been only for your own benefit. Your studies have been directed and your mind well stored with science, and your hands well trained in art, in order that you might teach others. What you have received, that freely give. Know then, Frater, that in the First Order you are learners, in the Second Order you are Teachers, while in the Third Order you may become Rulers,—Magi, or Magistri

The Right Worthy Inductor has conferred upon

you the Sign, Grip, and Word of the Grade of Adeptus Minor.

The Adept Grades have their own jewel, which is a triangular plate of gold, an equilateral and equiangular triangle, suspended by a golden chain or a ribbon of yellow colour. Upon its face is engraved the Tetractys—so called of Pythagoras, the famous Greek philosopher of Crotona, who lived about 520 B.C. This consisted of ten stars, which were in later times replaced by ten Yods, or Jods, the Chaldee, or Hebrew letter corresponding to the English I or Y. These were arranged in four rows of 1, 2, 3, and 4, so as to be seen also as four rows in the alternative position. The Yod was considered as the Sacred Symbol of God. In Hebrew numeration Yod was the number Ten, called the Decad by ancient philosophers, and in this figure the Decad is considered as composed of—

One Yod referring to God, Unity, the Monad;
Two Yods referring to JH, Jah; As above, so below; the Dyad, Matter;

Three Yods referring to IHV, Adam, Seth and Enoch; and later the Trinity of the Christian Faith;

and Four Yods referring to IHVH,—the Tetragrammaton, becoming INRI in the Christian symbolism

Around this figure of the Tetractys are spaces in which the names and numbers of the Three Grades can be engraved. On the reverse side are the words—Soc. Rosic. in C. F.; around this are placed the

owner's initials, and his motto, and upon the third space are engraved the Divine initials IHVH and INRI.

The Decad was called the emblem of the Universe. If we further consider the Decad of the Tetractys of Pythagoras in the light of the Hebrew Kabbalah, and according to the numerical values of the Hebrew letters, we shall find that the important symbolic number, Seventy-two, is produced. I, Yod, alone is ten; Yod, Heh, IH is ten and five, that is fifteen. Yod, Heh, Vau, IHV, is ten, five and six, that is twenty-one. Yod, Heh, Vau, Heh, IHVH, is ten, five, six, five, that is twenty-six. The total is seventy-two, the number of steps of the Ladder of Jacob which reached from earth to heaven; upon each step, says the Talmud, was an Angel bearing one of the names of God. These names are derived from the words and letters of the nineteenth, twentieth and twenty-first verses of the fourteenth chapter of the book of Exodus, and to each name is added the angelic title of AL or AH as a termination. In mediæval magic these 72 Angelic Names were engraved on 36 Talismans, and were used for divination and protection.

The Seventy-two lettered Divine Name was called the Shemhamphorash.

The number 72 is also the numeration of the name Chesed, CHSD, 8, 60, 4, which signifies Mercy, it is one of the Divine attributes of the Ten Holy Sephiroth.

As has been already stated, the work of the Adepts is that of Tuition as well as self improvement. As an Adeptus Minor it is your special duty to teach the Zelators and the Fratres of the grade of Theoricus, while in the College ceremonials you should be at all times able and willing to perform the duties of an Ancient.

You may feel well assured, my Frater, that the most sure way to fix any knowledge in the memory is to practice the art of teaching that knowledge to others who are seeking to reach your own stage of progress.

Right Worthy Inductor, my task is done.

Inductor rises and gives one knock; all rise.

Ind. Fratres, the admission of our Frater to the grade of Adeptus Minor is now completed. May he be long spared to pursue his studies, and to assist others in their efforts to attain the Summum Bonum, —True Wisdom and Perfect Happiness

With the knocks * * * * *, *, I close this College of Adepts.

Expositor and Conductor repeat the knocks, * * * * *, *.

Inductor gives the Benediction:

Benedictus Dominus Deus noster per secula seculorum. Amen.

Sixth Grade -- Adeptus Major

COLLEGE OF ADEPTS

CEREMONIAL OF RECEPTION.

One year should elapse between the Major and Minor Receptions, but the Most Worthy Supreme Magus or the Chief Adept may abbreviate the period. The Candidate, wearing the Jewel of the Rosicrucian Society, knocks as an Adeptus Minor with five and one, he is not blindfolded

Ind Very Worthy Fratres, I open this College of Adepts, by giving Five and Two knocks,
* * * * *, * *

These are repeated by the Expositor and Conductor

When the knocks given by the Candidate are heard the Conductor admits him and stands beside him in the West.

