

H.O. 49.

These papers are private and have been lent to me on trust, to return on demand. They contain nothing of pecuniary value, and nothing personal to myself. I hereby direct my legal representatives, whomsoever, in case of my death or incapacity, to return the same at once, unopened, to:

The Secretary,
Whare Ra,
Havelock North,
N.Z.

Signed

Date

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M E D I T A T I O N.

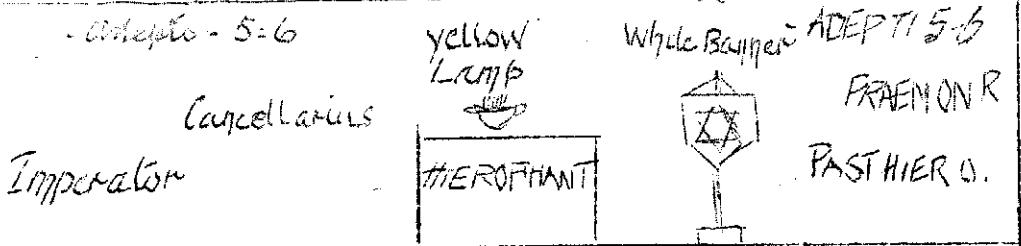
Let the Neophyte practice meditation daily. Endeavour to render his mind a blank for a period beginning with five minutes and gradually increasing to 15 or 20 minutes.

During this time his body should be relaxed and his breathing regular and placid. His heart should be filled with peace and loving kindness.

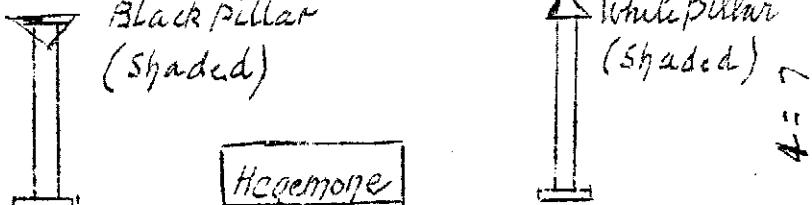
Let him now consider a point as defined in Mathematics, having position but not magnitude, and let him note the ideas to which this gives rise, concentrating his faculties on this as a focus.

Let him endeavour to realise the Immanence of the Divine throughout nature in all her aspects.

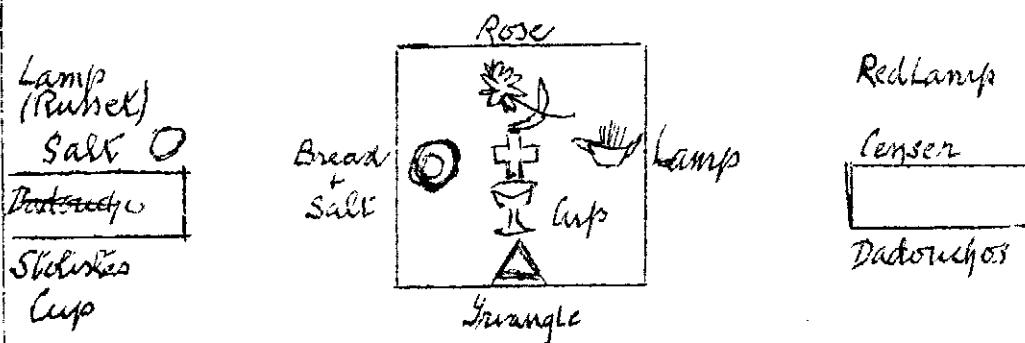
E



1 = 10



4 = 7



0 = 8

Black Banner



Sentinel with sword

Hierous

Kerux with lamp

Blue non-sword Lamp

2 - 9

W

Q - O GRADE OF THE FIRST ORDER
OF THE STELLA MATUTINA. -

OFFICERS.

Imperator,	Praemonstrator,	Cancellarius.
Hierophant,	Red robe, lamen, crown-headed sceptre..	
Hiereus,	Black robe, lamen, sword.	
Hegemon,	white robe, lamen, mitre-headed sceptre.	
Stolistes,	lamen, cup of lustral water.	
Dadouchos,	lamen, shrivelle.	
Kerux,	lamen, lamp, wand.	
Sentinel,	(without portal) sword.	

$$\frac{1}{2}, \frac{1}{3}, \frac{1}{4}, \frac{1}{5}, \frac{1}{6}, \frac{1}{7}, \frac{1}{8}, \frac{1}{9}, \frac{1}{10}, \frac{1}{11}, \frac{1}{12}, \frac{1}{13}, \frac{1}{14}, \frac{1}{15}, \frac{1}{16}, \frac{1}{17}, \frac{1}{18}, \frac{1}{19}, \frac{1}{20}$$

REQUIREMENTS.-

For Altar red rose, cross, triangle, chalice, pattern
salt, bread, lamp.

For pillars. red lamp, white lamp.

Portals.

For candidate, hoodwink, robe, sample sash.

Roll of membership.

Chemical change.

Book for Minutes.

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OPENING.-

When the members are assembled and clothed, all officers except Hiero: rise

Hiero: gives one 9 .

Keruk (Kerukaina) goes to right of Hiero: faces W.
elevates his wand and says:-

Ker: "Hekas: Hekas: este bibeloi.

Ker: returns to his place by S. & W. giving grade sign as
he passes the throne of the E. (N.B. In all movements
of officers and members the course of (O) must be fol-
lowed, except in reverse circumambulation, though it may
not invariably be necessary to pass immediately in front
of the Hiero: but when this latter is done the Grade salute
must be given, as also when well within the portal on
entering or leaving the Hall. The Grade sign must be
made in the direction of movement except when entering or

leaving the Hall, when it is made towards the Hiero:.
Hiero: rises with one ♀ .

Hiero: "Fratres et Sorores of the Order of the Stella Matutina
"assist me to open the Hall of the Neophytes." All rise
"Frater Ker: see that the Hall is properly guarded."
Ker: ascertains that the Hall is properly guarded by
giving one ♀ (or he unlocks the door, looks out, and
recloses and relocks the door. Sentinel replies by giv-
ing one knock with the hilt of his sword. (This applies
also to closing.) (If Sentinel not present Ker: gives
knock in reply himself.)

Ker: "V.H. Hiero: the Hall is properly guarded".

Hiero: "V.H. Hiericus, guard the hither side of the Portal and
"assure yourself that all present have beheld the Morning
"Star".

He, passes to the door and stands in front of it with sword..
Ker, at his right hand with lamp and wand: He, says:-

Hs. "Pratres et Sorores of the Order of the Stella Matutina,
"give the signs of a Neophyte". (Done)

Hs. gives signs saying:-

"V.H. Hiero: all present have been so honoured."

Returns to place. Hiero repeats signs.

Hiero: "Let the number of officers of this Grade and the nature
"of their offices be proclaimed once again, that the powers
"whose images they are may now be re-awakened in the sph-
"eres of those now present and in the sphere of this Order,
"for by names and images are all powers awakened and re-
"awakened. (Gives Sign of Silence.)

"Hon. Hs.:, how many chief officers are there in this Grade?"

Hs. "There are three Chief Officers: the Hierophant, Hie-
"reus, and Hegemon." (Hierophantia, Hiereia, Hegemone).

Hiero: "Is there any peculiarity in these names?"

Hs. "They all commence with the letter 'H'."

Hiero: "Of What is this letter the symbol?".

Ha. "Of Life, because the letter 'H' is our mode of representing the ancient Greek aspirate or breathing, and breath is the evidence of life."

Hiero. "How many lesser officers are there?"

Ha. "There are three besides the Sentinel: Kerux (kerukaina), Stolistes (Stolistria) and Dadouchos (Dadouche). The Sentinel is without the Portal of the Hall and has a sword in his hand to keep out intruders. It is his duty to prepare the Candidate."

Hiero. "Frater Dadouchos, Your station and duties?"

Dad. "My station is in the S. to symbolise heat and dryness, and my duty is to see that the lamp and the fires of the Temple are ready at the opening, and to watch over the Censer and the incense, and to consecrate the Hall and the Fratres and Sorores and the Candidate with fire."

Hiero. "Frater Stolistes, Your station and duties?"

Stol. "My station is in the North to symbolise cold and mois-

"ture, and my duties are to see that the robes and collars and insignia of the officers are ready at the + opening, and to watch over the cup of lustral water and to purify the Hall and the Fratres and Sorores and the Candidate with water."

Hiero: "Frater Kerux: Your station and duties?"

Ker. "My place is within the Portal: my duties are to see that the furniture of the Hall is properly arranged at the opening, and to guard the inner side of the Portal, to admit the Fratres and Sorores, and to watch over the reception of the Candidate, and to lead all mystic circumambulations, carrying the lamp of my office, and to make all reports and announcements. My lamp is the symbol of the hidden knowledge, and my wand is the symbol of its directing power."

Hiero: "Hon. Hegemon: Your station and duties?"

Kagi: "My station is between the two pillars of Hermes and of
"Solomon, and my face is towards the Cubical Altar of the
"Universe. My duty is to watch over the Gateway of the
"Hidden Knowledge, for I am the Reconciler between Light
"and Darkness. I watch over the reception of the Candi-
"date and his preparation, and I lead him in the Pathway
"that conducts from Darkness to Light. The white colour
"of my robe is the colour of purity and my ensign of of-
"fice is a mitre-headed sceptre, to symbolise Religion
"which guides and regulates life, and my office symbolises
"those higher aspirations of the Soul which should guide
"its action."

Hiere: "Hon. Hiereus: Your station and duties?"

Hs.: "My station is on the throne of the West and is a symbol
"of increase of darkness and decrease of light, and I am
"the Master of Darkness. I keep the Gateway of the West
"and watch over the reception of the Candidate and over the

"lesser officers in the doing of their work. My black robe is an image of the darkness that was upon the face of the waters. I carry the Sword of Judgment and the Banner of the Evening Twilight, which is the Banner of the West, and I am called Fortitude by the unhappy."

