

The Brotherhood of the Rosy Cross

a work on the Divine side and demand a Divine motive in the art thereof. I must set aside the Magia belonging to astral workings because there are no particulars: it connotes the activities of seers who had never passed through the Mystic Cloud of Unknowing; but we have heard of a Higher Magia, and though it happens seldom enough that God is in the visions or auditions, the tactions or psychic messages, it may follow on not less rare occasions that those who are sanctified before they travel in the spirit vision will find a door open and a path of issue towards the world of another order. So here also there is a kind of background, though for us it can offer only a field of tentative speculation. Again alchemy prevailed and again it was in the physical realm, but with certain oracular voices sounding from a void behind in the Ritual vestiges of 1777. The SECRET SYMBOLS may be telling another story amidst the Hermetic motley of their vestures.¹ Within a Masonic

¹ As I have been told that in Russia, prior to the recent revolution and indeed before the War there was still a Rosy Cross which was a kind of family inheritance, concerned solely with Magic and have set it aside for want of evidence, though the communication was made in good faith, so I have heard and left over some vague rumours that the chief secret of the Order was a sex-mystery. It does not happen to come from those who, groping in the dark over cryptic texts, have suggested to themselves and others that the Key to alchemical literature should be sought in this direction. There is a broad sense in which many and most of our problems have sex at their root, but the historical problem of the Rosy Cross has no traces of this kind and its literature above all has none. There is of course a sex-side in the psychic which belongs to the hallucinations of Black Magic and has an echo in LE COMTE DE GABALIS. This very curious document has been represented as a betrayal of Rosicrucian secrets, which is not the case, and there is an old story that its author, the Abbé de Villars, was assassinated by the Invisibles on account of it, but his death was the result of a vendetta which avenged a similar crime on his own part, as his latest biographer tells. The sex-side of Black Magic is like the rest of it, abomination and infamy. I have heard of modern practices in the guise of experiences on the astral plane. That evil side of German Rosicrucianism at which a German witness hinted, some few years since, to myself, may have to do with these sense-welterings, and the circles concerned would bear the same relation to the true Rosy Cross as the *petit résurrection des Templiers* in Paris bore to the Masonic Grade of *Kadosh* or to the Military and Religious Order of the Temple.

Last Developments of the Mystery

circle in the meantime there had arisen the Grade of Rose-Croix, which—in another form of language—might have come out of a quiet study in a beloved manor at Bearsted. Hereof is the succession before us and so far as evidence is concerned it is suggestive of new things grafted on the original root of the early seventeenth century, or—as I have intimated—that there were many Orders of the Rosy Cross rather than one obedience continually varied and transformed. Now, in the sense of such grafting I testify that the Rosy Cross is in activity at this memorable day and new epoch of the world under greater warrants than the past held up in its beacons to any of the old *Adepti*, and clothed also in other and more radiant vestures. I have taken all Ritual as my province and the Great Rites and Hierarchic Orders have written their messages in my heart. I have loved the beauty of their Temples and the hallowed walls whereon their symbols shine. I know their secret language and the still deep wells of life which lie concealed within them. But there is nothing in the world of Ritual to compare with the high pageant of the Rosy Cross, transformed by the Light of the Spirit into a Hidden House of God. It is a place of valid sacraments, abiding within the measures of sacrament, and the grace of their meaning shines through the outward veils. There is nothing in the catholic world of instituted symbolism to compare with the gospel thus conveyed, gospel of quest, gospel of path and term, of the soul in separation and in union, and of That Which is All in All—the Life Which is hidden with Christ in God.

The question being how such a transformation has come about, let it be recalled in the first place that I have, in Masonic parlance, most especially excepted all question of continuity because there is no vestige of evidence to support it in the long story of succession.¹ In the second

¹ It should be added that, alike within and without the Circle here

The Brotherhood of the Rosy Cross

place, and as something of living importance to the subject at large, I appeal to that which lies behind—as it lies also within—Rosicrucian history—I mean, the Secret Tradition in Christian Times, to the various departments of which I have devoted so many volumes during the years of my literary life. One and all are witnesses to a process of development or transformation which took place within them. I do not speak here and now of that which historically and theosophically is at the root of all, the renewal which was suffered by the world-Mysteries of old under the light of the Christian ægis. The great religion which began its career of conquest in A.D. I adopted, adapted and gave a new birth in time to whatsoever of Greece or Rome could be bent and shaped to its purpose and to whatsoever from eastern sanctuaries of old found meeting-points at Alexandria and Byzantium. I am very sure that the great antique tradition of Egypt was, as to living essentials, absorbed in Christ. I am not less certain that through all those years when the schools of neo-Platonism made their stand against Christianity they were doing unawares the work of Christian formation, that when dying Plotinus bore the Divine within him to the Divine in the universe, the theosophy which he left on earth, in respect of all its vitality and all its Godward side, was carried into the Christian Sanctuaries, to dissolve and be reborn therein. The world of thought and the world of action were then alike in the crucible, and that crucible was Christ. They came out therefrom in the soul and body of a new order, having also a new spirit within them. They were no longer of Egypt and the East, of Rome or the Greece behind it: all these had suffered transformation.

Let us look at some other and—within their own measures referred to, the claim of antiquity could not only offer no test of value, as it does not justify itself, but the affirmation, wheresoever it is made, conveys unawares a strong counsel of caution.

Last Developments of the Mystery

—very typical conversions. There is that of chivalry by the spirit of romance, converting crude and predatory feudal knighthoods into a great ideal, mystical and holy order, as much and as little on outward land and sea as are the light of “consecration and the poet’s dream.” It produced a great tradition of impossible books, a world, moreover, of quests and attainments, and high dwellers therein: Arthur and his companies of kings; the Round Table and its “flower of all the world”; Charlemagne, Roland and Oliver, shining among the peers of France; above all Lancelot; and in fine Perceval, and Galahad as more than he. This golden tradition gave us Christian womanhood, the type above all womanhood. Now the point is that it took over the rough knighthood and transformed it in its own alembic.

But the makers of chivalrous romance did much more than this and earned yet a higher title to immortal fame. There had come to them strange tidings as from some mystical Carmel or holy Horeb, like unto that Mountain of Initiation and Hill of Wisdom, about which we have heard otherwise in Thomas Vaughan’s strange fragment from a rescript of the Rosy Cross. They were tidings of a great mystery behind the Sacred Eucharist and Mass-Words not found in liturgies, whether of Rome or Sarum. This is on the one side and the other is Celtic lore, telling of the Cauldron of Ceridwen, Cauldron of the Dagda, Broth and Wine of Wisdom, myths of quest and venture, wild enchanting tales of exile and return. They drew these medleys of early folk-tale together and raised them into the light of the Holy One by interweaving the Eucharistic Mystery, legends of Passion-relics and legends of conversion. Out of such marriages there issued the romance-literature of the Holy Graal, the later quests of Perceval and the sacro-saintly quest of Galahad, the high prince. Again the point is that folk-lore was taken over, saturated

The Brotherhood of the Rosy Cross

with pre-Christian elements, and was transformed by another tincture, in another alembic, presenting a new and gloriously emblazoned aspect, for those who can see and hear, of legend and tradition in Christian times.

