

Penitential music.

The PRIEST: I am a man among men.

He takes again the Lance and lowers it. He rises.

The PRIEST: How should I be worthy to administer the virtues to the Brethren?

The Priestess takes from the child the water and the salt, and mixes them in the font.

The PRIESTESS: Let the salt of Earth admonish the Water to bear the virtue of the Great Sea. (Genuflects.) Mother, be thou adored.

She turns to the West. \* on Priest with open hand doth she make over his forehead, breast, and body.

Be the Priest pure of body and soul.

The Priestess takes the censer from the child, and places it on the small altar. She puts incense therein.

Let the Fire and the Air make sweet the world! (Genuflects.) Father, be thou adored.

She returns West and makes \* with the censer before the Priest, thrice as before.

Be the Priest fervent of body and soul!

(The children resume their weapons as they are used.)

The Deacon now takes the consecrated Robe from the High Altar and brings it to her. She clothes the Priest in his Robe of scarlet and gold.

Be the flame of the Sun thine ambience, O thou Priest of the Sun!

The Deacon brings the crown from the High Altar. (The crown may be of gold or platinum, or of electrum magicum; but with no other metals, save the small proportions necessary to a proper alloy. It may be adorned with divers jewels, at will. But it must have the Uraeus serpent twined about it, and the cap of maintenance must match the scarlet of the Robe. Its texture should be velvet.)

Be the Serpent thy crown, O thou Priest of the Lord!

Kneeling, she takes the Lance between her open hands, and runs them up and down upon the shaft eleven times, very gently.

Be the Lord present among us!

All give the Hailing Sign.

The PEOPLE: So mote it be.

#### IV. OF THE CEREMONY OF THE OPENING OF THE VEIL.

The PRIEST: Thee, therefore, whom we adore we also invoke. By the power of the lifted Lance!

He raises the Lance. All repeat Hailing Sign.

A phrase of triumphant music.

The Priest takes the Priestess by her right hand with left, keeping the Lance raised.

I, Priest and King, take thee, Virgin pure without spot; I upraise thee; I lead thee to the East; I set thee upon the summit of the Earth.

He thrones the Priestess upon the altar.

The Deacon and the children follow, they in rank, behind him.

The Priestess takes the Book of the Law, resumes her seat, and holds it open on her breast with her two hands, making a descending triangle with thumbs and forefin-

gers.

The Priest gives the Lance to the Deacon to hold, and takes the flower from the child, and sprinkles the Priestess, making five crosses, forehead, shoulders, and thighs. The thumb of the Priest is always between his index and medius, whenever he is not holding the Lance.

The Priest takes the censer from the child, and makes five crosses, as before.

The children replace their weapons on their respective altars.

The Priest kisses the Book of the Law three times. He keeps for a space in adoration, with joined hands, knuckles closed, thumb in position aforesaid. He rises, and draws the veil over the whole altar. All rise and stand to order.

The Priest takes the lance from the Deacon, and holds it as before, as Osiris or Ptah. He circumambulates the Temple three times, followed by the Deacon and the children as before. (These, when not using their hands, keep their arms crossed upon their breasts.) At the last circumambulation they leave him, and go to the place between the front and the small altar, where they kneel in adoration, their hands joined palm to palm, and raised above their heads. All imitate this motion.

The Priest returns to the East, and mounts the first step of the altar.

The PRIEST: O circle of Stars whereof our Father is but the younger brother, marvel beyond imagination, soul of infinite space, before whom Time is ashamed, the mind bewildered, and the understanding dark, not unto Thee may we attain, unless Thine image be Love. Therefore, by seed and root and stem and bud and leaf and flower and fruit do we invoke Thee. Then the priest answered and said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of thee as One but as None; and let them speak not of thee at all, since thou art continuous.

The PRIESTESS: But to love me is better than all things; if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of earth in splendor and pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich head-dress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendor within you; come unto me! To me! To me! Sing the rapturous love-song unto me! Burn to me perfumes! Drink to me, for I love you! I love you. I am the blue-lidded daughter of sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me!

The Priest mounts the second step.

The PRIEST: O secret of secrets, that art hidden in the being of all that lives, not Thee do we adore, for that which