Hiero: "My station is on the Throne of the East in the place where the sun rises and I am the Master of the Hall, governing it according to the laws of the Order, as He whose image I am is the Master of all that work for the Hidden Knowledge. My robe is red because of uncreated fire and created fire, and I hold the sceptre of Power and the Banner of the Morning Light, which is the Banner of the East. I am called Power and Mercy and Light and abundance, and I am the Expounder of Mysteries. Fra-
ter Stolistes, I command you to purify the Hall and the Members with water."

Stolistes goes to the East, faces Hiero:, salutes and makes

+

with Cup and sprinkles thrice with first and second

fingers and thumb of right hand. Passes to South, West,
and North facing each point as he repeats cross and spr-
inkling, completes the circle by returning to East where he
faces East and says:-

Stoli: "I purify with water".

Salutes the Throne and returns to his place by South and W

Hiero: "Frater Dadouchos, I command you to consecrate the Hall
"and members with Fire".

Dadouchos passes to East by West and North: faces Hiero:
and salutes, holds Thurible chain short and makes + then
lengthens chain and censes with three forward swings,
passes south, west and north, facing each point, making
and three swings, completes circle by returning East, fa-
ces Hiero: and raises Thurible on high, saying:-

Dadi: "I consecrate with Fire".

Salutes the Throne and returns to his place direct.

Kerux leaves his seat and goes to North near Stol: facing
East.

Hiero "Let the mystical circumambulation take place in the Pathway of Light".

In the following order:- Heremora, Hiereus, Members, Stol: and Dad: last Ker: passes to North. Malts: Heg: passes by south and west where he is joined by He: carrying the Banner of the West in left hand, sword in right, and they pass on, (Heg: in front of He) and take their places behind Ker: Dad: follows Heg: from south and then He: to step between them, the other members, if not too numerous forming up behind He:, as the procession passes them: if many are present or if the room is small it is that the officers only should go round) and so pass to North where Stol: takes his place on the left hand of Dad: Ker: Heg: He: Stol: and Dad: pass round the Hall with as each passes the Banner of the East he salutes with the O = O sign in the direction of Worress, He: passes Hiero: once, Her: twice, the rest three times, and

after salute return to places with TO. Hiero: stands holding the banner of the East in his left hand, the sceptre in his right.

Hiero: "The mystic circumambulation symbolical of the rise of Light is accomplished. Let us adore the Lord of the Universe and spaces."

All turn East and salute, repeating the salute at each adoration, then give the sign of silence.

Hiero: "Holy art Thou, Lord of the Universe. (Salute) "Holy art Thou, Whom Nature hath not formed! (Salute) "Holy art Thou, the vast and the mighty One! (Salute and remain bent.)

"Lord of the Light and of the Darkness! (Sign of Silence)

Hiero: He: Her: and Ker: raise banners, Sceptres, Sword, and Wand on high: then sink them in salutation.

Hiero: "Frater Kerux, In the Name of the Lord of the Universe, "Who works in Silence, Whom wrought but the Silence can express. I command you to declare that I have opened

"the Hall of the Neophytes."

Ker: passes to north front of Hiero's Throne; going by north, faces west, and raises his wand, saying:-

Ker: "In the Name of the Lord of the Universe, Who works in Silence, and whom nought but Silence can express, I declare that hereby the Day Star has arisen and the shadows flee away". Ker: lowers his wand.

Hiero: 9 KHABS!! Hs: 9 AM!! Heg: 9 PEKHT!!

Hs: 9 KONX!! Heg: 9 OM!! Hiero: 9 PAX!!

Heg: 9 LIGHT!! Hiero: 9 IN!! Hs: 9 EXTENSION!!

All make sign; all resume seats; Ker: removes Rose,

Lamp, chalice, and Patten from the Altar.

Minutes of the last meeting read and confirmed; work of the Grada gone through; resolutions passed; etc.

-CEREMONY OF ADMISSION.-

The Candidate is not to be told the name of the Order till his admission.

Hiero: "Fratres et Sorores of the Order of the Stella Matutina,
"I have received a dispensation from the G.H. Chiefs of
"the Second Order, to admit x x x x x x x x to the
" 0 = 0 Grade of Neophyte. Hon. Hegemon, bid the Can-
didate prepare for the Ceremony of his admission, and
"superintend his preparation."

Heg: rises, removes his chair from between the pillars,
and going without the Portal sees that the Sentinel h...d
W.....ks the Candidate and binds a r...p three times
round his waist. Heg: takes Candidate by his right hand
with his own left and causes him to knock.

Keri: "The Candidate seeks for entrance." He turns down the
lights.

Hiero: "I give permission to admit who now loses his
"name and will hereafter be known among us as"
"Let the Stol: and Dad: assist the Keruk in his reception."
Candidate being now inside the Portal.

Heg: "Inheritor of a dying world (or, Child of Earth) (or Ye
"earth born folk) arise and enter the Darkness.

Stol: "The Mother of Darkness hath blinded him with her hair".

Dad: "The Father of Darkness hath hidden him under his Wings."

Hiero: "His limbs are still weary from the wars that were in
"heaven."

Ker: "Unconsecrated and unpurified thou canst not enter our
"Sacred Hall".

Stol: marks forehead with + , and sprinkles thrice.

Stol: "I purify thee with water."

Dad: marks + and censes thrice.

Dad: "I consecrate thee with fire."

Should there be more than one candidate, Stol: and Dad:

much consecrate each alternately, so as to complete one
before going on to the next. Stol: and Dad: resume
places going with T.O. but remain standing.

Hiero: "Conduct the Candidate to the foot of the Altar.

Inheritor of a dying world, why seekest thou to enter our
"Sacred Hall? Why seekest thou admission to our Order?"

Hegel "My soul wanders in darkness, and seeks the light of Hid-
for Cand:

"den knowledge, and I believe that in this Order the
"knowledge of that ancient Light may be obtained."

Hiero: "We hold your written pledge to keep secret everything
"that relates to the Order. To confirm it, I now ask you
"Are you willing to take a solemn obligation in the presence
"of this assembly to keep the ~~secrets~~ and mysteries of
"our Order inviolate? There is nothing incompatible with
"your civil, moral, or religious duties in this obligation,
"for although the magical virtues can indeed awake to mo-
"mentary life in foolish or wicked hearts, they cannot

"reign in any heart that has not the natural virtue to be
"their throne. He Who is the Fountain of the Spirit of
"men and of things; came not to break but to fulfil the law
"Are you ready to take this oath?"

Cand. "I am ready."

Hiereus, Hiero, and Hegi take their places in triangular
Hiero: east of Altar, with sceptre, advancing between the
Pillars. Hs: north west of Altar, with sword: Hegi:
south west of Altar, with sceptre: Cand: west of Altar,
and close to it. Other officers as in diagram. Members
of all Grades rise, and remain standing throughout the ob-
ligation.

Hiero "Kneel on both your knees."

Cand. is assisted to kneel:

Hiero. "Give me your right hand which I place upon this holy
"Symbol. Place your left hand in mine, bow your head,
"repeat your full name, whereby you are known in earth,
"and say after me:-

Hiero & Cand "I in the presence of the Lord of the Universe
who works in silence and Whom nought but silence can
"express, and in this Hall of the Neophytes of the Order of
"the Stella Matutina, regularly assembled under warrant
"from the Greatly Honour'd Chiefs of the Second Order, do
"of my own freewill hereby and hereon most solemnly promise
"to keep secret this Order, its name, the names of its
"members, and the proceedings which take place at its meet-
"ings, from every person in the world who has not been
"initiated into it, nor will I discuss them with any mem-
"ber who has not the pass-word for the time being, or who
"has resigned, demitted, or been expelled.
"I undertake to maintain a kindly and benevolent relation

"with all the Fratres and Sorores of this Order. I solemnly promise to keep secret any information I may have gathered concerning this Order before taking this oath. I solemnly promise that any ritual or lecture placed in my care and cover containing them shall bear the official label of this Order. I will neither copy nor allow to be copied, any manuscript until I have obtained a written permission from the Second Order, lest our secret knowledge be revealed through my neglect.

I solemnly promise not to suffer myself to be placed in such a state of passivity that any uninitiated person or power may cause me to loose control of my words or actions. I solemnly promise to persevere with courage and determination in the labours of the Divine Science, even as I shall persevere with courage and determination through this Ceremony that is their image. And I will not base my mystic knowledge in the labour of evil magic at

"any time or under any temptation. I swear upon this
" holy symbol to observe all these things without evasion,
" equivocation, or mental reservation, under the penalty
" of being expelled from this Order for my perjury and my
" offence, and furthermore submitting myself by my own con-
" sent to a deadly stream of power set in action by the Di-
" vine Guardians of this Order, living in the light of their
" perfect justice, who can, as tradition and experience
" affirm, strike the breaker of this magical obligation
" with death or palsy or overwhelm him with misfortune.
" They journey as upon the winds , they strike where no man
" strikes, they slay where no man slays."

Hiereus places sword on Candidates neck.

"And as I bow my neck under the sword of the Hierous, so
" do I commit myself unto their hands for vengeance or re-
" ward. So help me my mighty and secret soul, and the
" Father of my soul, Who works in silence, and whom nought
" but silence can express."

Hiero: "Rise, Neophyte of the O O Grade of the Order of the
"Stella Matutina".

Hiero resumes throne.

Hiero: "Hon. Heg. you will now place the Neophyte in the Northern
part of the Hall, the place of forgetfulness, dumbness,
"and necessity, and of the greatest symbolic darkness."

Heg. does so, facing Oand. to East.

Hiero: "The voice of my undying and secret soul said unto me:
"Let me enter into the path of darkness, and peradventure
"there shall I find the Light I am the only being in
"an abyss of darkness. From an abyss of darkness came I
"forth ere my birth, from the silence of a primal sleep.
"And the vprice of Ages said unto my soul: I am he who
"formulates in darkness, the Light that shineth in Darkness
"yet the darkness comprehendeth it not. Let the mystic
"circumambulation take place in the path of Darkness which
"leads unto the Light, with the Lamp of Hidden Knowledge to

"guide us."