There was also, coming down from comparatively early Christian centuries, the Secret Tradition in Israel, of the *SEPHER HA ZOHAR* and other memorials of Kabbalism. Before it was formalised by Rabbinical doctors of the sixteenth and seventeenth centuries it constituted within its own measures a luminous, if inchoate, theosophy. I know of few literatures which radiate such startling lights of speculation. They are reflected there and here into the doctrine of the Rosy Cross. Now there came a time in the fourteenth century and from this date onward when Zoharic literature fell into the hands of Christian scholars. I have cited them so often that it shall be held needless here even to repeat their names. I have shewn also how it appealed to them and how it was used by them, as an independent and unexpected demonstration of Christian root-doctrine grown up in Jewry itself during the exile of those terrible centuries when persecution followed persecution, after the fall of Jerusalem. It came about in this manner that the Kabbalah was Christianised. Once more the point is that a traditional teaching was taken over, was informed with another meaning, adapted to another purpose and in this sense transmuted.

The position of alchemy has been made plain already in these pages, but its mystical body of symbolism was not so much taken over as used concurrently by two schools. In fine there was old Operative Freemasonry, its art and craft, its body of moral duty, and the sweet savour and incense of its religious atmosphere. That which befell it was long posterior to the genesis of the Rosy Cross, but there is nothing more signal in the secret traditional records than the transformation of Operative into Speculative Masonry,

Last Developments of the Mystery

while there is no more marvellous and golden chronicle than the true and literal history of the growth of Rite and Grade which developed from that root through all the spacious epoch of the eighteenth century. After two volumes devoted recently to this subject my only point here is—yet once more and now last of all—the fact of transformation.

Hereof in brief outline is the career of the Secret Tradition in Christian Times, over against which is the devolution of Catholic doctrinal tradition under the ægis of the protestant reformation. It is none of our concern here. The transformation of the Rosy Cross came about, I conceive, in the same manner and for the same reasons that ruled in the other conversions. In each case there was a material tolerant to the change involved and, so to speak, there was a predisposition also in the direction of the kind of change. Under the providence of Latin Christianity that which is understood among us as the Mystic Quest came forth bearing the signs and sigils of a valid sacrament, and the transformation of chivalry by romance was like an epoch in its natural evolution. The matter of folk-lore for the creation of Graal literature was already in the world of symbol. Zoharic Kabalism was theosophy *ab origine symboli* and the outward body of theosophy is plastic and transforms easily. So also the many veils of the Great Mystery in physical alchemy, peculiar and unique as they were, constituted a broidery of images derived from Art and Nature, the elements of which had been in use from time immemorial in *Magna Mysteria Dei*. Witness the Stone and the Medicine. It was the same in respect of images belonging to the art and craft of building, including the art itself.

And so also with the matter of the Rosy Cross. The elements comprised therein were already in the course of transformation, *Magia* into Higher *Magia*, the meta-

The Brotherhood of the Rosy Cross

morphosis of alchemy into the conversion of souls. It seems to have stood for these new births more or less from the beginning. Kabalism was incorporated therein, but long after Mirandula and Reuchlin had begun their work upon it. Moreover, the great central sign and symbol of the Rose placed upon a Cross could never, as we have seen, have signified anything but a spiritual and as such a Christian Mystery. The Cross was typically that of Calvary, from the days of Robert Fludd, and the Rose was the Rose of Sharon. My position is therefore that though many associations sprang up successively and concurrently under the implied and expressed claims connoted by the same recurring denomination, though their history is chequered enough, though that which was called originally the House of the Holy Spirit may have been occasionally a den of thieves, the sacramentalism of the sign remained, and—again in the natural evolution of things—it was antecedently and above all things probable that there would come about (1) a reversion to the one only and valid message of the sign; (2) a desire on the part of some who knew and were of the elect that the Rosicrucian House of the Holy Spirit should become or again be consecrated to the Holy Spirit of God.

It is this transformation which has come to pass in fact. The old Rosicrucian Tree of Life in Kabalism has become the Tree of Life in mystical experience on the ascent of the soul to God. The light of the Rosy Cross under such new birth in time is the light of the world in Christ. The path of progress through mystical Grades and Worlds is the path of the soul's return to that centre from which it came forth, or even to God Who is its end. After this manner is adeptship transformed by sanctity, the key and secret of all being the translation of Ritual into life. The term and crown of all is a great mystery of attainment, and he who is called Sapiens in the records of the seventeenth century is one witness concerning it. The new spirit has

Last Developments of the Mystery

changed not the old name, which is of catholic and perfect meaning in the world of types, but it has changed the body of the thing and has given it a robe of glory.¹

There is a sense also, but as if unawares, in which the whole Secret Tradition of Christian Times has passed through its alembic. It is not officially or conventionally an Order of Chivalry; there are no accolades or titles of knighthood; yet is it a Spiritual Chivalry, a Chivalry of the City of God and a *Militia Templi*. It is not in competition with external Christian Churches, and yet it is a Church of the Elect, a Hidden and Holy Assembly. It is not a College of dogmatic Theology, but it is a House of Christ Mystical.

¹ It may help to avoid misconceptions, though they are avoided seldom enough in subjects of this kind, if I state categorically that in the text above there is no reference whatever to that "exalted Rosicrucian centre" mentioned by Sédir—*HISTOIRE DES ROSE-CROIX*, pp. 128, 129—and referred by him to the year 1898. Its location and mode of recruiting are said never to have transpired, which notwithstanding the deponent seems qualified to affirm that "the initiation is very pure and essentially Christian." At p. 139 of *L'INITIATION* for 1912, Papus speaks of a mysterious association of "developed men under the title of Rosicrucians," used as an exoteric name which conceals another in the hiddenness. He says also that there are only ten true Rosicrucians—presumably of this association—and that he is acquainted with them, though he does not belong to the number. We may compare Édouard Schuré: *L'ÉVOLUTION DIVINE DU SPHINX AU CHRIST*, Paris, 1912, p. 350. As a point of Rosicrucian tradition he affirms that "the Spirit who spoke to the world under the name of Christ and by the mouth of the Master Jesus is spiritually joined to the King-Star of our system"—*i.e.*, the Sun. But this is the Rosicrucianism of Dr. Steiner, who is reported in *THE VAHAN* as once lecturing at a German Theosophical Congress on "The Initiation of the Rosicrucians." It appears to have been presented as a "sevenfold scheme," and this scheme was said to be expressed symbolically in the Gospel of St. John. There is no such Grade-progression known or heard of in the Order prior to Dr. Steiner; I conclude therefore that he alludes to a system of his own, and I have long understood that he works something of the kind in secret. To make an end of these miscellaneous garnerings, the Theosophical Society of England and Wales started a Temple of the Rosy Cross in London, from which were developed branches in Manchester, Edinburgh, the Hague, Krotona and Adyar. It appears to have been moribund in 1918. It was looking for a new Teacher, and claimed, I believe, no connection with the past. Among those who belonged to it I know one at least who found no light therein.

The Brotherhood of the Rosy Cross

There is a form of government, but the Head of all is Christ, the Hidden Master of the Rosy Cross. It has no claim on Apostolical Succession, looking rather to that superordination which is conferred otherwise than by imposition of hands. And yet it is a House of the Holy Graal in the sanctity of a High Symbolism, where the sacred intent of the Order is sealed upon Bread and Wine. The reason is that they are primary among signs efficacious of things signified in the consecrations of the natural order, for the realisation of the inward truth that Divine Substance may be communicated to the soul through outward channels of grace. But beyond this normal mode there is recognised also another and more direct communion, between the Divine in the universe and the Divine in man, *videlicet*, God and the soul, by the way of channels that are within. So is the Graal manifested, and so also is withdrawn.