Ind Are you an Adept?

Con for Cand. I have seen the lesser light that shines in darkness, and have passed the barrier that shuts out the uncovenanted races of men.

Ind By what word do you seek admission.

Con for Cand. By the mysterious Word—
whose signification is known only to a true Adeptus Minor

Ind Frater Conductor, you will give the Candidate your hand, and let Virtue unite two Hearts and two Souls, and may Friendship make you one.

Ind. Worthy Frater, as you have borne in mind the solemn Covenant that exists between you and the Adepts of this Second Order of the Rosicrucian Society, and have now voluntarily presented yourself to renew that sacred Covenant, let me inform you that each step you take, and each word you utter will bind you still closer to our Fraternity. Reflect, therefore, before you enter into irrevocable engagements. Pronounce not words which are to every true Adept fraught with deep and mystic import unless you are resolved to adhere to the principles they teach.

I will now recite to you the Covenant you entered into at the time of your Reception as an Adeptus Minor, and you must again signify your assent, if you can conscientiously agree to abide by the same in Spirit and in Truth.

The Inductor recites the Covenant and the Candidate repeating it, so signifies his renewed assent, holding the Sacred Volume as before, and kneeling between the Expositor and Conductor.

"I, in the presence of the Living God, Who hath triumphed over death, and the terrors of the grave, solemnly swear that I will ever obey the just commands of the Supreme Magus or Chief Adept, that I will not communicate to any living Soul, unless to a duly sworn Adept, the time, place and occasion of my induction, that I will wear the badge of the Society at all meetings of the Fratres, that I will study

the mysteries of the three worlds, Elementary, Intellectual and Celestial, and finally, that I will consider myself bound to the Fratres of this grade by a peculiar tie, respecting and loving them while living, and mourning for them when dead

So help me the Lord and Arbiter of life and death, and keep me faithful to this solemn Covenant "

Exp You will now twice kiss the Sacred Volume *This is done and the Sacred Volume is replaced on the pastos*

Ind Having repeated the covenant of the Adepts you may now arise

The Expositor places his right fore-finger on the Candidate's lips with the words.—

Exp You are a man of Honour, and a Rosicrucian Adept, so be silent, prudent and wise

Expositor returns to his place

Ind. Worthy Frater, the Occult Sciences reveal to man the mysteries of his nature, the secrets of his organization, and the means of attaining perfection and happiness. From chaos, order arose, and out of darkness, light, in like manner from the dust and ashes of our corporeal forms springs the pure and lustrous essence of Immortality. No storm can shake, no cloud can darken the spirit of the self contained and virtuous man

However black may be the night, his calm untroubled heart beats on in faith and love, his eye beholds the coming radiance, and when others sink

beneath gloomy terror, the prescience of his glorious future sustains the child of hope

For you this dawn appears, for you this spiritual freedom is promised, but you must purify your soul by a moral lustration, you must purge your mind of the earthly dross of mere humanity, and strive in earnest to become a partaker of those immortal joys, which are to be found equally in the Past, the Present and the Future.

To guide your progress let me impress upon you the value and importance of our symbols. Study their mystic meaning, and shape your actions by the precepts therein revealed. Our ceremonies may seem to many curious and obscure, but when thoroughly comprehended they are instinct with life and beauty. We employ these symbols, because knowledge thus communicated dwells longer in our memories than mere utterances that pass away.

The Conductor leads the Adept to the East and places him before the Inductor.

Ind The words of an Adeptus Major are ———
—— Not in the craven spirit of one who goes to a doom he fears, but like a Pilgrim whose heritage of Light shines afar off beyond these dim and darksome plains. For the wise man Death is not. Men have raised a phantom, which ignorance alone renders terrible. Death is change, and mutability is a law of nature. We therefore contemplate this inevitable change with serene and hopeful faith, and regard this mortal life as but a vestibule to the Temple of Immortality. Persevere therefore, my

Frater, in the study of true philosophy, and in due time you shall receive an exceeding great reward

The time of your reception is now technically six in the morning or the dawn of day, and in regular progression we hope you will reach the light and glory of noon, when the Sun shines in its strength, and the earth rejoices in its rays.