Dad. moves round by W. to N. and as soon as he has ranged himself on the right hand of Stol. Ker. takes his place in front of Heg. and Cand., and Ker. Heg. with Neo. Sto. and Dad. pass round the Hall once. At the first passing of Hiero. Hiero gives 1. At the first passing of Hierus Hiereus gives 1. At the second passing of Hiero. Hiero gives 1. After the second passing of Hiero as soon as they have reached the South Ker. turns round and bars the way, saying:

Ker. "Unpurified and unconsecrated thou canst not enter the path of the West."

Stol. and Dad. come forward and Stol. marks + on forehead and sprinkles thrice, saying:

Stol. "I purify thee with water."

Dad. waves censer in + and swings it thrice, saying:

Dad. "I consecrate thee with Fire."

Stol. and Dad. fall back to their places in rear.

Heg. "Child of Earth (or, Mortal born of Earth) twice purified
"and twice consecrated thou mayest approach the Pathway
"of the West."

Ker. leads procession to the throne of Hiers. Hiers.

Hiereus threatens with sword.

Hs. "Thou canst not pass by me, saith the Guardian of the West
"unless thou canst tell me my name".

Heg. for "Darkness is thy name, Great One of the Paths of the Sha-
Cand.

"des." Ker lifts h . . . d w . . . k from Neo's eyes for
a moment.

Hs. "Thou hast known me now so pass thou on. Fear is fail-
"ure: be thou without fear, for he who trembles at the
"flame and at the flood, and at the shadows of the air
"hath no part in God."

Ker. replaces h...d Wi...k and the procession passes on
past Hiero. and Hs. Hiero. 1 . Hs. 1 . They
arrive at North where Ker. turns and bars way as before,
saying:-

Ker. "Unpurified and unconsecrated thou canst not enter the
"Pathway of the East."

Stol. and Dad. come forward and consecrate as before.

Stol. "I purify thee with water."

Dad. "I consecrate thee with Fire."

Heg. "Thrice purified and thrice consecrated thou mayest approach the Gateway of the East."

Stol. and Dad. retire to rear: Ker. leads forward to
Hiero. Hiero rises and menaces with sceptre.

Hiero: "Thou canst not pass by me, saith the Guardian of the East unless thou canst tell me my name."

Heg. "Light dawning in Darkness is thy name, the Light of a Golden Day."

Ker. raises h...d w...k for a moment.

Hierot: "Unbalanced power is the ebbing away of life. Unbalanced
"mercy is weakness and the fading out of the will. Unbal-
"anoed severity is cruelty and the barrenness of the mind.
"Thou hast known me now, so pass thou on to the cubical
"Altar of the Universe.

Ker. replaces h...d w...k and leads procession to Altar.

Hiero. leaves his throne and passes between the Pillars,
taking his sceptre in his right hand, and the Banner of the
East in his left: he stops either between the Pillars,
or halfway between them and the Altar, or else to the East
of Altar, saying :- (halting at each sentence)

Hiero. "I come in the Power of the Light:

"I come in the Light of Wisdom:

"I come in the mercy of the Light:

"The Light has healing in his wings."

Hs. takes his place N.W. of Altar: Heg. S.W.: Neo. at
W. of Altar: Ker, directly behind Neo: halfway between

him and the throne of the W.,: Stol. close to and due W.
of Hs.,: Dad. close to and due W. of Heg. All officers
and members kneel down; Neo, is assisted to kneel. Hien
turns to Altar, and stands, saying:-

Hiero' "Lord of the Universe, the Vast and the mighty One:
"Ruler of the Light and of the Darkness,
"We adore Thee and we invoke Thee.
"Look with favour upon this Neophyte who now kneeleth be-
"fore Thee: and grant Thine aid unto the higher aspirati-
"ons of his (her) soul, so that he (she) may prove a true
"true and faithful frater (soror) Neophyte among us: to
"the glory of Thine Ineffable Name. Amen."

ALTERNATIVE INVOCATION.-

Oh! Thou Whom Nature hath not formed:
"Oh! Thou Who diast in reason constitute the things that
"are: Oh! Thou Whom nought but silence can express:
"Look with favour upon this Neophyte: grant that he may

"labour in high things. Accept the pure offering of his
"reason from heart and soul stretched up to Thee. Let
"him become a faithful frater (soror) among us to Thy G
"Glory and to the glory of Thy Hierarchies. Amen"

All officers rise and remain standing. Neo. is assisted
to rise. Hiero. comes close to the Altar and raises
his sceptre above Neo. 's head. Hs. raises his sword
to touch Hiero's sceptre. Hier. raises his sceptre to
others. Neo's a...d w...k is finally removed by Ker: to
the Chief Officers holding their Wands over his head as
he utters the word "Light".

Hiero. "Inneritor of a dying world, we call thee to the living
"beauty."

Hs. "Wanderer in the wild darkness we call thee to the gentle
"light." (Sentinel turns up lights).

Hiero. "Long hast thou dwelt in darkness: quit the night and
"seek the day." All officers say:-

"We receive thee into the Order of the Stella Matutina".

Hiero. ♀ KHABS! Hs. ♀ AM! Heg. ♀ PEKHT!

Hs. ♀ KONX! Heg. ♀ OM! Hiero. ♀ PAX!

Heg. ♀ LIGHT! Hiero. ♀ IN! Hs. ♀ EXTENSION!

The three chief officers remove sceptre and sword from head of Neo.: Ker. moves to a position N.E. of the Altar and raises his Lamp on high.

Hiero. (Points to Ker:) "In all thy wanderings in darkness
"the lamp of the Kerux went before thee though it was not
"seen by thine eyes: it is the symbol of the Light of
"Hidaen Knowledge. Let the Neophyte be led to the East
"of the Altar."

Heg. leads Neo. to N. & E. of Altar and places him betw
between the two pillars.

Hiero. "Hon. Hs. give the Neophyte the Secret Sign, Token, and
"words, together with the present password of the 0 - 0
"Grade of the Stella matutina. Place him (her) between

"the Mystic Pillars and superintend his (her) fourth and
" final consecration."

Hs. passes from his throne by N. to the black Pillar, and
stands on the E. side of it, facing S.W. towards Neo.
Heg. leaves Neo. and takes up similar position to E. of
white Pillar, facing N.W. Heg: having taken up position
Hs. crosses over to him, and gives him his sword and
banner. Hs. then takes up a position in front of and
facing Neo. (Neo. facing E.) passing between the pillars
to do so.

Hs. "Frater . . . I shall now instruct thee in the secret
" signs, Grip, and Words of the Grade. Firstly, advance
" thy left foot a pace as if entering a portal. This is
" the step. The Signs are two, the first answered by the
" second. The first or saluting sign is given thus:- lean
" forward and stretch both arms forward thus . It al-
" ludes to thy condition in a state of darkness, groping

"for light. The second sign is the Sign of Silence, and
"is given thus:- left forefinger on lower lip. It is
"the position shown in many ancient statues of Harpocrates
"and it alludes to the strict silence you have sworn to
"maintain concerning everything connected with this Order.
"The Grip or Token is thus given: advance thy left foot
"touching mine, toe and heel, extend thy right hand to grasp
"grasp mine, fail, try again and then succeed in touching
"fingers only. It alludes to the seeking guidance in
"darkness. The Grand word is and it is whispered
"in this position, mouth to ear and only by syllables.
"It is the Egyptian name for the God of Silence, and
"should always remind you of the strict silence you have
"sworn to maintain.
" This is the Password which is periodically changed each
"Equinox, so that a member who has resigned, demitted, or
"been expelled from the Order may be in ignorance of the

"existing Password.

"I now place you between the two Pillars of Hermes and of Solomon, in the symbolical Gateway of Occult Wisdom.".

He then takes the Cand. by the hand, and draws him forward until he stands between the Columns. He then takes sword and banner from the Heg. and returns to his position
tion north of and close to the Black Pillar, and says:-

Hiero "Let the final consecration take place."

Ker. goes to N. and remains there till the procession is formed. Stol. and Dad, purify and consecrate the Hall &c. as in the opening, but instead of facing the Hiero.
and raising the cup and censer on high each salutes the Hiero. and then turns and consecrates the Cand. in the same manner as previously, saying:-

Stol. "I purify thee with water".

Dad. "I consecrate thee with Fire".

Hiero. "Hon. Heg. I command you to remove the rope, last remain-

"ing symbol of the Path of Darkness, and invest our frater "(soror) with the Badge of this Degree.".

Heg. passes from behind the White Pillar, hands his sceptre to Hiereus, removes the rope, and invests the Candidate, saying:-

Heg. "By command of the V.H. Hierophant I invest you with the "Badge of this Degree. It symbolises Light dawning in "Darkness".

Heg. returns to the white Pillar.

Hiero. "Let the mystical circumambulation take place in the Path-way or Light".

Hiero. stands as in opening. Heg. leading Neo. takes up his position behind the Ker. Hs. follows and takes his place behind the Neo. in front of Stol. and Dad. As (Stol. and Dad. behind members.) As soon as they are ready Ker. leads forward with lamp and wand. They pass the Hiero once and salute. The Hs. drops out as the processi

ion reaches his throne. Heg. passes twice, the rest thrice, then drop out as they reach their respective places. When they reach a spot N.W. of the station of Stol. Ker. and Cand. halt.

Hiero. "Take your station N.W. of the Stolistes."

Ker. motions Neo, to his seat, and then passes on to his place passing between the pillars and the Altar. Stol. falls out at his place. Heg. replaces chair between the pillars and sits down. Ker. replaces Rose, cup, lamp, and patten on the Altar, and returns to his place, passing with \textcircled{T} O. All are seated.