Moreover, the theosophy of the Rosy Cross is not a rabbinical theosophy in what may be called the rabbinical sense, as any doctor in Jewry and any scholar on MIDRASHIM would be quick to recognise, and yet the purest of those Zoharic lights to which I have referred are woven into its veil of symbolism, because they happen to serve its purpose and help to perform its work. For the Order is a path of symbolism, as it was indeed from the beginning,¹ and it remembers how long ago the Golden and Rosy Cross made appeal in its Ritual procedure to the Sephirotic scheme of Kabalism. There is also an alchemy of the spirit, as Robert Fludd understood it within the measures of his particular illumination; but it has passed beyond SUMMUM BONUM and PHILOSOPHIA FLUDDANA, to find a higher light of transmutation and a yet more catholic Medicine. It calls

¹ It is a path of symbolism at its highest and has cut itself adrift as such from all occult adventures, the mendacious inventions and fraudulent connotations of the past. It should be understood therefore that it does not belong to history.

Last Developments of the Mystery

to be added that this also is a sacro-saintly veil of something behind or within which is not indeed more holy but is a yet brighter sign-post set up over the rock of ages.

To make an end in fine of these spiritual consanguinities, the Rosy Cross is not a Rite in Masonry and does not demand now, as it did once, a Masonic qualification of members, yet the key of Masonry is there, for it is a mystery of new life, of figurative or mystical death, and after these experiences there is a Great Mystery of Raising. But it is all in the light of the Sun of Christ, shining at the zenith-altitude in a heaven of soul, no longer in the substituted and penumbral rays of the Craft Mason, which have been called darkness visible. So also there is a Quest of the Word, pursued from Grade to Grade; but the instructed Brother of the Rosy Cross knows that albeit the journey is taken from East to West, those quarters of heaven are *termini* of another cosmos. If he reaches the Grade of Master, he finds the Word, but it is not uttered with lips of the body of this world or heard with the ears thereof.

I may seem to have cited as one speaking unawares that pregnant formula concerning the Quest of the Word, but it leads to my last point, which is another story of transformation, and this in a dual sense. There are few things older in myth and symbolism than the Great Word, the Word of power, which appears sometimes as the secret of the gods, or of some one or other among them. There are many variations of its story and it is met with in many environments, perhaps the most unlikely of which might seem to be Operative Masonry. It is there, however, or at least in the Scottish Craft, emerging as a Masons' Word, the earliest reference to which connects it with Jakin and Boaz. It was, of course, a secret, and the Entered Apprentice seems to have been taught concerning it. The palmary fact about it is that of its possession. From the standpoint of the old Mystery of the Word, it is the last transformation

The Brotherhood of the Rosy Cross

or reduction into the lowest possible term: in place of a secret of the gods, it has become the palladium of a common craftsman and a right earned by his reception into a worker's guild. The communication to this extent may even be called automatic. When, however, Emblematic Freemasonry came upon the scene in London there took place also—but post 1717—a remarkable transformation in respect of the Word. The palmary fact concerning it was no longer that of its possession but of its loss rather and the communication in its place of more or less idle substitutes. We may speculate as we like upon the grounds and reasons of this change, and I have shewn elsewhere that it connotes an acquaintance—somewhat through a glass and darkly—with the Secret Tradition in Israel. There must have been other sources, however, or other influences at work, for out of the specific loss there arose also a quest which has been called—rightly or otherwise—the Mystical Quest in Freemasonry.

“From small beginnings unto greater ends” is an old, it may be, an honoured adage. Hereof is the Mystery of the Rosy Cross in origin, history and development. At the last close of all, there is something that remains to be intimated, and it is of two kinds: (1) There is that which is left over for want of available materials, and here it is an open question whether there is any way in which our knowledge is likely to be extended, unless it be in respect of accidents and *minima*, in days to come; (2) There is something which belongs to the Holy Assembly, is reserved thereto and can be found only by those who are without when he who is now a Stranger at the Gate receives that call which takes him across the threshold. But this is of the spirit, is indeed the inward life, and not matter of history. *Benedictus Dominus Deus noster qui dedit nobis signum.* For those who know or can discover the authorised battery of the Rite, it may happen that the door will open and that he—*Ostiarius Magnus*—by whom they are admitted will be Christian Rosy

Last Developments of the Mystery

Cross, who after witnessing the Hermetic Marriage left the Palace of the King, expecting that next day he should be Door Keeper. *Introitus Apertus est ad Occlusum Regis Palatium.* The ways indeed are many, but the Gate is one. *Valete, Fratres.*

APPENDIX

ADDITIONAL EXPOSITORY NOTES

I. ASTRAL WORKINGS, p. 3. The first distinct allusions are *circa* 1777, and it is indicated—p. 620—that their nature does not emerge. Among early records, there is something behind the FAMA reference to Elementary Spirits, and its nature is indicated by the kind of activities which came out from the PHILOSOPHIA SAGAX of Paracelsus : it might be called EXPERIENTIA SAGAX. But in the last quarter of the eighteenth century Pasqually was already in the world, and his Rite of Election is a strange finger-post pointing towards such paths. There are, moreover, certain things in the hiddenness, of which I do not speak here because of their dangers, and because their claim upon a Rosicrucian source cannot be established, though the roots may be older than appears likely on the surface.

II. PHILOSOPHER'S STONE, p. 3. In the course of our research we have seen and heard continually of *Lapis Mineralis* in its contrast with the Spiritual Stone. The Rosy Cross is like alchemical literature, in the sense that the one is not without the other all through its chequered history. Nothing better or clearer will be found upon this subject than is the discourse appertaining to the Order of *Princes Chevaliers de Rose-Croix*, pp. 469, 470.

III. ROSICRUCIAN OF ROMANCE, p. 4. On the one hand, Robert Fludd and the unknown SAPIENS are not in the likeness of Mejnour because the Occult Adept is not a Spiritual Master : on the other, the long procession of late and early mountebanks cannot be compared with Zanoni because they do not recall Saint-Germain, or even Cagliostro.

IV. SCOTTISH PHILOSOPHICAL RITE, p. 7. On this subject see my NEW ENCYCLOPÆDIA OF FREEMASONRY, II, 411. The Catalogue is important and I append particulars, hoping that a copy may be found. Title: CATALOGUE DE LA BIBLIOTHÈQUE DES ARCHIVES G . . . DU RIT ÉCOSSAIS PHILOSOPHIQUE. *Orné d'une planche.* Annotation: *Catalogue d'une précieuse collection des livres anciens,*

Appendix

manuscripts et imprimés, de documents originaux, etc. Vente de 23 février, 1860, et jours suivants. Paris. Tross, 1860, in 8 de III pages.

V. NAOMETRIA, p. 38. The Librarian of the Landesbibliothek, Professor Leŭze, has been good enough to look at one of the Studion MSS. and has derived an impression that the account of it in the REPERTORIUM seems substantially correct, but the unconditional identification of its reveries with so-called "Rosicrucian wisdom" seems exaggerated in his view. He claims, however, no special knowledge of the subject, and has not been able to do more than glance at the text. He has found many references to the Cross and *Cruce signati*, but the index gives two only regarding the Rose. It is obvious, however, that these may stand for many pages of disquisition in the work itself. I am justified therefore in saying that the results are negative, and it is obvious for the rest that a considerable acquaintance with early Rosicrucian dreams and speculations is necessary to determine their analogies—if any—in a still earlier text. Professor Leŭze has recognised this and has conveyed his impression tentatively and under all reserves. As regards Studion's methods of calculation for prophetic and other purposes, he proceeds from the beginning of the Christian era, from the foundation of the City of Rome, or from the Creation of the World, as one or the other happens to suit his purpose, and he connects historical events which in reality are widely separated by the help of these chronologies, though they do not belong to one another. It seems probable that a thorough examination of NAOMETRIA would exonerate the witnesses concerning it in a general sense, being that with which I am concerned, yet not in every particular.

