

LIBER XV

ECCLESIAE GNOSTICAE CATHOLICAE CANON MISSAE-

I.

Of the Furnishings of the Temple &
(described in Appendix at end of ritual)

II.

Of the Officers of the Mass

The PRIEST. Bears the Sacred Lance, and is clothed at first in a plain white robe.

The PRIESTESS. She is clothed in white, blue and gold. She bears the sword from a red girdle, and the Paten and Host, or Cakes of Light.

THE DEACON. He is clothed in white and yellow. He bears the Book of the Law.

Two Children. They are clothed in white and black. The Black Child bears a pitcher of water and a cellar of salt, the White Child other a censer of fire and a casket of perfume.

There should also be a Musician in attendance.

PROPERTY LIST: Priest's crown and robe on altar

Super altar: Stele of Revealing, four candles, Book of the Law with six candles on each side of it. Holy Graal, with roses on each side, two great candles, Altar cloth, Pillar or Obelisk on each side.

Miscellaneous: covered bowl, musical instruments, bell.

(The **?'s** action is shown thus. His/her speech is shown thus.)

*[MUSIC is shown by (***)]*

III. Of the Ceremony of the Introit

DEACON: opening the door to the Temple, admits the congregation and takes his stand between the small altar and the font. (There should be a door-keeper to attend the admission.)

The DEACON advances and bows before the open shrine, at the first step, kisses the Book of the Law three times, opens it, and places in on the super-altar. He turns West.

DEACON: "Do what thou wilt shall be the whole of the Law. I proclaim the Law of Light, Life, Love and Liberty in the name of IAO."

CONGREGATION: "Love is the law, love under will."

DEACON: Goes to his place between the altar of incense and the font, faces East, and gives the

step and sign of a Man and Brother. All imitate him.

DEACON and CONGREGATION: "I believe in one secret and ineffable LORD, and in one star in the Company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in his name AIWAZ, the sole vice-regent of the Sun upon the Earth; and in one Air, the nourisher of all that breathes."

"And I believe in one Earth, the Mother of us all, and in one womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in her name BABALON."

"And I believe in the Serpent and the Lion, Mystery of Mystery, in his name BAPHOMET."

"And I believe in one Gnostic and Catholic Church of Light, Life, Love and Liberty, the word of whose Law is THELEMA."

"And I believe in the communion of Saints."

"And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass."

"And I confess one Baptism of Wisdom, whereby we accomplish the Miracle of Incarnation."

"And I confess my life one, individual, and eternal that was, and is, and is to come."

AUMGN! AUMGN! AUMGN! **(MUSIC PLAYED***)**

The Black Child enters with the ewer and the salt. The PRIESTESS enters with the Sword and the Paten. The White Child enters with the censer and the perfume. They face the DEACON, deploying into line, between the two altars.

(* MUSIC STOPS)**

PRIESTESS: "Greeting of Earth and Heaven!"

ALL: Led by the DEACON, give the Hailing sign.

PRIESTESS: The Negative Child on her left, The Positive on her right, ascends the steps of the High Altar, they await her below. She places the Paten before the Graal. **(MUSIC***)**

"Having adored the Graal, she descends and with the Children following her, the Positive next to her, she moves in a serpentine manner involving 3 1/2 circles of the temple. Deosil (clockwise) about altar, widdershins (counter-clockwise) about font, deosil about altar and font, widdershins about altar and to the Tomb in the West.

(MUSIC STOPS*)**

PRIESTESS: Drawing Sword and pulling down veil: "By the power of (+) Iron, I say into thee, Arise. In the name of our Lord the (+) Sun and of our Lord (+) Phoenix that thou mayst administer the virtues to the Brethren."

PRIEST: Issues from the Tomb, holding the Lance erect with both hands, right over left, against his breast. He then gives the lance to the PRIESTESS. He then kneels and worships the Lance with both hands. **(PENITENTIAL MUSIC***)**

"I am a man among men." Takes Lance and lowers it. He rises.

"How should I be worthy to administer the virtues to the Brethren?"

Children go to altar and font, respectively.

PRIESTESS: Takes from the Child the water and the salt, and mixes them in the font.)

"Let the salt of earth admonish the Water to bear the virtue of the Great Sea."