Hiero. "The threefold cord bound about your waist was the image of the threefold bondage of mortality which among the uninitiated is termed earthly or material inclination, that has bound into a narrow place the once far-reaching soul, and the hoodwink was an image of the darkness of the ignorance of mortality that has blinded men to the

"beauty and happiness their eyes once looked upon. The
"double Cubical Altar in the centre of the Hall is an em-
"blem of visible nature or the material universe, conceal-
"ing within herself the mysteries of all dimension while
"revealing her surface to the exterior senses. It is a
"double cube because, as the Emerald Tablet has said, the
"things that are below are a reflection of the things
"that are above. The world of men and women created to
"unhappiness is a reflection of the world of Divine Being
"created to happiness. It is described in the Zepher or
"Book or Formation as an Abyss of Height' and 'AnAabyss
"of Depth', 'An Abyss of the East', and 'An Abyss of the
"West', and "Abyss of the North', and 'An Abyss of the South
"The Altar is black because unlike ~~the~~ Divine Beings who
"unfold in the element of Light, the fires of created ~~bein~~
"beings arise from darkness and obscurity. On the Altar
"is a White Triangle, to be the Image of the Immortal

"Light, that Triune Light, which moved in darkness and
"formed the world out of darkness.

"There are two contending forces, and one always uniting
"them, and these three have their images in the threefold
"flame of our being, and in the threefold wave of the sen-
"sual world."

Hiero stands in the form of a cross:- saying (he holds
the Banner of the East)

Hiero: "Glory be to the Father of the undying for Thy Glory
"flows out rejoicing to the ends of the earth."

Hiero reseats himself.

Hiero: "The Red Cross above the Triangle is the image of Him Who
"was unfolded in the Light, and it symbolises Life. At its
"East, South, West, and North angles are a Rose, Fire, Cup
"of Wine, and Bread and Salt. These allude to the Four
"Elements -Air, Fire, Water, and Earth.

"The Mystical Words, KHABS, AM, PEKHT, are ancient Egyptian, and are the origin of the Greek ΚΟΡΥΞ, OM, Pax, which was uttered at the Eleusinian Mysteries: a literal translation of the words would be "Light rushing out in One Ray" and they signify the same form of Light as that symbolised by the Staff of the Kerux.

"East of the double Cubical Altar of created things are the Pillars of Hermes and of Solomon. On them are painted certain hieroglyphics from the 17th to the 125th Chapter of the Ritual of the Dead. They are the doorposts of the Gateway of the Hidden Wisdom. They are the symbol of the twin powers of Day and Night, Love and Hate, Work and Rest, the subtle force of the loadstone, and the eternal outpouring and inpouring of the Heart of God. The Lamps that burn, tho' but with a veiled light, upon their summits show that the Pathway to Hidden Knowledge, unlike the Pathway of Nature which is a continual undulation - the coiling hither and thither of the Serpent - is the straight

"and narrow way between them. It was because of this
"that I passed between them when you came to the Light, and
"it was because of this that you were placed between them
"to receive the final consecration.

"Two contending forces and one which unites them eter-
"nally: two basal angles of the Triangle, and one which
"forms the apex: such is the origin of creation -it is the
"Triad of Life.

"My throne at the Gate of the East is the place of the
"Guardian of the Dawning Sun. The Throne of the Hiereus
"at the Gate of the West is the place of the Guardian against
"the multitudes that sleep through the light and awake in
"the twilight. The Throne of the Hegemon, seated between
"the columns is the place of balanced power between the
"ultimate light and the ultimate darkness.

"The se meanings are shown in detail by our insignia and
"by the colours of our robes.

"The Wand of the Kerux is the beam of light from the Hidden Wisdom and his Lamp is the emblem of the ever-burning Lamp of the Guardian of the Mysteries.

"The seat of the Stolistes at the Gate of the North is the place of the Guardian of the Cauldron and the Well of Water, of cold and moisture.

"The seat of the Dadouchos in the South is the place of the Guardian of the Lake of Fire and the Burning Bush.

"Frater Kerux, I command you to declare that the Neophyte has been initiated into the mysteries of the O O degrees
Ker. advances to the right front of Hiero and raises his Wand.

Ker. "In the Name of the Lord of the Universe Who works in Silence and Whom naught but silence can express, and by command of the V.H. Hiero near ye all that I proclaim that ". who will hereafter be known to you by the motto has been duly admitted to the O O

"Degree as a Neophyte of the Order of the Stella Matutina".

Keri returns to his place, saluting the Hiero, as he passes.
Hiero. "Hon. Hiereus, I delegate to you the duty of pronouncing

"a short address to our Frater on his admission".

Hs. "Frater, it is my duty to deliver ~~maxim~~ this
"exhortation to you. Remember your obligation in this
"Order to secrecy. For strength is in silence, and the S
"Seed of Wisdom is sown in silence and grown in darkness
"and mystery. Remember that you hold all religions in re-
"verence, for there is none but contains a ray from the
"Ineffable Light that you are seeking. Remember the pe-
"nalty that awaits the breaker of this oath. Remember the
"mystery that you have received, and that the secret of
"Wisdom can be discerned from the place of balanced powers.
"Study well that great Arcanum of the proper equilibrium
"of Severity and Mercy, for either unbalanced is not good:
"unbalanced Severity is cruelty and oppression: unbalanced

"Mercy is but weakness, and would permit evil to exist unchecked, thus making itself, as it were, the accomplice of that evil.

"Remember that things divine are not attained by mortals who understand the body alone, for only those who are lightly armed can attain the summit.

"Remember that GOD alone is our Light, and the Bestower of perfect Wisdom, and that no mortal power can do more than bring you to the Pathway, to the Wisdom which He could, if it so pleased Him, put into the heart of a child.

"For as the Whole is greater than a part so are we but sparks from the Insupportable Light that is in Him, The ends of the earth are swept by the borders of His garment of flame: from Him proceed all things, and into Him all these return. Therefore we invoke Him: therrefore even the Banner of the East falls in adoration before Him".

Hiero. "Before you can ask to pass to a higher Grade you will have to commit certain rudiments of occult knowledge to memory. A M.S. lecture on these subjects will be supplied to you by the Chief in whose charge they are. When you are sure that you are able to pass a written examination on this elementary Qabbalistic knowledge you can write to the Cancellarius who will arrange for you to be seen by a senior member for this purpose. If you are found perfect you will then apply for admission to the next degree. Remember that without a dispensation from the Second Order no person can either be admitted or advanced to a degree of the First Order."

Ker. conducts Cand. to his table (not going by T.O.).
and gives him a solution telling him to pour a few drops
on the plate before him.

Ker. "Nature is harmonious in all her workings, and that which is above is as that which is below. Thus also the truths

which by material science we investigate are but special
examples of the all-pervading laws of the Universe. So
within this pure and limpid fluid lie hidden and unper-
ceived of mortal eyes the elements bearing the semblance
of blood, even as within the mind and brain of the Ini-
tiate lie concealed the Divine secrets of the Hidden Know-
Knowledge.

Yet if this oath be forgotten and this solemn pledge be
broken then that which is secret shall be revealed and
the pure fluid be changed to the semblance of blood."

Ker pours liquid into the plate.

"Let this remind thee ever, O Neophyte, how easily by a
careless or unthinking word thou mayest betray that which
thou hast sworn to keep secret, and mayest reveal the
hidden knowledge imparted to thee and implanted in thy
brain and in thy mind. And let the hue of blood remind
thee that if thou shalt fail in this thy oath of secrecy

"thy blood may be poured out and thy body broken, for heavy is the penalty exacted by the guardians of the Hidden Knowledge from those who wilfully betray their trust." Hiero. "Resume your seat, and remember that your admission to this Order gives you no right to initiate any other person, without dispensation from the G.H. Chiefs of the Second Order."

SUBJECTS FOR EXAMINATION FOR THE 1 - 10 GRADE.

1. The names and alchemical symbols of the Four Elements.
2. The names, astrological symbols, and elemental attributions of the 12 Signs of the Zodiac.
3. The names and astrological symbols of the Seven Planets, also their Houses , Exaltations, and Triplicities in the Zodiac.
4. The names, characters, and numerical values of the 22 letters of the Hebrew Alphabet.
5. The names, and English meanings of the ten Qabbalistic Sephiroth.

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Hiero. (or any other member by his command) rises to inquire if anyone has anything to propose for the good of the Order for the first, second, and third time.
Then may Hiero address Candidate.

Ker. passes to N.W. of Hiero's throne, and raises Wand,
saying:-

" HEKAS! HEKAS! ESTE BIBELOI! "

He returns to his place by East (saluting) South & West.
Hiero. "Fratres et Sorores of the Smaragdum Thallasses Temple of
" the Order of the Stella matutina, assist me to close the
" Hall of the Neophyte".

All rise: Hiereus ♀, Hegemon ♀, Ker. ♀, Sent. ♀.

Hiero. "Frater Ker. see that the Hall is properly guarded."

Ker. Knocks as in openi g "The Hall is properly guarded V.H.
"Hiero" .

Hiero. "Hon. Hiereus, assure yourself that all present have wit-
" nessed the Stella matutina."

Hs. "Fratres et Sorores, give the signs! (Done)

"V.H. hiero. all present have been so honoured".

Hiero. "Let the Hall be purified by water and by Fire."

Stol. "I purify by water". (Purifies as in opening).

Dad. "I consecrate with Fire." (Consecrates as in opening.)

Hiero. "Let the mystical Reverse Circumambulation take place in
" the Pathway of Light".

Ker. passes by West to South.

Hes. passes by North to West and South

Hiereus passes direct to South

New members _____

Stolistes by West to South

Dadouchos takes his place on the right hand of Stol.

As soon as they are formed up, Ker. leads by the East and
they all salute. Hs. falls out when they pass his Throne.

Heg. falls out as soon as the procession is well past the
Hiero's throne the second time. The rest pass and salute

once more and drop out as they reach their places.

Hiero. "The mystic reverse circumambulation is accomplished.

" It is the symbol of the fading light. Let us adore the
" Lord of the Universe."

All turn East, giving the sign, and remain so facing till
the Adoration is over. Hiero also turns East.

Hiero. "Holy art Thou, Lord of the Universe!"

" Holy art Thou, Whom Nature hath not formed!

"Holy art Thou, the Vast and the Mighty One.

" Lord of the Light and of the Darkness."

All turn to centre and salute as in opening.

ALTERNATIVE ADORATION.

"Holy art Thou, Father of Beings and of Spaces'.

Holy art Thou, Who didst in reason constitute the
"things that are.

" Holy art Thou, Whom-Nature hath not formed.