VI. MILITIA CRUCIFERA EVANGELICA, p. 41. Böhle, on the other hand, takes an opposite view and considers that the sect can have been neither very large nor important. He suggests also that he had found no account of Rosicrucian meetings in NAOMETRIA; but (1) so far as I am aware, no one has said that they were there, and (2) no first-hand acquaintance worth naming with the text of that vast MS. is shewn anywhere in the Böhle monograph. I hope that on my part I have done nothing to put it forward as other than a Rosicrucian precursor, characterised by similar concerns, the same spirit and analogous forms of symbolism. The MILITIA was no more than a field in which the Order may have sprung up.

VII. FAMA TRADITIONAL HISTORY, p. 47. The transformation of the Rosy Cross is delineated in my last chapter, dealing with things as they are, though there is that also which is to come. The tradi-

Appendix

tional history develops in this process and emerges as a real legend of initiation. It could not be otherwise when the whole symbolism is embraced by the work of conversion. According to John Yarker, the Jerusalem Encampment—presumably of Knights Templar—working at Manchester about 1827, practised not only their own Order or Degree but a version of the Rose-Croix, in which the FAMA legend was recited and at a certain point of the narration the Most Wise President touched a concealed spring, upon which the representation of “Sir Knight Rosenkreutz” is said to have “started from the tomb in symbolic resurrection.” See S. C. Gould’s Quarterly, THE ROSICRUCIAN BROTHERHOOD, Vol. I, p. 115. I quote this as one who puts up a casual sign of direction.

VIII. PIANCO MS., p. 55. I have promised a further reference to this subject, but it can be only to note that in his chronological account of the Order and its history the concealed author does not cite his supposed source of information referred to 1374. That date, in view of his hypothesis, signified nothing of itself, and the fact that it antecedes the mythical birth-period of Christian Rosycross according to the CONFESSIO would also signify nothing, for Magister Pianco had obviously set aside the FAMA legend.

IX. ROSE OF LIGHT, p. 67. As regards the Christ-figure suspended in the sun with extended arms, my annotation says that there is no distinction between the Cross in this form—*i.e.*, the cruciform human figure—and the Rose in the state of attainment. The explanation is that a Calvary Cross is a symbol of human nature in the manifested state, and in that which is called attainment humanity becomes the Rose, that is to say, the Christhood. *Rosa Christus est.* Herein also is the Incarnation understood mystically.

X. THESAURUS THESAURORUM, p. 70. I am glad to add that the Supreme Council MS. under this title has proved to be only misplaced, that it is now restored to the proper shelf, and that I have had an opportunity for its examination by the courtesy of the Secretary-General. The body of the work is entirely alchemical, the processes described therein being identified throughout as those of the Rosy Cross. It recalls in this manner and otherwise the PERFECT AND TRUE PREPARATION of Sigmund Richter. There is a preface concerned with traditional history and the descent of Hermetic Alchemical Mysteries from the days of Abraham, Isaac and Jacob to those of Moses and Aaron, thence to Joshua, David, Solomon and so forward into Christian Times. The preface is followed by certain Rules of the Brotherhood, to the number of 35, after which there is the JURAMENTUM FRATERNITATIS. These Laws also

Appendix

recall, though they are not identical with those published by Richter: it must be said that they are substantially the same; so are the modes of salutation; and we hear also of an Emperor ruling the Order. As regards A.D. 1580, being the date which appears on the title-page, that inference which my note draws, a little in the dark, from the denomination of Rosy and Golden Cross is justified, not alone generally by my examination of the MS. but specifically by the fact that it quotes Sendivogius, who was not born till 1566, while the *NOVUM LUMEN CHYMICUM*, which passes under his name, was first printed at Prague—but said to signify Frankfurt—in 1604.

XI. ROSE-SYMBOL, p. 95. The Beatific Rose of Dante, in which those who behold the Vision are represented as if rising and sinking, appearing and passing out of sight, is said in my text to have another meaning, belonging also to another category than that of early Rosicrucian symbolism. This highest mode is adumbrated only in the most exalted Grades, when the spirit of man at the end of all the sacraments quivers on the threshold of absorption, dissolves, as it were, therein, but returns inevitably therefrom. In the sensuous imagery of the *ZOHAR* it seems intimated by the sex changes of the Great Angel Metatron, trembling before the last Veil of the Presence and vibrating with the ineffable ecstasy. Nature was not ashamed of her emblems for the doctors of the Higher Kabbalism, but in such types the essence of the subject escapes: the sense-images have passed before that threshold is reached, even in thought.

XII. SIMON STUDION. p. 182. Professor Leūze tells me that I do not stand alone in regarding this name as assumed. There seems no question on the subject in the minds of Ferdinand Haug and Gustav Sisel, who state that "his real German name is unknown," and suggest that it was perhaps Eifest. See *THE ROMAN INSCRIPTIONS AND SCULPTURES AT WÜRTTEMBERG*. 2nd ed., Stuttgart, 1914, p. 2. In the opinion of Professor Leūze, "it must have been the son, the student scholar, who latinised the name, and not the father." But he cites a notable passage on p. 1170 of *NAOMETRIA*, in which Studion speaks of his descent, mentions that he had been assistant in the school at Stuttgart, and was transferred to Marpach as Preceptor. In Marpach his father, Jacob Studion, had a house built by himself, and he had become *Coquus Aulicus*—i.e., Court Cook—there being a ducal castle in that town. The father was born in 1517 in the village of Flechdorf, in the county of Waldeck.

XIII. *DECLARATIO BREVIS*, p. 281 *et seq.* The existence of this MS. and the nature of its content were made known for the first

Appendix

time in 1895, when I contributed an article on the subject to *THE UNKNOWN WORLD*, a magazine under my editorship. See Vol. I, pp. 134, 135.

XIV. *VAUGHAN'S FAME AND CONFESSION*, p. 376. With reference to my annotation on this page, the date 1658 (alternatively 1659 in some records), which has given rise to the idea of a second edition, is evidently a scribe's blunder or a misprint. See Gould's *ROSI-CRUCIAN BROTHERHOOD Quarterly*, Vol. I, p. 71, where the full title is given. It is described as printed by J. M. for Giles Calvert, at the Black Spread Eagle, at the West end of St. Paul's, 1659. But—date excepted—these are the very words of the 1652 and doubtless sole issue. Gould's title does not specify that it is a second or new edition.

XV. *LAWS OF THE FAMA*, p. 401, note. The six rules observed by the early Brethren should have been given in my descriptive account of the FAMA, but they are matters of common knowledge and may be now summarised thus: (1) The Brethren should profess only to cure the sick, "and that gratis"; (2) They should wear no distinctive habit; (3) They should meet annually at the House of the Holy Spirit on *Dies C.*, "or write the cause of absence"; (4) Each of them should endeavour to find a worthy successor; (5) The letters *C.:R.:* should constitute their seal or mark; (6) The Fraternity should remain secret for 120 years.