The Sign and Grip are those of an Adeptus Minor. The knocks by which you may on another occasion obtain admission are Five and Two. Five is the sign of Adeptship in our Order, and two the sign of your having obtained the Second Grade of Adeptus Major.

The Expositor should deliver a Lecture upon the aims and duties of an Adeptus Major.

THE LECTURE OF THE EXPOSITOR

Right Worthy Magister, Fratres Adepti and W. Frater:

As you have now been duly received into the Sixth Grade of the Rosicrucian Society, which is the Second Grade of Adeptship of the Second Order, let me congratulate you upon the progress you have made, and also upon your Reception by the Adepti Majores in College assembled.

The special duties of our ancient Fratres in this grade were the teaching and guidance of the Practici of the Society, the performance of experiments in physical science and researches into the relations existing between minerals, metals, and their compounds

In addition to these duties, an Adeptus Major was instructed to devote great attention to Contemplation upon serious subjects, and was taught that great powers are to be gained by Mental Concentration, the "Yoga" of Hindoo philosophy. Each Adept should make a solemn study of himself, observing the mental and moral failings which beset him, and should endeavor to cultivate and strengthen those faculties which he finds to be lacking in development, so that he may become daily more fit to combat the world, the flesh and the devil, and be better prepared to lie down in death when the summons of the Great King shall call him to cease his work in this world. The life of an Adept, well spent in thought, word and deed, should provide a fitting preparation for a calm repose

The Secret Words of this grade — — are intended to provide a bridle to your tongue, a guardian to your mind, and a tutor to your passions.

These Secret Words should form the text of your self-communings, and also a ladder by which your thoughts may pass from your duties as a man to your privileges as a spiritual Ego. It may well be that, with the casting aside of your material body, you may in another sphere of being attain more extensive perceptions, and the power of communication with other beings without the need of speech and the organs of hearing and sight. The Ego robed only in a tenuous garment of ether may well possess the longed-for clair-audience and clairvoyance which the Mystics have so earnestly sought for by means of the mortification of the flesh and aspirations after the Divinity

It being our duty to remember that death must come to us sooner or later, and may come to any one of us to-day, it is fitting that my address should refer to the great change.

Death is the end of Life, and a well-spent life ends in a peaceful and happy death, the mind calm and the conscience unclouded. By "I," "Thou," or "He," we mean the thinker dwelling in a material body, death is the separation of the Thinker, which philosophers call the Ego, from its body, from its garments which have been soiled by age, by use or by abuse.

Self preservation is said to be the first law of nature, and it seems true to say that a natural death only occurs when it is no longer physically avoid-

able, it does not take place so long as the body is perfect enough to form the dwelling of the Vital Force, and to confine the Life Essence.

The Christian Faith teaches that our lives are periods of probation, and that when a life has been ended the body returns to the earth and the Soul to God, Who gave it. According to the Roman Catholic Faith the Soul at death goes to a place of Purgatory, for all souls have sinned and need some punishment, and then to a final Judgment when eternal happiness or misery will be allotted.

The Reformed or Protestant faith teaches also the coming of a Great Day of Judgment, but does not definitely specify the condition or place of abode of Souls after death and before judgment.

Almost all the ancient nations held the doctrine of successive lives, and did not grant the creation of a new soul for each new personality born. Many old religions taught that Reincarnation was universal, and that each life was a result of the actions and experiences of a previous life,—while acknowledging that great wickedness might cause the complete loss of a soul, and that sublime purity when attained led to absorption into the Divinity from which all souls emanate.

The ancient Hebrews had no ideal of immortal life in joy or punishment, the mediæval Rabbis taught that souls passed through many existences; so also did the Mysteries of Egypt, the Olympic religion of the Greeks, the Roman *cultus*, and the great religions of India—Brahmanism and Buddhism.

There is very little trace in Latin literature that the Romans feared death, any more than the Turks, Chinese, and Japanese of our own times. The Roman softened the notion of Death, he avoided saying *mortuus est*, but said *vixit*, he *did* live, or *lived*, he was. The sudden death of a man they ascribed to Apollo, the Sun God, who withdrew the Vitality he had given, of a woman they referred to Diana as a Moon goddess, more nearly related to the feminine type.

There is an idea still commonly believed in that has come down to us from the earliest times, that at the point of Death a man has a mental vision, or review of the course of his past life. It is an awful thought. Let us all then, so live our lives that this Spectre of Life may but little distress us.