PRIESTESS -Genuflects on one knee: "Mother, be thou adored." She returns to the West, makes (+) on PRIEST with open hand, over his forehead, breast and body: "Be the PRIEST pure of body and soul."

Takes the Censer from the Child, and places it on the small altar. She puts incense therein: "Let the Fire and Air make sweet the world." Genuflects. "Father, be thou adored." She returns to the West, and makes (+) with the Censer before the PRIEST, thrice as before: "Be the PRIEST fervent of body and soul."

Children resume their weapons.

DEACON takes the consecrated Robe from the high Altar and brings it to her.

PRIESTESS robes the PRIEST: "Be the flame of the Sun thine ambience, o thou PRIEST of the sun."

DEACON brings the crown from the High altar.

PRIESTESS places Crown on PRIEST'S head: "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 the shaft eleven times, very gently. On the eleventh time, "Be the LORD present among us!" ALL, giving the Hailing Sign: "So mote it be."

IV Of the Ceremony of the Opening of the Veil

PRIEST: "Thee therefore whom we adore we also invoke,

By the power of the lifted Lance." Raises Lance.

ALL repeat Hailing sign **(A PHRASE OF TRIUMPHANT MUSIC***)**

PRIEST takes PRIESTESS by her right hand with his 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, DEACON behind PRIEST AND Children on each side of DEACON.

PRIESTESS takes the Book of the Law, resumes her seat, and holds the Book open upon her breast with her two hands, making a descending triangle with thumbs and forefingers. All sit.

PRIEST gives the Lance to the DEACON to hold, and takes the ewer from the child, and sprinkles the PRIESTESS, making five crosses- forehead, shoulders and thighs.(Note: Thumb of PRIEST is always between his index and medius, whenever he is not holding the Lance.) He then takes the Censer from the Child and makes five crosses as before.

Children replace weapons on their respective altars.

PRIEST kisses the Book of the Law three times; kneels for a space in adoration, with joined hands, knuckles closed, thumb in position aforesaid. Rises and draws the veil over the whole altar.

ALL rise and stand to order.

PRIEST takes Lance from DEACON, and holds it as before, as Osiris or Ptah. **(MUSIC***)** 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.

(***STOPS)

DEACON and Children: At the last circumambulation they leave Priest, and go to the place between the font and the small altar, where they kneel in adoration, their hands joined palm to palm, and raised over their heads. All imitate this motion.

PRIEST: Returns to the East and mounts the first step: "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."

During this speech the PRIESTESS must have divested herself completely of her robe. (See CCXX I.62)

PRIESTESS: (from behind the closed veil) "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 the earth in splendour 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-headdress. 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 splendour within you; come unto me! To me! To me! Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! 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!

PRIEST :(Mounts the second step) "O secret of secrets that art hidden in the being of all that lives, not Thee do we adore, for that which adoreth is also Thou. Thou art That and That am I. "I am the flame that burns in every heart of man, and in the core of every star. I am Life and the giver of Life; yet therefore is the knowledge of me the knowledge of death. I am alone; there is no god where I am."

DEACON: (ALL rise to their feet giving the Hailing Sign) "But ye, o my people, rise up and awake. Let the rituals be rightly performed with joy and beauty. There rituals of the elements and feasts of the times.

A feast for the first night of the Prophet and his Bride.

A feast for the three days of the writing of the Book of the Law.

A feast for Tahuti and the children of the Prophet - secret, O Prophet!

A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

A feast for fire and a feast for water, a feast for life and a greater feast for death.

A feast every day in your hearts in the joy of my rapture.

A feast every night unto Nu, and the pleasure of uttermost delight.

PRIEST: (mounts the third step): "Thou that art One, our Lord in the Universe the Sun, our Lord in ourselves whose name is Mystery of Mystery, uttermost being whose radiance enlightening the worlds is also the breath that maketh every God even and Death to tremble before Thee - by the sign of Light (+) appear Thou glorious upon the throne of the Sun."

"Make open the path of creation and of intelligence between us and our minds. Enlighten our understanding."

"Encourage our hearts. Let they light crystallize itself in our blood, fulfilling us of Resurrection."

A ka dua / Tuf ur biu / bi a'a chefu / Dudu nur af an nuteru

PRIESTESS (Behind veil takes Paten in her right hand and the Cup in her left.): There is no law beyond do what thou wilt."