XVI. *THE SILENCE OF THE ROSY CROSS*, p. 402. Of the activities, such as they were, and the records—if indeed any—it is impossible to give account, apart from the resources of continental libraries. There may be something in *DISPUTATIO HISTORICA DE ROSÆ-CRUCIANIS*, of C. S. Kazauer, published in 1715, and there are several other tracts which it is not worth while to enumerate, as none of them seem available in England. Towards the end of the eighteenth century there were attempts to reconstruct the past, but one is in the same position concerning them in most cases. A few others—which are available—offer mere vestiges, apart from all evidences.

XVII. *THE ROSY AND GOLDEN CROSS*, pp. 441 *et seq.* The sources of this monograph are a collection of many years, and I am hoping still to extend them, in case an opportunity should enable me to go further than is possible in this volume. I am looking also for other Rituals, and especially for additional German versions of *circa* 1850 and later. It must be understood that the archives otherwise are extensive, as they now exist. It should be possible also to go further into the Rosicrucian claims on Masonry from 1780 to the period of the French Revolution. I infer from Gould's larger history—section

Appendix

on the Golden Rosicrucians, in his third volume—that he had met with rumours of other sources. There are casual references in many places. In respect of the Secret Tradition which I have summarised, pp. 441, 442, my most important materials are in Codex No. 3 of a Grade of First or Lesser Adept: it differs substantially from Nos. 1 and 2, these varying only verbally from one another. All of them demand comparison with secret developments of the Strict Observance, *circa* 1780, included in my collection. As regards Egypt, there are strange intimations in two secret Degrees entitled respectively S.:O.:S.: and G.:O.:T.:S.:, the real names of which are believed never to have transpired. The variants of *Adeptus Minor* are very striking, both as to procedure and the additional instructions which have grown up round them. This applies also to *Adeptus Major*, which, in one version, being that of Senior Adept, is concerned with the black state of the Spiritual Stone and the passing from that state. There is also Supreme Adept, corresponding in other codices to *Adeptus Exemptus*, and therein the Candidate receives in his hands, actually and not symbolically, the prepared Matter of the Work. It happens sometimes that what is put literally in one sequence may be found expressed by emblems in another. The instruction on planets and metals, as adapted in my text, is fantastic apart from the light furnished by an alternative codex. The *ASTRONOMIA INFERIOR* of M. Fried, 1674, claims to be the work of a Rosicrucian, as well as an astrologer, chemist and amateur of Natural Magic. The seven metals are symbolised as seven earthly planets, corresponding to those in the heavens. It is difficult to accept the claim made on the Order or to take the writer seriously in other respects; but the speculative lore is curious and it may have reflected something from the alleged source. From this point of view, Fried is useful for purposes of comparison with Rosicrucian formulæ of the Reformation and later periods, scattered through various texts. It remains to say that *THE ROSICRUCIAN UNVEILED* of Magister Pianco gives account of the Zelator or *Juniores* Grade, while *DIE THEORITISCHEN BRÜDER*, of 1785, attributed to Graf von Lohrbach, has a mass of reliable information on the second Grade of the series, though it claims to be published by a “profane.” There is an Appendix also on the third and fifth Grades. A third printed work, fullest and most important of all, is the *STARKE ERWEISE*, etc., of J. J. Ch. Bode, published in 1788 and containing the “genuine Rituals” of the Order of the Golden Rose Cross, “amended according to the last supreme and Reformatory Convention for the use of all worthy Brothers, as well as other Masters of the Appearance of Light and the Lost Word.” The Reformation out of which they

Appendix

arose, and with which I have dealt so fully, is described here as authorised by the Superiors of the Order in 1777, *cum cordantia Fratrum* at Leipzig, Vienna, Regensburg and Berlin. Bode claims that they have been brought forth at the close of the first subsequent Decennium "by a genuine lover of the True Light." As regards the STARKE ERWEISE, or Strong Proofs of his title, they are to the effect that "the authentic writings of the Most Holy Order" exhibit its destinies as of "eternal efficacy and activity," seeing that they are centred in God. So far as printed documents are concerned, my appeal is to these three sources for the authenticity of my account of the Golden and Rosy Cross in and after 1777, though it draws from wider archives.

XVIII. FRATRES LUCIS, pp. 508 *et seq.* I have omitted to mention that Mrs. Cooper-Oakley's account of this Brotherhood appeared in THE THEOSOPHICAL REVIEW, Vol. 41.

XIX. THE RUSSIAN ROSY CROSS, p. 547. It is to be hoped that some qualified person will take up the work which calls to be done on the Rosy Cross in Russia. There is a vast mass of material available, at Petrograd and Moscow, if ever the star of peace should dawn on that tortured country. The connection of the mystic Lopukhin with its brief season of activity is significant from my own standpoint; and outside his CHARACTERISTICS OF THE INTERIOR CHURCH, which I have helped to make known in England, there is not only his Masonic CATECHISM, but above all his Ritual of THE SPIRITUAL KNIGHT, to a modern reprint of which in the British Museum my attention was drawn some years since by a reference in a theosophical magazine. It seems probable that both may offer some light—direct or reflected—on the subject of this chapter. The Candidate for Spiritual Knighthood is described as a "searcher after supreme wisdom," and he is pledged to the maintenance of seven rules, concerned with Fidelity to God and to the Order. The maxims are: "Know thyself" and "Happiness is within." As regards ceremonial, this seems to have been exceedingly simple, but at the end there was an Eucharistic observance, in which salt signified wisdom, while Bread and Wine were emblematic of the Secret Work. The jewel was a gold heart, inscribed with a Cross. A white mantle was worn, embroidered with golden roses.

XX. ROSICRUCIAN BROTHERHOOD OF MANCHESTER, pp. 563, 564. The volume of "antiquarian interest" mentioned in my text is THE TREE OF COMMONWEALTH, by Edmund Dudley, described as written in 1509-10, and "now first printed for the Brotherhood of the Rosy Cross." It appeared in 1859. At the time of composition

Appendix

the author was a prisoner in the Tower, having been sentenced to death for treason.

XXI. ADDITAMENTUM MAGNUM. As the final and most important of these Expository Notes, I am now able to add that the providence which overwatches undertakings of this kind has, at the last moment, fulfilled itself and that the Landesbibliothek of Stuttgart has sent for my inspection the original quarto copy of Simon Studion's NAOMETRIA, in two volumes, so that I can make at first hand an examination of its content and check the reports concerning it of the late eighteenth and early nineteenth centuries. The collation is as follows: (1) General title, for which see p. 48 of my text, but after *anno* 1604 appears the word *Consistorium*, as if the debate between Nathanael and Cleophas belonged to official proceedings. (2) Dedication to Frederic Duke of Wirtemberg, pp. 1-177. (3) *Vatidicæ et antiquæ imagines tres, quibus totius hujus Naometrici voluminis prognosticum comprehenditur et confirmatur*, pp. 178-189. (4) *Corollarium Naometricum de Friderico Secundo Romanorum Imperatore*, pp. 190-205. (5) Second Title: *Naometricæ Novæ et Prognostici Pars Prior*, unpagged. (6) The Dialogue which comprises the work begins on new p. 1, after which the names disappear, but it follows from the questions embodied in sub-headings that Nathanael continues to ask and that Cleophas answers. *Pars Prior* ends on p. 877, and so also does Vol. I. (7) Third Title, unpagged: *Naometricæ Novæ et Prognostici Pars Posterior: In Cruciferæ Militiæ Evangelicæ gratiam, Authore Simone Studione, inter Scorpiones, Anno 1604. Consistorium*. (8) After Title the pagination of Part I continues from p. 879 onward, ending on p. 1790. (9) 16 pp. blank. (10) *Hieroglyphicus Simonis Studionis, entituled Versus de instantis temporis fato imminente*, being six lines unpagged. (11) The same, set to music, unpagged. (12) Full Index, also unpagged.