Holy art Thou, Who workest in silence, and Whom nought
" but Silence can express."

Repeat salute at each adoration.

Hiero. "Nothing now remains but to partake together in silence
"of the Mystic Repast, composed of the symbols of the Four
"Elements, and to remember our pledge of secrecy."

Ker, proceeds to Alter, and ignites the Lamp placed at the
the southern angle of the Cross upon the Altar.

Hiero. quits his Throne without either Scenre or Banner
and goes to the West of the Altar, facing East, and gives
saluting Sign, saying:-

Hiero. "I invite you to inhale with me the perfume of the Rose
" as a symbol of Air. (Smells rose.)
"Feel the warmth of this Sacred Fire. (Spreads hands over
it.) "Eat with me this Bread and Salt as types of Earth.
(Breaks a bit of bread, dips it in salt, and eats it.)
"And finally drink with me this Wine, the consecrated

"emblem of Elemental Water."

(Drinks from Cup, after making sign of Cross with Cup.)

Hiero. and all who drink after him make the sign of the Cross with Cup before drinking.

Hiero now passes to East of Altar with ^① and administers Repast to Senior Chief, raising and handing the Elements. The saluting Sign -first part- is to be made by each one towards the Altar on coming forward, the Celebrant replying with the Silence Sign. The Chief's in their order partake first, then the officials, except Ker. from Hierous to Dadouchos. Sentinel comes within the Portal and communicates after Dadouchos.

Hiero. "Let all the Members below the Grade of the Portal be seated." 5- 6 members then communicate in the order in which they happen to be placed in the Hall, commencing with the one nearest the left of the Hiero: and working round South, West and East to the one nearest his right. Each lifts and hands the Elements to the one who comes af-

after him, and each returns to his place round the Altar with ⁷○, and theyn sits down. When all the 5 8 members have partaken and the last is standing East of the Altar:

Hiero. "Let all members of the 4 7 Degree now rise".
They rise and partake as before.

Hiero. "Let all members of the 3 8 Degree now rise".
They rise and partake as before.

Hiero. "Let all members of the 2 9 Degree now rise".
They rise and partake as before.

Hiero. "Let all members of the 1 10 Degree now rise."
They rise and partake as before.

Hiero. "Let the Neophytes now rise."
They rise and partake as before. When the last Neo. is placed at the Altar, Ker, steps up without insignia and partakes. When the Chalice is handed to him, he finishes the Wine, and holding the Cup on high, he turns it

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upside down, crying with a loud voice:-

Ker. "IT IS FINISHED".

Ker. returns the Cup to the Altar and returns to his place

A L L R I S E.

Hiero. "TETELESTOI." Pause.

Hiero. ♀ Hieretus ♀, Hegemon ♀ .

Hiero. ♀ KHABS!. Hieretus ♀ AM!. Heg. ♀ PEKHT!

Hieretus ♀ KONX!. HEG. ♀ OM!. Hiero ♀ PAX!

Heg. ♀ LIGHT! Hiero ♀ IN! Hieretus ♀ EXTENSION!

All give signs towards Altar.

Hiero. "may what we have partaken of sustain us in our search for
" the quintessence, the Stone of the Philosophers, True
" Vision and Perfect Happiness, the Summum Bonum!"

All disrobe and disperse.

N.B. If the Hall used is not reserved exclusively for
for Temple purposes it should be purified by the Lesser FBI

Ritual of the Pentagram being performed by the Hiero, with
his Sceptre as soon as the members are assembled.

In case of the Hall not being duly oriented the following
prayer should be said by the Hiero, before the formal open-
ing and after the rehearsal of the Lesser Ritual.

The Hiero shall stand facing the true East and between
that point and the Altar and shall say:

Hiero: "Creator of the Universe! Lord of the Visible World!
"Who hast by Thy Supreme Power set limits to its magnitud
"and conferred special attributes on its boundaries, we
" invoke Thee to grant that whatever Hidden and Mystic Vir
"tue doth reside in the radiant E- st -the Dayspring of
"Light- the Origin of Life - may in answer to this our
"prayer be this day conferred upon the Throne of the
"Hiero of this Temple, who is the emblem of the dawning
"of that Golden Light which shall illuminate the Path of
"the Unknown and shall guide us at length to the attain-

"ment of the Quintessence, the Stone of the Wise, True
" Wisdom, and Perfect Happiness."

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ALLOCUTION IN THE 0 0 GRADE OF NEOPHYTE.—

Fratres et Sorores, holding all grades of the Order, by a power to me transmitted by the Wardens of this Temple, I invite you to hear with recollected hearts the Allocution belonging to the Grade of Neophyte. And you, our Brother, who have been this day received among us, to you we address more especially these few words which, we trust will abide in your memory and will perform their office within you to your own and to our advantage. We have invoked upon you the Morning Redness, Gold of morning, even the Extended Light, and we feel that within the pe-

even the Extended Light, and we feel that within the peaceful abode of this Order you may find not only an abode of spiritual contemplation apart from the outer world of our daily solicitude, but a sanctuary where the symbols of the secret knowledge may bring you some radiance or reflection of the direct light which shines in the Temple of the Light -that Temple which is not entered with earthly feet or seen with the veiled eyes of this body of on our mortality. We trust also that the Order may become to you one of those hearths and homes around which the love of brotherhood is gathered- that love which does not fail us in the hour of inward need. In this respect we are pledged to you whom we have admitted, as you are pledged to us: we ask you to remember this, as we also remember, and among the last things which we can offer to you at this time is the maxim in chief of "FRATERNITY FOUNDED

"ON CONSANGUINITY OF SPIRIT".

Brother, the keys of all the greater mysteries are committed to the hands of love.

And now as regards the experience through which you have just passed, we have no occasion to remind you that in the physical order we come forth from darkness into light, and that in the intellectual order most comparisons between light and darkness are an economy of our real meaning. The progress of the Candidate from the one to the other state in the Grade of Neophyte is understood among us in a particular sense, which at the same time has a certain natural analogy with the more usual meaning. The birth of the soul in our consciousness is like birth into physical life. As the life of the Candidate antecedes his reception into the Order, so the soul which is within us antecedes that moment when it issues, as it were, from its concealment within us and begins to mani-

fest by its operations. This is the beginning of the supernatural life, of the life of grace, and hereof is the Whole Grade a symbol. When the desire of the House of the Lord awakens within us our passage from darkness has already begun: we have been called to the living Beauty: that which is termed among us the Lamp of the Hidden Knowledge has been uplifted and proceeds before us on the way. It is the experience of those who are our precursors in the ascent of the Holy Mountain. Through the keen air of high aspiration, as in the uplifted region of the mind, may we pass into that world of flame, wherein are the sons and daughters of desire. When desire and aspiration have attained their term in us, may there be communicated at length that bread and even that salt which are types of the earth no longer but the food of souls'. May we drink of that Wine reserved for those who are athirst in the Kingdom of our Father. The lustrations are

are many, and the consecrations also are many, looking for that time when GOD shall cleanse us from our sins with living water, pouring through the chambers of the ~~min~~ mind, and our hearts with that Fire which being enkindled on earth shall in the end carry us to heaven.

We are dealing, Brethren, and shall continue to deal henceforward, not alone with the question of religion, but with its heart and centre behind all external differences of systems and churches and sects. The Grades of the Order of the Smaragdum Thallasses Temple of the Order of the Stella Matutina are the grades of our progression in GOD, and in these - as in those which we take in that other and not less symbolical progression of daily life - it rests with us whether they shall remain symbolism, or whether we shall pass in them, and they shall pass in us, into the actual region of experience. It is because of that infinite realm which lies behind the woven circle of official religion that you are coun-

selled in this Grade to respect the forms thereof. The external churches are doors which open for many if not indeed for you, and there is perchance one of them which for you also may open, into the places of peace - into the light which in fine will enlighten every man who comes into this world. Looking unto which region, and remembering the term of our desire, let us pray that we all who are inheritors of a dying world may enter into another heritage in the world without end'.

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-LECTURE ON THE CEREMONY OF THE O O GRADE.-

As I have told you before, the O O Ceremony is one of the most important of our Order, and you will see, I think, the reason of that in a moment, if you consider what it is that we are associated for. We are met here, a group of people drawn together from all conditions and if you take the whole Order, including the English, French and Eastern Temples, it is still more noticeably the case. People of every grade of Society, of every grade of opinion upon politics, religion, upon all subjects whereon people differ most, people who if they were not members of this Order -would probably be flying at each other's throats, meet in perfect harmony and absolute trust, because they are all in search of the same thing, approaching it, however, from all sorts of different points. Men of science hoping to

find the realities which lie behind their subtlest investigations. Politicians, men and women who are anxious in some way or other, to benefit humanity, in the hope that they will learn the secrets and the reasons of some of the misfortunes which beset humanity, and how these misfortunes may be lifted. Physicians, in the hope that therein they may find the key to some of the deepest mysteries of human life, and human suffering, disease and death. And so, from every point of view, men and women are drawn to the Order, in the hope that they may find the key to some of the mysteries which puzzle them most. And every one of them finds something which is to a certain extent repugnant. Some who come to us are trained with a contempt, it may be, or a distrust, at any rate, for all symbol and ceremony and ritual observance. Others with a great liking for these things: others again with a great distaste for the

learning of symbols, Hebrew letters, and the apparently meaningless objects of Archaic study: and some with a great delight in all archaic and mystic studies. But within this Order everyone is treated in exactly the same manner. If he or she wishes to progress, he must attend the ceremonies, must understand the ceremonies, the ritual, the symbology: must learn the lecture and the archaic knowledge, must go through the discipline, because that very point which to each is repugnant, shows the point where he is out of key with the Brotherhood: shows an angle which must necessarily be rubbed off, before he or she can be at all fitted for the building of the Temple.

Now, the ceremonies you are, as it were, shown and put through in actual physical practice, and in the visible form, are the Path and the Ceremonies which you will have to go through mentally, psychically, and spiritually in your future training and in your future

occult life. And therefore the most important is the-~~1~~
first entry into it.