(During the previous speeches the PRIESTESS has resumed her robe.)

PRIEST (Parts veil with the Lance.):

[ΙΩ ΙΩ ΙΩ ΣΑΒΑΟ ΚΥΡΙΕ ΑΒΡΑΣΑΧ ΚΥΡΙΕ ΜΕΙΘΡΑΣ ΚΥΡΙΕ ΠΗΑΛΛΕ. ΙΩ ΠΑΝ ΙΩ ΠΑΝ ΠΑΝ ΙΩ ΙΣΧΗΥΡΟΧ, ΙΩ ΑΘΑΝΑΤΟΝ ΙΩ ΑΒΡΟΤΟΝ ΙΩ ΙΑΩ. ΚΑΙΡΕ ΠΗΑΛΛΕ ΚΑΙΡΕ ΠΑΜΦΑΓΕ ΚΑΙΡΕ ΠΑΝΓΕΝΕΤΟΡ. ΑΓΙΟΣ ΑΓΙΟΣ ΑΓΙΟΣ ΙΑΩ.]

"ΙΟ ΙΟ ΙΟ ΣΑΒΑΟ ΚΥΡΙΕ ΑΒΡΑΣΑΧ ΚΥΡΙΕ ΜΕΙΘΡΑΣ ΚΥΡΙΕ ΠΗΑΛΛΕ. ΙΟ ΠΑΝ ΙΟ ΠΑΝ ΠΑΝ ΙΟ ΙΣΧΗΥΡΟΧ ΙΟ ΑΘΑΝΑΤΟΝ ΙΟ ΑΒΡΟΤΟΝ ΙΟ ΙΑΩ. CHAIRE PHALLE CHAIRE PAMPHAGE CHAIRE PANGENETOR. HAGIOS HAGIOS HAGIOS ΙΑΩ."

PRIESTESS is seated with the Paten in her right hand and the Cup in her left.

CHILDREN come forward and take Paten and Cup.

PRIEST presents the lance, which she kisses 11 times and then holds to her breast. He falls at her knees, kisses them. He remains in this adoration while the DEACON intones the Collects. ALL stand to order with the Dieu Garde, thumbs loosely linked. (This is the universal position when standing unless other direction is given.

V. Of the Office of the Collects of which there are Eleven in Number

ALL respond "So Mote it be." to the following cue lines of the DEACON.

THE SUN: "Lord visible and sensible of whom this earth is but a frozen spark turning about thee with annual and diurnal motion, source of light, source of life, let thy perpetual radiance hearten us to continual labour and enjoyment; so that as we are constant partakers of thy bounty we may in our particular orbit give out light and life, sustenance and joy to them that revolve about us without diminution of substance or effulgence for ever."

THE LORD: "Lord secret and most holy, source of light, source of life, source of love, source of liberty, be thou ever constant and mighty within us, force of energy, fire of motion, with diligence let us ever labour with thee, that we may remain in thine abundant joy."

THE MOON: "Lady of night, that turning ever about us are now visible and now invisible in thy season, be thou favorable to hunters, and lovers, and to all men that toil upon the earth, and to all mariners upon the sea."

THE LADY: "Giver and receiver of joy, gate of life and love, be thou ever ready, thou and thine handmaiden, in thine office of gladness."

THE SAINTS:(At each name the DEACON signs (+) with thumb between index and medius.)

"Lord of Life and Joy, that art the might of man, that art the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the market-places and secretly in the chambers of our houses, in temples of gold, and ivory and marble as in these other temples of our bodies, we worthily commemorate them worthy that did of old adore thee and manifest thy glory unto men:

Lao-tze and Siddhartha, Tahuti, Dionysus, Mohammed and To Mega Therion, with these also; Pan, Mentu, Heracles, Catullus, Rabelais, Swinburne and many a holy bard; Apollonius Tyaneus, Pythagoras, Bardesanes and Hippolytus, that transmitted the light of the Gnosis to us their successors and their heirs; and these also, Jacobus Burgundus Molensis the Martyr, Christian Rosencreutz, Roderic Borgia Pope Alexander the Sixth, Sir Edward Kelly, Alphonse Louis Constant, Sir Aleister Crowley and Frater Aquarius."

"O Sons of the Lion and the Snake! with all thy saints we worthily commemorate them worthy that were and are and are to come.