I proceed now to check the representations cited in my second chapter from REPERTORIUM LITERARIUM and the later witnesses with the results of my own examination. (1) As regards the MILITIA there is no evidence that Studion attended the Meeting at Lüneburg and much less that he convened it. (2) When the REPERTORIUM states that it was a branch of the Rosicrucians, "as is well known," it calls to be said that the evidence is not in NAOMETRIA. (3) When it affirms that the MILITIA became "a strong sect," the evidence must be sought elsewhere. (4) On the other hand, the Meeting itself was of some note and moment, as Studion tells us—MS. pp. 149, 150—that it was attended by German Princes and by legates of the King of Navarre, Queen of England and King of Denmark. (5) It took

Appendix

place on July 27, 1586, and is termed in the marginal reference CRUCE SIGNATORUM CONVENTUS. (6) The business in hand was help and defence in common, in case of hostility on the part of the Holy League—presumably the Catholic League of 1576–93, founded at Peronne to prevent the accession of Henry of Navarre to the Throne of France. It came to an end when this Prince was reconciled to the Latin Church. There was an earlier Holy League, 1511–13. (7) It follows that the Convention was political and summoned as such in the interests of Protestant Powers, though religious convictions are implied. (8) Studion calls it *Fundamentum Confederationis Evangelicorum* and *Initium Fœderis Evangelicorum Principum Protestantium*, terms which appear to imply only a Political Alliance. (9) But the allusions in his titles to MILITIA CRUCIFERA EVANGELICA might connote a military and religious foundation in the likeness of the Teutonic Order and the Christian Chivalries of crusading times, to both of which he refers elsewhere in his text. (10) I leave it an open question whether the REPERTORIUM, von Murr and Bühle are right in calling it a sect: it is quite possible that a perfervid dreamer like Studion saw a great army of God arising out of such an understanding as is said to have been reached at Lüneburg.

(11) However this may be, the remaining affirmations concerning the views of the MILITIA must be taken for references to NAOMETRIA, as our only source of information concerning it. (12) It offers no trace whatever of Paracelsian influence; it never mentions chemistry; its only astronomy is that of signs in the heavens, applied to prophetic purposes with the help of numbers. (13) It is an apocalyptic work, based mainly on the BOOK OF REVELATION, but at need taking all Scripture for its province. (14) It is not an occult work in the sense of being magical, alchemical, Hermetic and so forth: there is no vestige of these things in all its pages. (15) On the other hand, the REPERTORIUM and its successors bear true witness when they say that Studion and those for whom he stood were looking for a renovation of the earth, for a general reform to come; that they regarded Scripture as “written within and without”; that they were ultra-Protestant, “heated by apocalyptic dreams,” and regarded the Pope as Antichrist.

When the occult element is thus removed from NAOMETRIA we seem to be taken a great distance from the FAMA and CONFESSIO: let us test therefore the reports of the witnesses concerning Rose and Cross. It is true, as the REPERTORIUM says, that Studion derives long predictions from Rose Symbolism, though his references to the Rose are two. The basis of all is the numerical value of the Hebrew letters comprised in the word *רֹבֶצֶלָה*, which he translates Rose. The

Appendix

value in question is 530, and he connects it with that of לשנת = 661, translated as Lily. The sum of these numbers is 1191, and this he regards as a date, being approximately that on which the Teutonic Order was founded, which Order is a type of his MILITIA EVANGELICA, dwelling *sub Rosa et Lilio* (p. 1673). So also Godfrey de Bouillon, who took Jerusalem, *cum principibus cruce signatis*, is a type of "our new King," namely, Him who is to come (p. 1689). As regards Cross Symbolism, the text is full of its mysteries: there are pen drawings of the Rose, but the Tau Sign, the Sign of the Cross is everywhere. It is the Sign of the Living God (p. 565); the *Cruce Salvatoris* is the name of a star in heaven (p. 955); we hear also of the Exaltation of the Cross (p. 292), of the Feast under that name, and the finding of "the Cross of the Lord" after it had been taken into Persia. Of the Cross in Studion's numerology and the predictions drawn therefrom I forbear to speak. And now as to the test question, whether there is a marriage of the Rose and Cross in symbolism, the answer—to my surprise—is affirmative. It is found in a diagram on p. 271, the description of which is: *Hierichuntis Rosa ex quatuor ejus portis*. The Cross is in the centre, encompassed by a crude whorl of five petals and this by another whorl of eight petals. Four of these correspond to the Four Living Creatures and the four gates of the Mystic City, which city "lieth four-square," as we know, and there is a square about the whole diagram. It follows that I have searched vainly everywhere in my fourth chapter for an example of the Rosy Cross prior to the publication of the FAMA—Luther and his seal excepted—and that I have found it at last in NAOMETRIA. I care nothing how Studion interprets his symbol, or that it is covered with groups of figures, that these figures are dates and belong to the prophetic business of the work. He calls the symbol *Rosa* and he places a Cross in its centre: the analogies are in THE SECRET SYMBOLS.

I have reached a main point of this study, and there is little space to go further. The new stars of the CONFESSIO are like the Cross, all over the text, and they are that which the CONFESSIO says, signs of great council, for those of 1572 and 1602 have reference to the year 1620, "which is fatal to the Man of Sin," otherwise the Sovereign Pontiff (p. 146). It is true that in another prophecy he is to be crucified in 1612 (p. 417) and that 1620 is the coming of the Kingdom (p. 85), an event, I suppose, by which his spirit is overthrown for ever. There is scarcely an end also to prophetic tales concerning the Morning Star, the Star Lucifer and Vesper, and the mysteries of the planet Venus. The CONFESSIO is like a short excerpt from the greater text. The renovation to come is a renovation of

Appendix

kingdoms and churches (p. 491) : it connotes the New Jerusalem, the renewal of the whole world, the *Regnum Dei et Christi* (p. 1615). And *Regnum mundi dabitur Evangelicis*. My conclusion is that *REPERTORIUM* never spoke more truly than when *NAOMETRIA* is said to breathe the Rosicrucian spirit—apart as it is from that of Paracelsus, dwellers in the elements, ever-burning lamps and “rogues and runagates” of alchemy.

It should be added that the *Cruce Signati*, who also recur everywhere, are scarcely an incorporated Fraternity : they are Lutherans and Zwinglians (p. 386) ; they are the saints and martyrs of *Apoc. VII, 14*, and those who bore the sign upon their foreheads (p. 379) : their type is the patriarch Joseph (p. 975). Not only the concealed author of *CONFESSIO* but those who wrote several later official documents would agree with the *REPERTORIUM* that all this “embodies real Rosicrucian doctrine.” And I think also that I am justified in stating, on p. 50 of this work, that the R.:C.: was in embryo *circa* 1604, as also that *NAOMETRIA* is its first memorial, in the sense of a precursor. The bibliolatry and sectarian zeal, the fever of false prophecy and the war of separation in Christendom were things in which it began and Studion is the protagonist of these ; out of these it had to come and it emerged slowly enough, as the *CONFESSIO* shews. It assumed occult dedications and married them to current theosophy, which was raised in the person of Fludd and a few less known witnesses beyond all normal modes. That in all the Hidden Houses it had not emerged entirely even at the end of the seventeenth century is suggested by the case of Kelpius : that it was occult rather than mystical throughout the eighteenth century is clear from its general history, though another and sacred leaven was at work in Russia. And so the tale goes on, to the threshold of the last developments.