And the Ritual of the O O Grade is, as I have often said, full of symbology: and the symbology is that of the first emergence of the Soul and the Consciousness from the material, and its entry into the widest spiritual perception. It is somewhat in this way, as though a teacher beginning to train a class upon a vast subject should, partly by showing them a diagram upon a blackboard, it may be, or on a sheet of paper, of the whole course of study that they were to pass through, mapping out the line for them. Now this, in such a subject as ours, cannot wholly be done by diagram. There is so much of change, of growth, of progress, which has to be indicated, that it would take an infinite number of diagrams on paper to indicate what we can show by our Ritual and Ceremony within an hour. And every

point of that Ritual and Ceremony has its correspondence in the future mental development of the Neophyte. And therefore every point should be carefully considered, since by it the Neophyte may know whether he is on the right line or not in his future progress.

It would be impossible for me now to tell you the whole of the symbology and the mysteries contained in the Ceremony of the O O Grade: because even when you get into the Second Order, and when you attain to the rank of Minor Adeptship even, you have to wait for a considerable time before the full mysteries of the O O Ceremony and its full symbology are explained to you. Even if I were allowed to expound it more fully now, the words would be to all of you as idle echoes: they would convey no meaning. But a certain amount I can tell you, and a certain amount you can understand, and that amount will be quite enough to give you a great deal to think about.

Consider then, when you first enter the Temple in the

Consider then, when you first enter the Temple in the
O O Grade, you are, as a Neophyte, blindfolded, but af-
terwards the hoodwinks are removed and you see. Now con-
sider what is the arrangement of the Temple when you come
into it. The first thing that will strike you is the
Altar in the centre: that Altar signifies the Universe.
The first thing that you have to learn is, that upon first
entering upon Occultism your minds must realise that there
is a great deal beyond the material Universe. And by the
material Universe I mean the entire Universe, not only as
far as the eye can reach, to the farthest star, but as
far as you can conceive. The whole of that is symbol-
ised by the Cubical Altar, the double cube, which stands
in the centre of the room: and such must be the place that
the material Universe must occupy in your thoughts as you
are thinking upon the subject of occultism. Hitherto
it has bulked supreme in your minds probably. Why a dou-
ble cube I shall come to later.

But you know that the Universe is subject to fixed laws. As far as ever you can trace by Science or by induction the Universe is subject to fixed laws, some of which you can formulate, and from that formulation you can deduce others, showing that in all your science and in all your undertaking you postulate fixed laws. Now these fixed laws are outside of and beyond the Universe, therefore upon the Universe as operated upon by fixed laws do you fix your thoughts.

Now you see upon either side of the Altar two seats, occupied by Stolistes (in the North) and one occupied by the Dadouchos (in the South) the Stolistes bearing the Cup, and the Dadouchos bearing the Censer. These are the powers of Water and Fire, the powers of Cold and Heat, the receptive and the energising, the negative and the positive, the female and the male. And between them lies the Universe. That is the first lesson that you have to learn. Then you see at the East the Throne of the Hierophant, and at the West the Throne of the Hierous, one, the Hierous in a black robe, bearing the sword, the other the Hierophant, in a red robe, bearing the crown-headed sceptre. The Powers of Light and Darkness, again the same conception of the positive or energising and the negative or receptive. Darkness absorbs all things, Light manifests and reveals all things. Between the Darkness and the Light vibrates the Veil of Colours of the Earth. These again are operating upon the Cubical Altar, and so you have, as it were, four strenuous streams of force directed upon the Universe: and that is the first thought that must occupy the mind of the Student just emerging from the outside world, from the condition of material darkness,

into the study of Occultism. Not only that, from his study of the Universe he finds certain laws prevailing, and therefore assumes that these laws operate more and more widely still, reasoning from the smaller to the greater: but by taking, as it were, the sight of the Eye of God, and seeing the Universe as a small speck operated upon by the four Powers - who present themselves to the thought of the Student as four Angels, or as four Gods, according to the earlier system. The Angels of the Egyptian, Gnostic, and Christian systems are all personifications of the Four Forces operating upon the Universe, which you see personified by the principal officers in the Hall of the Neophyte, - Raphael, Gabriel, Michael, Auriel. Then just beyond the Altar you see the Two Pillars. These two Pillars represent the same idea in another form. They are the Pillars of Light and of Darkness, the Pillars of Fire and Cloud of the Israelites wandering in the Wilderness: the Pillars of Jachin and Boaz of the Temple of Solomon. And between them is another chief officer, the Hegemon, with the white robe and the mitre-headed Sceptre: the white robe signifying also the synthesis of all colour. I told you that between the blinding light and absolute darkness vibrates the veil of colour and the synthesis, the combination, of all colours is white. The robe of the Hierophant is flame red, because the blinding light which issues from the radiant East, is that which no eye of man can gaze upon unharmed, and therefore a symbolic colour is chosen. Now, fixing the attention for a moment upon the Hegemon, you see that the Hegemon represents the synthesis and the equilibrium of all the forces that act upon the Universe. And therefore the Hegemon sits between the two Pillars, representing the perfect equilibrium, between them is the Universe. And carrying the thought beyond the Universe

9.

to the point of equilibrium, you see the two pillars to the point of equilibrium, you see the two pillars forming, as it were, a Gateway: and between them the Hegemon, who is to receive the student of occultism. Such, then, must be the mental pose of the student, once the student sees the diagram, once he is taken through it at his initiation. And the intention is that ever afterwards that Ceremony and the plan of the whole shall dwell upon his mind, and be always present to his mind, in order that he may attain the proper pose of mind to pass on to learn the secret of the Universe. At the very opening of the next Grade, passing from 0 0 as Neophyte to the 1 10 the first words the Neophyte hears are: "Prepare to enter the immeasurable regions". Now remember, the Cubical Altar is the measurable. You desire to learn the secrets, and the meaning of the forces that operate upon the Universe, therefore you must enter the immeasurable regions. You will never learn them as long as you are within bounds and measures. But, mentally elevate the thoughts above and beyond the region which is measurable, and you will begin to see the forces which form infinity, act upon the finite Universe. Now, go a little more into particulars: this Altar is a double cube, i.e. it has ten squares which are visible if you walk round it and examine it all over. But, if you are standing upon the earth and looking at the Universe, as the man of science stands upon the earth and contemplates the Universe, as the materialist of any sort contemplates the Universe, the Cubical Altar is, as it were raised immediately above the head, so that he can only see the bottom square on which it stands. Hidden from him by the bottom square are nine other squares. Now the bottom square of the Cubical Altar represents all that can possibly be learned by logic and deduction, or by the five senses, by any scientific instrument, by any scientific dis-

covery. A minute and perfect acquaintance with the bottom square of the Cubical Altar is the whole that can be gained. Therefore the Neophyte has first of all to learn to put things in their proper places. In this Order, no scientific attainment and no scientific discovery is despised or undervalued: on the contrary it is most highly valued and most highly esteemed. The Neophyte, however, desiring to enter the Path of Occult Science has to remember that the whole of the Universe is represented by the Cubical Altar in the centre, and that the whole of scientific investigation is represented by one tenth of that cubical Altar. And note also that the Altar stands upon its bottom square: the bottom square is therefore out of sight in the Ceremonies of the Order. Why? Not because we undervalue the bottom square: on the contrary we recognise that it is the foundation, it is the basis upon which our Altar stands. But in the studies, and in the Ceremonies of this Order it is other things which we investigate and consider. Our Altar must have its basis, and must stand firm upon that basis. That is the position not only of Science, but of everything which can be attained by discovery, by the five senses of the logical brain.

Now the same ideas are resumed in the implements and ornaments that lie upon the Altar. At the East end of the Altar there lies a rose, or two roses: at the North there is the Paten with the bread and salt: at the South there is the Lamp of Fire, and at the West there is the Cup. There are also the coloured Cross and the white Triangle. These resume the same ideas, showing how the forces which, according to our teaching, and according to the idea which I want every student to grasp, and to hold in his mind, as operating from the Four Angels outside of the Universe, are reflected in the Universe itself. And therefore we can trace the operations of these Angels, who are outside of

the phenomena which we can observe in the Material Universe. Now, when the Neophyte is brought into the Hall, all these things are arranged round him, but he sees them not. He is brought in blindfolded and with a rope round his waist, and this is also the mental condition in which the Neophyte must continue his Occult study. He must not imagine that he will mentally see what it all means. Not until he has been inside for some time will he see. Immediately he begins the Path of Occult study he will become aware of things of which he knows the meaning, certain strange thoughts, strange ideas, and strange questionings as to whether there may not be something or other discoverable behind the veil of Matter, which hitherto he has regarded as impenetrable, but they will be but vague voices, vague sounds, vague hints, just as when he comes blindfolded into the Temple he hears vague sounds and hears voices some of them perhaps familiar voices, some of them not, moving of feet and so forth: he is led in a path he knows not. But why does he go forward? Because he has a certain amount of faith: because he believes that somehow or other, something will be shown to him bye and bye, and that the hoodwink will be taken from his eyes. Now he must learn from that not to be impatient, because at the beginning of occult study he is unable to see what it all means, or unable to see what "giv" of it means or whether it is tending. Mentally he is hoodwinked, mentally he is bound by the finite conditions out of which he has just emerged. And therefore his mental pose must be not to be impatient with the blindfolding and the rope and with the conditions of finite limitations, which he is still under, but to believe that he is under the charge of someone who knows, and that bye and bye those limitations will be removed. Now, in the full Temple Ceremony, there should be a Sentinel out-