"May their essence be here present, potent, puissant, and paternal to perfect this feast!"

THE EARTH: "Mother of fertility on whose breast lieth water, whose cheek is caressed by air, and in whose heart is the sun's fire, womb of all life, recurring grace of season's, answer favorably the prayer of labour, and to pastors and husbandmen be thou propitious."

THE PRINCIPLES: "Mysterious energy triform, mysterious Matter, in fourfold and sevenfold division; the interplay of which things weave the dance of the Veil of Life upon the Face of the Spirit, let there be harmony and beauty in your mystic loves, that in us may be health and wealth and strength and divine pleasure according to the Law of Liberty; let each pursue his Will as a strong man that rejoiceth in his way, as the course of a Star that blazeth for ever among the

joyous company of Heaven."

BIRTH: "Be the hour auspicious, and the gate of life open in peace and in well being, so that she beareth children may rejoice, and the babe catch life with both hands."

MARRIAGE: "Upon all that this day unite with love under will let fall success; may strength and skill unite to bring forth ecstasy, and beauty answer beauty."

DEATH: "Term of all that liveth, whose name is inscrutable, be favourable unto us in thine hour."

ALL STAND

THE END: "Unto them from whose eyes the veil of life hath fallen may there be granted the accomplishment of their true Wills; whether they will absorption in the Infinite, or to be united with their chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation this planet or another, or in any Star, or aught else, unto them there be granted the accomplishment of their Wills, yea, the accomplishment of their Wills."

"AUMGN, AUMGN, AUMGN"

The DEACON and the Children attend the PRIEST and PRIESTESS, ready to hold any appropriate weapon as may be necessary.

VI. Of the Consecration of the Elements

The PRIEST takes Lance and makes 5 crosses:

- +1 (On Paten (Children hold the Paten and Cup
- +3 +2 and Cup) together)
- +4 on Paten +5 on Cup (Children separate Paten and Cup)

PRIEST: "Life of man upon earth, fruit of labour, sustenance of endeavour, thus be thou nourishment of the spirit!"

He touches the Host with the Lance.

"By the virtue of the Rod!

Be this bread the Body of God!"

He takes the Host.

[TOYTO ESTI TO ΣΟΜΑ ΜΟΥ.]

"TOUTO ESTI TO SOMA MOU"

(Music *)**

He kneels, adores, rises, turns shows Host to the PEOPLE, turns, replaces Host and adores.

(*stops)**

"Vehicle of the joy of Man upon Earth, solace of labour, inspiration of endeavour, thus be thou ecstasy of the Spirit!"

He touches the Cup with the Lance.

"By the virtue of the Rod!

Be this wine the Blood of God!"

He takes the Cup.

[TOYTO ESTI TO ΠΟΤΗΡΙΟΝ ΤΟΥ ΑΙΜΑΤΟΣ ΜΟΥ]

"TOUTO ESTI TO POTHRION TOU AIMATOS MOU"

(MUSIC *)**

He kneels, adores, rises, turns, shows Cup to the PEOPLE, turns, replaces the Cup and adores.

(*stops)**

"For this is the Covenant of Resurrection."

He makes five crosses on the PRIESTESS.

"Accept, O Lord this sacrifice of life and joy, true warrants of the Covenant of Resurrection."

He offers the Lance to the PRIESTESS, who kisses it; he then touches her between the breasts and upon the body. He then flings out his arms upward as comprehending the whole shrine.

"Let this offering be borne upon the waves of Aethyr to our Lord and father the sun that travelleth over the Heavens in his name ON."

He closes his hands and makes three great crosses over the Paten, the Cup, and himself.

PRIEST strikes his breast. ALL repeat this action.

"Hear ye all, saints of the true church of old time now essentially present, that of ye we claim heirship, with ye we claim communion, from ye we claim benediction in the name of IAO."

He makes three crosses on Paten and cup together. He gives Lance to PRIESTESS. He uncovers the Cup, genuflects, takes the Cup in his left hand and the Host in his right. With the Host he makes 5 crosses on the Cup:

+1

+3 +2

+5 +4

He elevates the Host and Cup. DEACON strikes BELL thrice.