The consciousness of a life well spent is of itself a crown of reward. The last end of a man who has passed his days in selfish enjoyment or in mortal sin must indeed be haunted by the ghost of his sordid joys and poisoned feasts.

Let us strain every nerve to obey the Divine Law, and to love our neighbors as ourselves: such precepts are of universal application; against such there is no law. The body we live in should be respected and preserved in health so far as possible, we are sent here to live out our lives, not to destroy them; in life only can we learn by experience, and so progress along the uphill path to perfection.

There is no progress to be made in the grave, so work while it is yet day. As we sow, so we

shall also reap,—for the night cometh when no man can work.

How excellent it is to spend a long life well, to travel a long and arduous life journey, and then to fall asleep in death, as if falling asleep from fatigue. For the aged, the final scene is often brief, and the act of dying almost imperceptible. At such a time the vivid remembrance of a well-spent life full of benevolent self-sacrifice and zealous endeavor to do the right must tend to the attainment of the Beatific Vision.

Let us endeavor, then, to live so as to have no fear of Death; holding such doctrines as these, to confess to a fear of death is to confess to an ill-spent life.

Right Worthy Magister, my task is done, and nothing remains except to express the hope that in due time our Worthy Frater may attain to the exalted Grade of Adeptus Exemptus.

Inductor rises and gives One knock; all rise.

Ind. Fratres, our duties being performed I close the V—— of the Adepts with Five and Two knocks.

Expositor and Conductor repeat knocks.

* * * * *

Inductor recites the Benediction.

Benedictus Dominus Deus noster per secula seculorum. Amen.

Seventh Grade -- Adeptus Exemptus

COLLEGE OF ADEPTS

CEREMONIAL OF RECEPTION

This Grade is conferred technically at Noon in the V—— of the Adepts. A Blazing Sun is shewn in the South, a pastor lies on the floor, its head to the East, its foot at the centre of the V——.

At the commencement of the ceremony the V—— is but dimly lit, and the Blazing Sun in the South is not visible.

The Candidate, who wears the Jewel of the Rosicrucian Society, is h.....d by the Acolyte, and instructed to give the k.....s of an Adeptus Major.

Ind. Very Worthy Fratres, I open this College of the Adepts by giving * * * * *, * * * *, and by reciting the Mystic Words, M—— J—— V——.

Ind. Very Worthy Fratres, we are to-day assembled to celebrate High Noon by the admission of an Adeptus Major of our Order to the full honours of Adeptship. Our Frater has been selected by the Supreme Magus, (or Chief Adept), to receive this privilege on account of his assiduity, and the progress he has made in the studies allotted to him.

Very Worthy Conductor, the Candidate must give us the Secret Words of all grades from Zelator upwards, so you may admit him h.....d and place him before us.

Cond Right Worthy Inductor, I will admit our Frater, as you desire, and he shall be examined by me to learn if he be worthy

When the keys given by the Candidate are heard, the Conductor passing to the door of the V—— admits the Candidate and leads him to the North side of the pastos. The Conductor stands on the south side of the pastos, facing him

Cond Frater Adept, in order to secure your advancement to the Grade of Adeptus Exemptus it is necessary that you recite to the Fratres the Secret Words of all the Grades through which you have already passed. Give me then the Secret Word of the Grade of Zelator, of Theoricus, of Practicus; of Philosophus, of Adeptus Minor, and lastly of Adeptus Major.

When this has been done, the Conductor places the Candidate at the foot of the pastos, but facing the Expositor in the West.

Exp. Very Worthy Adeptus Major, your progress to the highest grade of Adeptship has been slow and gradual, but all the stages of your career have been alike necessary and beneficial. Your Zelatorship was a period of compulsory silence and probation. As a Theoricus you made an intellectual study of our sciences. As a Practicus you gained by experiment a knowledge of the properties of matter, and as a Philosophus your intuition was enlarged and deepened, and you contemplated the Divine Power beyond you. In the two preliminary grades of Adeptship you have been led to consider

your own future, you have been made to realize that you must one day stand face to face with Death, for Death alone is the portal through which you must pass to attain to the Highest knowledge—the fullest initiation.

The Conductor turns the Candidate to the East, facing the pastos.

Ind. You have come here symbolically to die; your face is even now shrouded and veiled from the light of day; you stand on the very edge of the

The Conductor removes the . . .