side the door armed with a sword. Practically in most of our ceremonies the Sentinel is dispensed with, but the Sentinel, nevertheless, has an important symbology. Because, you will notice, that one of the Chief Officers goes out from the Temple to bring in the Neophyte. Such Chief Officer is known to the Sentinel, and the Sentinel allows the Neophyte, blindfolded, to pass in, in company of the initiate, who is known to him. Otherwise the Sentinel is armed with a lethal weapon to strike any rash intruder who attempts to enter the Portals. Now, that is an absolutely true symbology of those who attempt, themselves, without initiation to force a way into the Occult Mysteries. It is a well-known fact, which I think every physician will testify to, that all who have tried to do so, have either failed miserably, being driven back by the Sentinel, or have paid the penalty in the mad-hose or in the grave. The Initiation comes from within: the message is sent from within to bring the Neophyte into the Temple, where he may be taught: and the Sentinel's weapon is lowered and he is allowed to pass. Translating that into the material language of everyday life everyone knows the miserable end to which would-be mediums and students of spiritualistic phenomena usually come if they attain any amount of psychic development without proper training. Whereas, in our Order, everyone has before him the example of others who have trodden the same path, and who are to testify, not only with their voices, but to show by their example, that the Path is safe. But, for all of you, as it happens I stand as the most advanced among you, as the only one who has passed into the Second Order, and I can assure you therefore, by my word and by my example that the path is absolutely safe to brain and body. And to me where I stand there are others far in advance of me who are able to give me the same assurance of the perfect safety of the Path,

and who are able to instruct me, as I am able to instruct you, on every step of the road. So the Neophyte is brought past the Sentinel, whose weapon is so deadly to those who strive to force their way in. Then within the doors stands the Kerux, carrying the Wand and the Lamp. Immediately the student really enters the mentally the Path of Occult Wisdom there is a Lamp that always goes before him. But at first he sees it not, at first he appears to himself to be wandering in darkness. I want readily to emphasize this point strongly, because it is an experience of every student who enters the Path of Occult Knowledge: in the first steps he appears to be wandering in darkness, and he appears to be going he knows not whither, by a devious road, without any guide. It is for that reason he is led in various circumambulations, which all have their meaning, but whose meaning is carefully concealed from the Neophyte. His mental attitude is precisely the same, and must remain the same for sometime to come. Now, the Kerux leads him on the Path round and about the Temple, but observe - not to the point of equilibrium for a long time. First of all, he has to show his earnestness by pledging himself to the duties of the Order he is about to join, and to the diligent prosecution of Occult Science, to secrecy and to the Brotherhood. And this pledge is an absolute translation into words of the mental character he has to cultivate. Observe therefore that your mental pose must be that which you take up as a Neophyte in the Hall of the Neophytes in the Temple. The Neophyte is helped at various points by various officers: the Hiericus threatens him with the Sword of Darkness: the Hierophant menaces him with the Sceptre of Light. He has to know both extremes before he can know the equilibrium, - again an absolute picture of the mental state. This state must vibrate, it must touch the extreme of Darkness, and it

must ~~xxxxxxxx~~ face the blinding Light, but, being able to bear neither, find that there is no rest in either, before it can reach the point of equilibrium. And, moreover, he must first undergo the purification by Fire, and the consecration by water, he must be consecrated by the Stolistes and Dadouchos. He must, that is, be purged of the influences both of the Negative and of the Positive, that the limitations and the evil beginnings to those two qualities meay be rooted from his mind, and that his mind may attain an absolute equipoise. Thrice must this mystic consecration be repeated, and at last he may be deemed to be purified from the limitations and the evils relating to those two qualities of Water and Fire. Then at last he is brought up between the Mystical Pillars, into the Symbolic Gateway of Occult Science: and then the Hierophant advances from his Throne to meet him, and draws him between the Mystical Pillars ~~into-the-symbolic-Gateway-of-Occlut-Science:---and-then-the-Hierophant-advances~~ thus acknowledging that he has attained the equilibrium. Now, that is the condition of mind that the student has first to attain to, coming in ffrom wandering in the darkness, by his faith, passing round under the influence of all the Four Angels who operate upon the Universe and whose operations produce all the phenomena ~~tht~~ we know and see. At last faith changes to sight. He is brought up to and attains equilibrium of mind. That is only the first step, and it is a step which it will probably take the student a long time to attain. Therefore let the student examine his own mental state and mental pose from time to time, and try to see whereabouts he is mentally in the Initiation Ceremony. The Lamp of the Kerux will always go before him: let him then understand that the Light is before him though he sees it not. He will see it bye and bye, and therefore let him

understand that the mind, being set right, and earnestly desiring truth, and earnestly desiring absolute goodness, it is impossible for him to go wrong. Any step he takes is guided, though he knows it not. And if it be any help or any consolation to those who still find it difficult to realise this, I may say of my own knowledge that the time arrives when a certain advancement has been attained, when it is possible to see: and to every one of you this is possible. Only advance far enough and the hoodwink will be removed off your eyes, and you will actually see and know the Divine Guidance of the Kerux of the Universe guiding the step of every Neophyte. The Neophyte is hoodwinked and knows it not, but you will know it, you will see it, though you may not for the moment be able to tell him. Those of us who have advanced far enough can say of our own knowledge that for every student who is really striving in earnest in the Occult Science it is really absolute fact that the Lamp of the Kerux goes before him and not one single wrong step can be taken. Then you will notice as you go on to different ceremonies of the Order, that these Pillars are in different parts of the Hall, signifying for you your progress in the Order. The Gateway of Occult Science is behind you in some senses, before you in other senses, in one direction or in another direction according to your progress. Standing firm upon its four-fold basis, the black square, symbolic of the materiality on which we all stand, but bearing on its summit the triangle symbolic of ~~Fire~~ Water, and the triangle symbolic of Fire. The two Triangles and the Lamp signifying the Divine Essence on the summit. Observe now, there is the seat of the Stolistes, there is the Triangle of Fire, there is the platter of Salt, signifying the Earth. You are therefore not to conclude that all materiality comes from

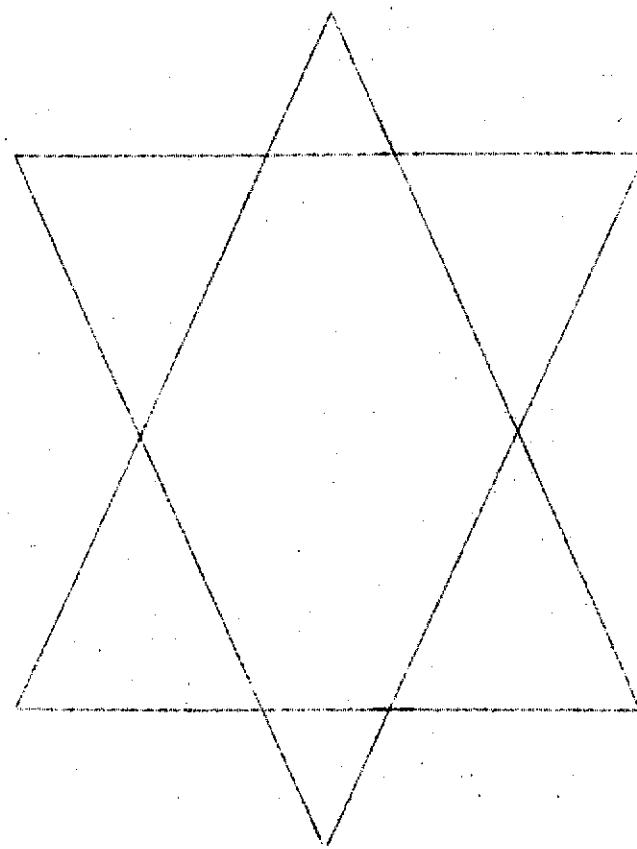
one direction, or all the spirituality from one direction. In every direction in the Hall you will find, if you study the symbols, all the Elements are united, but some are more prominent according as you fix your attention on one point or another. The position of the Great Angels ruling the Universe does not cause them to throw their influence immediately and solely upon that point of the Universe which is opposite to their feet, for that would produce discord and want of Equilibrium at once: and the influence of the Elements again, are counterchanged, and not even so in such regularity and absolute symmetry such as could be explained now, but according to a very complex method of counter-changing, the effect of which is to produce that exact equilibrium which is the key-note of the teaching of the Grade.

Now further, you are to understand that the signs of the Grade should be very carefully given. The Signs of the Grade are not conventional forms, not merely signs of groping although that is their first meaning. This is the Sign also of the giving out of Force. It is the sign of the entering of a portal, and further a sign of humility, and a bowing of the head to a greater light and a greater power. To give the signs properly, you should remember always to give the step of the left foot, which should be given firmly, and the hands should be raised above the head and lowered to the level of the eyes, and the hands should be pointed straight. The vital force emanates from the eyes and the hands and these should be all in the same line, and the foot firmly planted upon the firm ground. And that sign is not merely a sign of groping or of respect in passing the Throne of the Hierophant, but it is an occult sign of great power, whose meaning you will learn hereafter when you enter upon the study of practical magic.

Now, one thing more with regard to this Grade, you are to remember that the Hall of the Neophyte, and in fact the wholle Temple of the Order of the S. . . . M . . . represents as it were, the Porch of the Temple. When your feet are well planted on the Porch you are well on your way to enter the Temple. You must therefore look upon it as though at this end of the Temple, and behind the Throne of the Hierophant, there was a veil extended, separating the Outer from the Inner, and that through that Veil, as a priest emerging from the Temple, comes the Hierophant, to instruct and to initiate and to perform Ceremonies which really are of magical import. So in the same way you should look upon any other Aucti who are present. You in the Outer can know nothing about these or their grades, you merely know that they are members of the Second Order, and that they have obtained the Grade of 5 6 . They may be minor, major, or higher still, but, passed within the Veil, they are lost to your sight: they come forth in the Temple

Ceremonies veiled figures, whose advancement you in the Outer can know nothing of. That is the way in which mentally you should look at your own mental future. Now when you have passed through the 0 0 Grade, you have a certain lecture, the first Knowledge Lecture, to study, and no doubt all of you who have had that first Knowledge Lecture will consider that it is a rather heterogeneous mass of archaic knowledge, of various kinds, none of which matters much, and most of which you were familiar with before.