[ΑΓΙΟΣ, ΑΓΙΟΣ ΑΓΙΟΣ, ΙΑΩ]

"HAGIOS, HAGIOS, HAGIOS, IAO!" He replaces the Host and the Cup and adores.

VII. Of the Office of the Anthem

PRIEST: Thou who art I, beyond all I am,
Who hast no nature, and no name,
Who art, when all but thou are gone,
Thou, centre and secret of the sun,
Thou, hidden spring of all things known
And unknown, Thou aloof, alone,
Thou, the true fire within the reed
Brooding and breeding, source and seed
Of life, love, liberty and light,
Thou beyond speech and beyond sight,
Thee I invoke, my faint fresh fire
Kindling as my intents aspire.
Thee I invoke, abiding one,
Thee, centre and secret of the Sun
And that most holy mystery
Of which the vehicle am I
Appear most awful and most mild,
As it is lawful, in thy child!

CHORUS:

For of the Father and the Son
The Holy Spirit is the norm;
Male-female, quintessential, one,
Man-being veiled in woman-form.

Glory and worship in the highest,
Thou Dove, mankind that deifiest,
Being that race, most royally run,
To spring sunshine through winter storm.

Glory and worship be to Thee,
Sap of the world-ash, wonder-tree!

SEMICHORUS:

MEN: Glory to thee from Gilded Tomb.

WOMEN: Glory to Thee from Waiting Womb.

MEN: Glory to thee from earth unploughed!

WOMEN: Glory to thee from virgin vowed!

MEN: Glory to thee, true Unity of the Eternal Trinity!

WOMEN: Glory to thee, thou sire and dam

And self of I am that I am!

MEN: Glory to Thee, beyond all term,
Thy spring of sperm, Thy seed and germ.

WOMEN: Glory to thee eternal Sun,
Thou One in Three, Thou Three in One!

CHORUS: Glory and worship unto Thee,
Sap of the world-ash, wonder-tree!

VIII. Of the Mystic Marriage and Consummation of the Elements

The PRIEST takes the Paten between the index and medius of the right hand. The PRIESTESS clasps the cup in her right hand.

PRIEST: Lord most secret, bless this spiritual food unto our bodies, bestowing upon us health and wealth and strength and joy and peace, and that fulfillment of will and of love under will that is perpetual happiness.

(Music***)

He makes + with Paten and kisses it. He uncovers the Cup, genuflects, rises. He takes the Host, and breaks it over the Cup. He replaces the right-hand portion in the Paten. He breaks off a particle of the left-hand portion. (***) stops)

[ΤΟΥΤΟ ΕΣΤΙ ΤΟ ΣΠΕΡΜΑ ΜΟΥ. Η Ο ΠΑΤΗΡ ΕΣΤΙΝ Η Ο ΥΙΟΣ ΟΙΑ ΤΟ ΠΝΕΥΜΑ ΑΓΙΟΝ. ΑΥΜΓΝ. ΑΥΜΓΝ. ΑΥΜΓΝ.]

"TOUTO ESTI TO SPERMA MOU. HO PATER ESTIN HO HUIOS OIA TO PNEUMA AGION. AUMGN. AUMGN. AUMGN."

He takes the left hand part of the host. The PRIESTESS extends the lance point with her left hand to receive the particle.

PRIEST and PRIESTESS: As the PRIEST clasps the Cup in his left hand, together they depress the Lance-point in the Cup: [ΗΡΙΑΙΥ]. "HRILIU"

The PRIEST takes the Lance. The PRIESTESS covers the Cup. The PRIEST genuflects, rises, bows, joins hands. He strikes his breast. Priestess gives Cup to Child. Priest gives lance to Priestess.

PRIEST: "O Lion and O Serpent that destroy the destroyer, be mighty among us.

O Lion and O Serpent that destroy the destroyer, be mighty among us.

O Lion and O Serpent that destroy the destroyer, be mighty among us."

The PRIEST joins hands upon the breast of the PRIESTESS, takes back the Lance. He turns to the people, lowers and raises the lance, and makes + upon them.

"Do what thou wilt shall be the whole of the Law."

PEOPLE: "Love is the law, love under will."

PRIEST lowers the Lance, and turns to the East. He gives Lance to the PRIESTESS, who takes the Lance in her right hand, with her left hand she offers the Paten. The PRIEST kneels.

PRIEST: "In my mouth be the essence of the life of the Sun."