I have sketched once more the career of the Rosy Cross, and as one who has followed it through long years in all its paths I bear my faithful witness that it is impossible in the light of my knowledge to read the work of Studion without seeing that its beginnings are there. And the Anabaptist charge which was raised so early against the Rosy Cross was raised also against him by Melchior Fischlin. It follows that *REPERTORIUM* and the other witnesses are, as I expected, justified in a general sense, though I shall never understand how the philosophy of Paracelsus could be traced in *NAOMETRIA*. It follows also that its reflections in the *FAMA* are not drawn therefrom, as I have suggested at p. 211 on the basis of the German Repository. There is, however, little else to correct, save an error in my third note on p. 41. The Rosicrucian thesis in *REPERTORIUM* is pseudonymous, not anonymous, appearing under the assumed name of Wilhelmus ab Indagine. It

Appendix

must be added that in the quarto recension NAOMETRIA is imperfect, wanting pp. 1407-1454, inclusive; but I have checked their content with the aid of the plenary index and find that there seems to be nothing which belongs to the subject of this notice. I give thanks in conclusion to the Würt-Landesbibliothek for the generous help which has been extended to me of its own free will.

INDEX

- ABAFI, Ludwig, 354
 Acception, Lodge of the, 364, 365
Acta Latomorum, 7, 60, 448
 Adamson, Henry, 373
 Adhémar, Comtesse d', 493, 494
Adumbratio Kabbalæ Christianæ, 592
Advancement of Learning, 30, 31
 Advent, Second, 43, 47, 113
 Agrippa, Cornelius, 14, 15, 34, 35
 Albrecht, H. C., 450, 503
Alchemy, New Light of, 414
 Alchemical Society of France, 588
 Allary, Francis, 82
Allgemeine Deutsche Biographie, 214
Amphitheatrum Sapientiæ Æternæ, 17, 61-70, 75, 155, 310
Anacalypsis, 105, 562, 563
 Andreae, J. V., 26, 41, 45, 48, 49, 101, 122, 135, 181, 182 *et seq.*, 269, 270, 279, 355, 421
 Andreas von Carolstadt, 267
 Andrée, Von, 434
Anima Magica Abscondita, 15, 300
 Anthony, Dr. Francis, 315
Anthroposophia Theomagica, 225, 374
 Antichrist, 152
Anticrisis ad Responsum Florentini de Valentia, 245
Antipantzerfegerianus, etc., 243
Antworde, etc., 223
Anweisung des Rechten Wegs, etc., 260
Antwort oder Sendbrief an die Brüd. vom R. C., 220
Apocrisis . . . ad Famam . . . Fratrum . . . R. C., 226
Apologia Compendiaria, 280, 281, 284
Apologia Frat. R. C., 251, 252
 Apple Tree Tavern, 1
 Apuleius, 159
Ara Fœderis Teraphici, 232
Arbatel, De Magia Veterum, 400
Arcana Arcanissima, 313, 314
Arcana Totius Naturæ, 347
Arcane Schools, 9, 14, 15, 37
 Archangelus de Burgo Nuova, 56
 Aristotle, 123, 218
 Arndt, Johann, 200, 230
 Arnold, Gottfrid, 70, 71, 107, 199
 Arnoldus de Villanova, 9, 10, 97, 98, 99, 311, 331, 459
 Aroux, Eugène, 32
Ars Quatuor Coronatorum, 276
 Artephius, 6
 Ashmole, Elias, 365-372, 375, 383, 384, 395, 410, 420
 Ashmolean MSS., 36, 145, 219, 369
 Asia, Seven Churches of, 524
 Asiatic Brethren, 508, 524-526, 527
Ass, The Golden, 159
Assertio Fraternalitatis R. C., 252
Athenæ Cantabrigienses, 17
Atlantis, The New, 21, 23, 25, 26
 Augsburg, Confession of, 55, 182, 183, 241
Aula Lucis, 570
Aureum Seculum Redivivum, 351, 352, 475, 476, 477-479
Aureus Tractatus, 352, 475, 476, 479
Aurifontina Chymica, 355
Aurora, 59
 Ayton, Rev. W. Alexander, 559

 BAAL SHEM, 560, 561
 Backhouse, William, 367, 370, 371, 395
 Bacon, Francis, 6, 18-34, 136, 195; *Francis Bacon and his Secret Society*, 21; *Tragedy of Sir Francis Bacon*, 30; *Baconiana*, 155; *Journal of the Bacon Society*, 30
 Bacon, Roger, 16, 60
 Bacstrom, Dr. Sigismund, 549-560
 Baptista Porta, 6
 Barlet, F. C., 12
 Barnaud, Nicolas, 75-78
 Barrès, Maurice, 600
 Barruel, Abbé, 433
 Barthold, F. W., 490
 Basil Valentine, 459
 Bayley, Harold, 29, 31, 107
 Bergen, L. C. von, *see* Orvius, 349
Berliner Monatschrift, 507
 Bernard, St., 87
 Bernard Trevisan, 231
 Besoldt, Christoph, 200, 201
 Bethlehem, the House of Bread, 298
Bibliotheca Chemica Curiosa, 9
 Bischoffswerder, J. R., 492, 497, 504, 505, 506
 Black Magic, 592-594
 Blavatsky, H. P., 583
 Bobé, Louis, 493
 Bocalini, Trajano, 118
 Böhme, Jacob, 57, 58, 59, 70, 71, 200, 211, 357, 481
Böhme, Jacob, and the Alchemists, 355
 Bonneville, Nicholas de, 51
 Book M., 125, 128, 129, 134, 325, 329, 391
Book of Formation, 278
Book of St. Dunstan, 372
 Booz, Adam, 288, 289
 Breckling, F., 71
Breve et Simpliciter Riposta, 222
 Browne, Sir Thomas, 389
 Brucker, 184
 Bruni, Dr. Fulgence, 598
 Bruxius, Adam, 242
 Bühle, J. G., 21, 39, 41, 51, 117, 193, 195, 196, 197, 201, 216, 218, 268, 290, 301, 314, 435
 Burton, his *Anatomy of Melancholy*, 308

Cabala, Speculum Artis et Naturæ in Alchymia, 225
 Cadet de Gassicourt, 497
 Cagliostro, Count, 499, 500; *Mémoires Authentiques pour servir à l'histoire du Comte C.*, *ib.*
 Campanella, T., 26, 354
 Cantor, Dr. Georg, 63, 155