Ind. And when your allotted time has come, may you sink into it in peace and honour. No dweller upon earth is in his person immortal; nothing in this world is eternal. The Sun itself must die, and be dissolved into its elements, indeed to us men it appears to die daily, every passing day is its light eclipsed. As in regular daily sequence it sinks from our gaze, and none can hinder it, so, my Frater, must you sink your personality in the Valley of the Shadow of Death, your present form is but a passing image which must be restored to the earth from which its material elements were derived.

Your Real Self must be once more veiled from human eyes by that dread mysterious change, which men call Death, but which to the Initiate is but the G—— of L——, M—— J—— V——.

Ind These words, my very Worthy Frater, are

the Secret Words of this exalted grade, and even as I reveal them to you, mark the Sun appearing in its noontide splendour in the South .

At these words the Light in the South is unveiled, and the Candidate is faced toward it

Ind. It is a type of the full knowledge which futurity will bring you, the type also of the grade of Adeptus Exemptus, the fullest and brightest position in our Second Order.

Very Worthy Frater, your years in this life may be many, or they may be few, be you careful that they are well-spent, relax not your vigilance; cease not your exertions "Ever upward and onward" should be your watchwords, for such is the pathway to Divine existence Fail not to remember that M—— j—— v——, D—— t—— t—— g—— o—— L——.

Ind. The Sign and Grip are those of Adeptship. The keys are f . . and t

Exp Live, my Very Worthy Frater, in the World, but be not of it. Protect the Soul rather than the Body Be pure in mind and zealous in good works. Cast away all fear, and bear in your memory the advice I now give to you, G—— s—— a——, — "K—— t——" The voice of Conscience, which is spiritual intuition, will never fail to guide him aright who respects its shrine, but remember that every time you reject the promptings of Conscience you destroy some portion of its authority, and you fall one step away from the attainment of moral perfection.

Ind The knowledge of yourself will lead you to the perception of Universal Knowledge, the completion of which is Absolute Truth

Exp For Man the Microcosm is analogous to the Macrocosm, that which is below is similar to that which is above, but material and not spiritual

Ind Yet even in this material form there dwells a Spark of the Divine which is your Higher Self. Thus each human being contains the germ of infinite improvement.

Exp But that improvement depends upon the freedom of your Will, man came from God, to God he may return if he doeth well.

Ind We have taught you how to know.

Exp You alone can Will

Cond. You alone can Dare.

Ind By these means only can your efforts be crowned with success

Ind Be seated, my Very Worthy Frater, in this V—— of the Adepti Exempti May this occasion never be forgotten by you, may you never fail to keep to the path of duty, and never neglect any opportunity to achieve self knowledge, so may you be able to assist others to climb the rugged path, which alone leads to the longed-for goal of Perfection

Ind I now call upon the Expositor to deliver a Lecture

THE LECTURE OF THE EXPOSITOR

Right Worthy Magister Inductor, and Very Worthy Fratres:

The grade of Adeptus Exemptus completes the Second Order of the Rosicrucian Society, and in the name of all the Adepti I congratulate you Frater—— on having attained to the Crown of Adeptship, but I also entreat you to continue to pursue your studies and your duties with fervency and zeal. Never be weary of well doing, always strive to excel yourself in all your works, and so it may be that in due course of time you may receive from our Most Worthy Supreme Magus the call to advance into the ruling order of our Society, for the path to the Grade of Magister lies always open to the Frater who possesses courage and endurance, if he will add to these virtues enthusiasm in the performance of his work, and an orderly submission to the behests of the Magi who govern our ancient and honourable Society. Yes, my Frater, the Path is always open, but it leads upward all the way, and it is still beset with temptations to turn aside the pilgrim who is seeking the Infinite.

As an Adeptus Exemptus your special care is to guide the studies of the Philosophi who are expected to consider not only the Christian writings, and to follow the behests of Jesus Who was the Christ, but also to search out and endeavor to comprehend the doctrines of the great World-Religions which preceded Christianity, and still continue to supply a rule of conduct to many millions of our fellow men. An attentive study of the Faiths of the World will lead to the discovery that in all of them may be

found high moral teachings, although overlaid by many strange superstitions, much superfluous oriental imagery, and errors due to the ignorance of the times in which they were founded. The study of Comparative Religions will explain to a large extent the differing characters of the world's inhabitants.