He takes the Host with his right hand, makes + with it on the Paten, and consumes it. SILENCE

The PRIESTESS takes, uncovers, and offers the cup, as before.

PRIEST: "In my mouth be the essence of the joy of the Earth."

He takes the Cup, makes + on the PRIESTESS, drains it, and returns it. SILENCE.

He rises, takes the Lance and turns to the people.

PRIEST, in an attitude of Resurrection: "There is no part of me that is not of the Gods."

The PEOPLE take communion as directed by the DEACON.

The PRIEST closes all within the veil. With the Lance he makes + on the PEOPLE, thrice, thus:

"+ The LORD bless you.

+ The LORD enlighten your minds and comfort your hearts and sustain you bodies.

+ The LORD bring you to the accomplishment of your True Wills, the Great Work, the Summum Bonum, True Wisdom and Perfect Happiness."

He goes out, the **DEACON** and the Children following, into the Tomb of the West. OTO

Applause.

(MUSIC*Voluntary)**



Appendix 1: Of the Furnishings of the Temple

In the East, that is, in the direction of Boleskine, which is situated on the south-eastern shore of Loch Ness in Scotland, two miles of Foyers, is a shrine or High Altar. Its dimensions should be 7 feet in length, 3 feet in breadth, 44 inches in height. It should be covered with a crimson altar-cloth, on which may be embroidered fleur-de-lys in gold, or a sunblaze, or other suitable emblem.

On each side of it should be a pillar or obelisk, with counter-charges in black and white.

Below it should be a dais of three steps, in black and white squares.

Above it is a super-altar, at whose top is the Stélé of Revealing in reproduction, with four candles on each side of it. Below the stélé is a place for the Book of the Law, with six candles on each side of it. Below this is the Holy Graal, with roses on each side of it. There is a room in front of the Cup for the Paten. ON each side beyond the roses are two great candles.

All this is enclosed within a great veil.

Forming the apex of an equilateral triangle whose base is a line drawn between the pillars, is a small black square altar, of two super-imposed cubes.

Taking this altar as the middle of the base of a similar and equal triangle, at the apex of this second triangle is a small circular font.

Repeating, the apex of a third triangle is an upright tomb.

Appendix II: Long List of Saints.

Lord of Life and Joy, that art the might of man, that art the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the market-places and secretly in the chambers of our houses, in temples of gold and ivory and marble as in these other temples of our bodies, we worthily commemorate them worthy that did of old adore thee and manifest thy glory unto men:

Lao-tze and Siddhartha and Krishna and Tahuti, Mosheh, Dionysus, Mohammed and To Mega Therion, with these also, Hermes, Pan, Priapus, Osiris, and Melchizedek, Khem and Amoun and Mentu, Heracles, Orpheus and Odysseus; with Vergilius, Catullus, Martialis, Rabelais, Swinburne and many a holy bard; Apollonius Tyanaeus, Simon Magus, Manes, Pythagoras, Basilides, Valentinus, Bardesanes and Hippolytus, that transmitted the light of the Gnosis to us their successors and their heirs; with Merlin, Arthur, Kamuret, Parzival, and many another, prophet, priest and king, that bore the Lance and Cup, the Sword and Disk, against the Heathen, and these also, Carolus Magnus and his paladins, with William of Schyren, Frederick of Hohenstaufen, Roger Bacon, Jacobus Burgundus Molensis the Martyr, Christian Rosencreutz, Ulrich von Hutten, Paracelsus, Michael Maier, Roderic Borgia Pope Alexander the Sixth, Jacob Boehme, Francis Bacon, Lord Verulam, Andrea, Robertus de Fluctibus, Johannes Dee, Sir Edward Kelly, Thomas Vaughan, Elias Ashmole, Molinos, Adam Weishaupt, Wolfgang von Goethe, Ludovicus Rex Bavariae, Richard Wagner, Alphonse Louis Constant, Friederich Nietzsche, Hargrave Jennings, Carl Kellner, Forlong dux, Docteus Gerard Encausse, Doctor Theodore Reuss, Sir Aleister Crowley and Frater Aquarius. Oh Sons of the Lion and the Snake! with all thy saints we worthily commemorate them worthy that were and are and are to come.

May their Essence be here present, potent, puissant, and paternal to perfect this feast!