But there is really a good deal more in it than this. Of course, anyone who has studied mystic subjects at all is probably familiar with such things as the symbols of the Signs of the Zodiac, the Planets, and the Hebrew letters,. But these symbols are not chosen by chance, but because they are absolutely necessary to further advance. And I may mention here that it is especially desired by the greatly honoured Chiefs who guide us in the Second-Order, that all

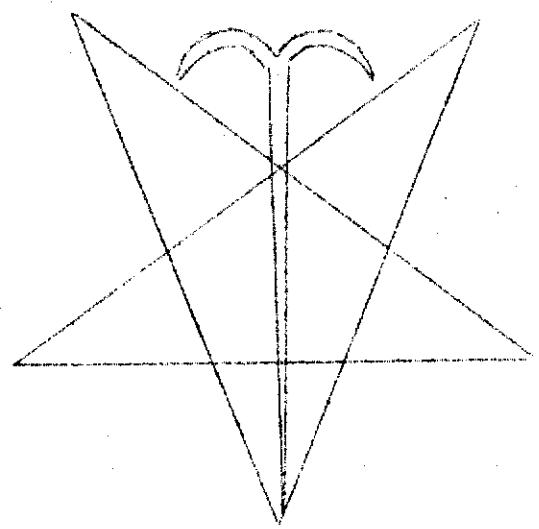
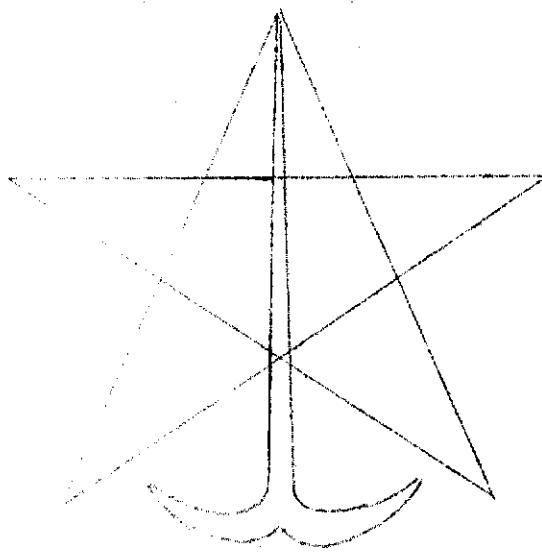


students should be most exactly particular in the drawing of the symbols and in the form of the Hebrew letters. Of course there is a current Hebrew, which many of us write, and which is ~~often~~ badly written. That has nothing more to do with it than in writing an English word. But everyone should know the exact form of each symbol and of each letter, and be able on occasion to draw them clearly, beautifully, and with mathematical accuracy, because these symbols are not mere conventional symbols: everyone has a meaning. If you will take for instance the symbol of

Fire Δ , and the symbol of Water ∇ , these are as I have told you, the symbols of the Great Gods, and peculiarly appropriate symbols, because the aspiring of the Fire tending always upwards is well shown by the Triangle pointed upward, while the instability of Water, but its perfect horizontal surface, is well shown by the triangle with the point downwards. And the bar across the Δ

and the bar across ∇ , give us the Hexagram, the Equilibrium of the Elements, the Atonement, and therefore give you these elements as they are in the Universe. Hence earth and air are the mere material and physical representations of ~~the same~~ Forces as Fire and Water: and ~~that is~~ the meaning of the bar across, which converts water into earth, and fire into air.

Then take the ordinary symbol of \beth . Perhaps you will say a very ordinary symbol of a Goat's head and horns. So it is. Now what was the symbology of "animal", according to the Egyptian and according to the Kabbalistic ~~seke~~ schemes? Animal signified the lower part of man's nature, which was to be sacrificed. What then does the Ram signify? Sensuality, by all the schemes. Now this signifies also the Pentagram, but the evil Pentagram, the Goat



of Mendes.

How then should the Ram or Lamb be the Divine symbol? The Symbol of the Vernal Equinox, the Symbol of the Dawn-ing Light? Because the Ram must be slain, the Ram's head inverted: the evil passions subdued and sacrificed, the sensuality cast out: the Lamb which was slain the symbol of the dawning Light of the Universe: the symbol of the Golden Dawn. As you see, there is a great deal in that symbol of γ read properly. And so again, the symbol of δ the Bull: the symbol of Earth, unites for us the two great Lights. The greater Light that rules the day, and the lesser light that rules the night, symbolising for us the light and the darkness, yet both illuminated by the Divine rays, and therefore the equilibrium, which is the key of progress upon the earth plane. And so we might go through every symbol of the signs of the Zodiac if there were time: we might deduce a great many lessons from them, but the one lesson I want to enforce now, is that above all things the symbols must be accurately learned.

I think I told many of you before now, that the Planetary Symbols are formed from the Circle, the Crescent, and the Cross. The Cross signifying corrosion: the circle signifying the red and the crescent the white metals: giving you thus the metals of every planet, and giving you when you get far enough to understand it, the meaning and influence of every planet. Giving you also when you get further on still, a key to colour, a key to the symbology of that veil of colour which vibrates between the light and the darkness. It is not for nothing that the Iron, whose colour is greenish, in its corrosion becomes red, and that copper whose colour is red, in its corrosion becomes green. All these have a symbology. Every planet has its colour,

every sign of the Zodiac has its colour. Every Element has its colour. Every symbol in the world has its appropriate colour, and every colour in the world has its meaning. And the meanings rightly interpreted, give the key to much of the physical and material science, which is absolutely dark at present because the meaning and the colour is not known.

Now, the grouping of the Planets, and of the Signs of the Zodiac, according to their Triplicities, and according to the signs they govern, is extremely important, because it gives one the key to the influences which are most strongly directed upon this part of the Universe, from those FOUR GREAT ANGELS in whom we have seen that the Forces operating upon the material Universe are concentrated and summed up. The Ring of the Zodiac is round the world, and the world turns round and presents a different face to each sign in turn. And from the different directions of that great Wheel are various forces constantly flowing in upon the world. Not in exact equilibrium, because the exact equilibrium for the world would mean the cessation of life. The present material and finite life of the world depends upon a certain want of equilibrium. The progress of the student out of the finite into the Infinite Knowledge depends upon his knowledge of the forces flowing in upon the world, which indeed are all equal and all in exact harmony but which, not falling at precisely the same moment of time, are slightly out of equilibrium in each particular point: and therefore by that slight want of equilibrium, producing slight transient change. Therefore the influence, and the connection of Elements, Planets, and Signs is to be so carefully studied that it becomes absolutely a component part of oneself, and then when the correspondences are learned, further on, the mental,

psychical, and spiritual results will be immediately perceived.

Now, finally, in the First Knowledge Lecture, you get the study of the Hebrew Alphabet, and the formation of the Hebrew Letters is most essential. I can only give you a very slight idea of one or two small points indicating where the great importance comes in. If you take the Hebrew Alphabet to be formed from the ' (Yod) that is, the first beginning, the first thought of the Alphabet. And if you look at it, I think it will occur to you that above all things it reminds you of a tongue of flame curling up from a fire - an escaped tongue of fire, not burning contrally as a lamp or candle, but fluying off without any material to feed its flame. There are many other symbolisms connected with this "yod". Many much deeper, but that will do for the present, because it will give you the root idea of the in easy simple form. Now, the ' brought down to the earth plane (the ' lies above the line in writing) as a fire burning upon the earth, or, a fire influencing the earth becomes the letter Vau ' .

Here then, we have two letters of the Great Soyurifold Name of GOD יְהָוָה and two of them indicate the Fire. Now passing from ' to the first letter of the Hebrew Alphabet ' it consists of three Yods: an elongated Yod, which is very much like Vau (i.e. it is a ' brought down to earth) /., elongated so that it touches the line of the earth) between two other Yods - and there you have the Three in One: the three Fire Spirits, the three Energising Spirits from Whom proceed all things, i.e. the Great Unity.

Now, the next letter, the ב is the Binary, the Two. If I put a ב beside an archaic ב you will see they are very near each other in shape, so near that it is tolerably certain that one was drawn from the other. The

Binary is the great point which we have been considering so far, the two Forces, the Positive and the Negative, the Severity and mercy, which are united in the equilibrium. Therefore A.B. or A.B.b.A. represents the Father.

Another symbology in the Binary is that it is almost identically the figure of the Swan sailing on the water, the swan being symbolic of the Element of Air and Water, as the  is symbolic of the three Yods or Fire, Air and Water, therefore the elements which are the cause of Earth and the Three that are synthetised in earth. Also,

 is a house: and is a ~~representation of a~~ ~~lawn to~~ sled, against a wall in section. I give you this to show that the forms of the Hebrew letters are of very great importance. Then the  is the third letter, and is the Letter of Production or Emergence. A plane —, an emergence, or passing through , that was the Glyph or Horus. A Glyph of birth also. Now, in the Kabbalistic Schools there was no feminine represented among the causes of the Universe. The first great Causa Causans was the Father-Mother, but Isis was Nature. Osiris was male-femal, therefore the spirit, which according to some schemes not so mystic as the Hebrew, was feminine, is represented masculine by the addition of the rod . Now, there you have the first Glyph of the

The Aleph  the Three in One

The Beth  the Two, the House

The Gimel,  the Emergence or birth.

And the Three together, representing the origin of the Alphabet, the origin of the Word, the origin of Things.

The T Daleth, the Square, or this wise T the Mason's Square. Or you may put it in this wise \oplus you may put a Cross within a Diamond-shaped square, then you need only one line to represent a square. You have your Cross, which signifies the World, and an indication of the quaternary or the Square beyond it \star . So, the \star and the T are the same symbol.

I do not propose to go any further with the Hebrew Alphabet. I just indicated that to show you the enormous importance of being absolutely accurate with the forms. And remember above all things to-- in making your Hebrew letters to make them square.

Avoid all cursiveness, that is in writing anything for inscription or mystic working of any kind. You will not yet be able to use the Hebrew letters for magical ceremonies or anything of that kind, but hereafter you will be, and you will find - and I talk as one who has tried and knows- that if you have got a careless style of writing in Hebrew, and you do not fully understand the exact shape of every letter, that you will fail in your Ceremony, and you will fail as absolutely as if you made a chemical combination with false weights or as if you had painted a picture with dirty muddy colours. Absolute accuracy is the only road to success. Every letter must be drawn with as perfect form and as perfect intention as if you were making a mathematical drawing- Working drawing for an engineer to make a machine by. Get out of your head the notion that you are writing a current language when you are making mystic words and Symbols!