The fanatic valour of the Arab and the Turk have been stimulated by the Faith of Mohammed. Brahmin theology compels the use of endless ceremonies and ablutions, while in China the teaching of Confucius leads to lives of passive endurance.

The Christian Religion of Western Europe for fifteen hundred years required implicit obedience to the faith as crystalized in the Church of Rome.

This system prevailed at the time of the passing away of our Founder, Christian Rosenkreuz, in 1484. One hundred and thirty years later, when the "Fama" and "Confessio", which narrated the history of the foundation of the Society of Rosicrucians, were first printed and published in 1614, the Reformation had been accomplished. Preachers of the Reformed Faith taught the right and duty of all men to read the Bible for themselves, and to guide their conduct by the teachings of Jesus as recorded in the New Testament.

The Fratres of the Rosicrucian Society have at all times professed the Christian Faith, and in our Societas Rosicruciana in C.F. of to-day we receive only Christian Masonic Brethren.

It should be borne in mind that Freemasonry, as a Speculative Society, when it arose from the more

purely Operative Guilds, was in England at first a Christian Fraternity, and that it was not until the Duke of Sussex became sole Grand Master in 1813, that the basis of English Freemasonry was made Theistic. Its basis was thus widened to extend its usefulness, not only in England, but also to its Colonies which were then beginning to be numerous and important. Since that event some National Masonic bodies have excluded all references to a Supreme Being—the "Grand Orient of France" for example,—and so the Rosicrucian Society cannot admit Freemasons who hold Certificates from such Masonic Jurisdictions.

The duty of an Adeptus Exemptus is not only to assist in the teaching of the Philosophi, but also to supervise the Adepts of the two lower grades, instructing them by converse and example how to rule and govern their lives so as to live respected, and die full of honour and good works

You, my newly received Adeptus Exemptus, have so lately passed through the Ceremony in which you stood beside the symbolic grave, that your thoughts must turn quite naturally to the Hereafter, and you are seeking to know the nature of the state or condition in which the disembodied soul may awake, and to peer into the great darkness which overshadows our latter end. As a Christian the teachings of other faiths seem less true than the glimpses of futurity which our own Sacred Writings provide: As a Christian you know that it is not given to man to understand "the mysteries of the Kingdom of God." As St Paul said—"now we

see through a glass darkly, but then face to face" To the faithful Christian our Divine Master said—"In My Father's house are many mansions, I go to prepare a place for you."

The condition of the human soul immediately after death is hidden from our view, and so it is of no value to contrast the various arguments in favour of Purgatory or of Reincarnation. So also it is equally futile to discuss whether there will be an immediate judgment upon each one, or a single final judgment for all.

Let us love God and act justly by all men, let us study nature, let us teach as well as learn, let us be merciful as we hope for mercy, and by so doing prepare to close our eyes in death when our life's work is done, calm in the dignity of our manhood, assured of the beneficence of God our Father, and trusting in the promise of our Great Master, Jesus the Christ

We are Fratres Rosæ et Crucis,—so let us remember the Rose as a symbol of the Divine Spirit within us, and the Cross as an emblem of self-sacrifice and high endeavor.

Ind. Very Worthy Fratres, we are about to close this V— of the Adepti with words of Thanksgiving. Let us not only use words of prayer and thanksgiving, but let us also work.

Exp Laborare est orare,—To labour is to pray, as our ancient Fratres have so well said

Ind May we leave this V— with a firm determination to *work* out our Salvation with Will and

Courage So guided and supported the Adept, who is faithful to the covenant he has so solemnly made in the presence of his fratres, will never fail to obtain a great reward

Exp While we all thank God for our lives, for our health, and for our progress in the Rosicrucian Society, let our newly exalted Frater be also thankful for the attainment of this Crown of Adeptship

Ind Fratres! When, our work being done, Death closes our lives, we are sustained by Hope, so let us close this V— of the Adeptu by reciting the Mystic Words of the Grade for they give us promise of a glorious future, M—— J—— V——

Ind M——, * * * * *, * * *

Exp J——, * * * * *, * * *

Cond V— , * * * * *, * * *

Ind Benedictus Dominus Deus Noster
Gloria Patri, et Filio,
et Spiritui Sancto
Sicut erat in principio, et nunc, et
semper, et in secula seculorum

Amen