Index

- Casanova, Jacques, 491
 Casaubon, Meric, 17
 Castelot, Jolivet, 587, 588, 589
 Catherine II, 508, 530, 540, 545, 546
Cento Ovidianus, 246
Cento Virgilianus, 246
 Charges and Constitutions, Old Masonic, 421
 Charles I, 308, 309
 Chazal, Comte de, 549, 551, 555, 556, 559;
Anecdotes of, 556-558
 Chevalier de la Rose Croix, 83
Chevaliers de l'Aigle Noir, 428
Chevaliers de La Rose Croissante, 432
 Chivalry, Romance Literature of, 623, 624
 Choiseul, Duc de, 484, 485, 486-8, 489, 490, 492
 Christian Rosy Cross, 43 *et passim*
 Christianus Philadelphus, 234
Christliches Schreiben an die Brüd. R.: C.:.,
 341
Christ-Lore, 91
Chroniques de l'Œil de Bœuf, 494
 Church, *Some Characteristics of the Interior*, 537
Chymische Hochzeit, 155, 158-181, 185, 186,
 187, 188, 189-191, 193, 194, 198, 199, 210,
 227, 228, 231, 238, 270, 319, 343, 357, 401,
 437, 548, 595, 596
 Cipher MSS., 582, 583
 Clavel, 456, 526
Clavis Philosophiæ Fluddanæ, 295, 302, 303,
 304, 427
 Clopinel, 93
Cloud of Unknowing, 73
 Clymer, Dr. R. S., 616
Clypeum Veritatis, 261-263, 268
 Cochheim, J. H., 342, 343
 Cohausen, 7
College of Physicians, Roll of the Royal, 279
 Colleges of Secret Knowledge, 324, 330
Collegium Rosanium, 344
Colloquium Rhodostauroticum, 332, 333
 Comenius, or Komensky, 354, 384
Comte de Gabalis, 14, 573
*Confessio de Chao Physico-Chemicorum Catho-
 lico*, 64
Confessio Fraternitatis R.: C.:., 17, 42, 43, 46,
 63, 143-157, 194, 215, 219, 229, 238, 254,
 255, 256, 258, 263, 270, 303, 311, 319, 321,
 322, 325, 375, 376, 386, 404
Confessio Recepta, 228, 229
Consideratio, Secretioris Philosophiæ, 18, 144, 146
Conspicilium Notitiæ, 244
 Cooper-Oakley, Isabel, 488, 492, 493, 498, 508,
 518, 521, 524, 526, 527
 Copernicus, 74
 Cramer, Daniel, 234
 C.: R.: C.:, i.e., Christian Rosy Cross, 43,
 55, 56 *et passim*
 Craven, Rev. J. B., 108, 157, 273, 274, 277, 295,
 299, 301
 Cross, Order of the Golden, 343
 Crusius, Martinus, 40, 182
 Cuno de Falkenstein, 10-12, 35
 D'ADHÈMAR, COMTESSE, 492, 494; her
Souvenirs, ib.
 D'Affry, Comte, 486-488
 D'Alembert's *Encyclopédie*, 234
 Damcar, 37, 127, 128, 155, 156, 202, 325, 422
Data of the History of the Rosicrucians, 19, 137
De Arcanis Catholicæ Veritatis, 278
De Augmentis, 25
De Circulo Physico Quadrato, 314
Declaratio Brevis, 281-283, 635, 636
 Dee, Dr. John, 15, 16, 17, 35, 51, 155, 224; his
True and Faithful Relation, 17; *Private
 Diary*, 17; his edition of Roger Bacon's
Epistola, 15, 16, 224
 De Genlis, Comtesse, her *Mémoires*, 490
 De Guaita, Marquis Stanislas, 596, 597, 598,
 599
Delineation of the Celestial Temple, 44
Delusions, Memoirs of Extraordinary Popular,
 14, 47, 235
Demütiges Sendschreiben, etc., 224
De Nullitate Magiæ . . . Epistola, 16
 De Quincey, Thomas, 39, 41, 51, 129, 183, 193;
 his *Inquiry*, 129
Descriptio Fraternitatis R.: C.:., 258, 259
Descriptio Ripæ Cimbricæ, etc., 5
De Stella Admiranda in Cassiopeæ Asterismo, 17
Des Erreurs et de la Vérité, 529
Diagraphie Fratibus Rosæ Crucis, 220
 Diana, Alchemical, 328
Diary of a Rosicrucian Philosopher, 559, 560
 Dionysius, pseudo-, and his *Celestial Hierarchy*,
 400
 Disraeli, Isaac, and his *Curiosities of Literature*,
 309
 D'Oberkirch, Baronne Henriette Louise, and
 her *Mémoires*, 530
Doctrine and Literature of the Kabalah, 44
 Dumbeler, Joannes, 11, 12, 36
Dunstan, Book of St., 372
 Durandus: his *Rationale Divinorum Officiorum*,
 88
 ECHO der von Gott-Hocherlunchteten Fraternitet
 des . . . R.: C.:., 77, 232, 253-257, 270
Echo Colloquii Rhodostaurotici, 333-335, 343,
 356
 Eckartshausen, 296, 481, 524
 Eckert, E. E., 366, 493
 Ecker und Eckhoffen, Hans and Heinrich, 444,
 445, 524, 525, 527, 528, 533
*Effroyables Pactions . . . entre le Diable et les
 . . . Invisibles*, 338, 359
 Eglinus, Raphael, 47, 252, 253
Einfaltige und Kurtze Antwort, etc., 220
Einfaltigs Antwortschreiben, etc., 223
 Eirenæus Philalethes, 384, 385
 Elaguin, 531, 533
 Elements, Symbolic, 457, 458
El Havareuna, 394
 Elias the Artist, 47, 51, 241, 242, 253
Elixir Vitæ, 405, 406, 439, 550, 551
Elucidarius Chymicus and Elucidarius Major,
 185, 227, 228
 Ely, Dr. Stanislas, 532
 Ennemoser, Joseph, 276, 277
 Enoch, Tablets of, 399
*Entdeckte Mummenschantze oder Nebelkappen,
 etc.*, 242
Epistola ad Rev. Frat. R.: C.:., 218
Epistola ad Illust. ac Rev. Frat. R.: C.:., 220,
 260
*Epistola ad Ven., Doct. et Illuminat. . . . Frat.
 R.: C.:.*, 223
Epistola Commentatoria, 243
Epistola in Summum Bonum, 379
*Epistola trium liberalium . . . artium studios-
 orum ad . . . Frat. R.: C.:.*, 223
Epitimia Fraternitatis R.: C.:., 265, 266
Equites Aurei Lapidis, 82
Ergon et Parergon F.: R.: C.:., 335-338
Essay on Spirit, 373
 Eucharist, Holy, 241, 311, 312, 313, 623, 628
 Eucharist Cygnæus, 243, 244, 245
 Eugenius Philalethes, see Thomas Vaughan
Eulogistia e Symbolo patris Primarii R.: C.:.,
 234
 Eve, Mexican, 86
Examen fucorum Pseudo-Chymicorum, 318
Examinatio Brevissima, etc., 243
 FALK, DR. J. F., 560, 561
 Falk, C. S., or Falcon, 561

Index

- Falkenstein, Cuno von, 10, 11, 12, 35, 36, 59
Fama e Scanzia Redux, 232, 233
Fama Fraternalitatis R. . C. ., 13, 15, 23, 26, 28, 30, 32, 37, 42, 47, 48, 50, 55, 56, 59, 74, 103, 104, 113-142, 143, 144, 155, 166, 194, 195, 196, 197, 199, 200, 207, 209, 210, 215, 219, 226, 244, 254, 255, 256, 258, 270, 289, 310, 321, 322, 323, 325, 326, 327, 328, 344, 346, 356, 368, 375, 376, 381, 386, 391, 404, 417, 433, 573, 595, 632, 633, 634
Fama Remissa, 240, 241
 Faulhaber, Johann, 224
 Fendenberg, Franz, his *Geschichte des R. . C. .*, 342
 Ferguson, Prof., 11, 64, 114
Fidele Animi Fidelis Speculum, 227, 228
 Figulus, Benedictus, 9, 57, 75, 78-81, 97, 417, 418
 Fingel, 181, 254, 350, 404, 405, 506, 507, 524
 First Matter, 221, 376, 395, 514, 518, 519
 Fischlin, Melchior, 49, 50
 Flanders and the Rosy Cross, 36
 Fleece, Order of the, 36, 513
 Florentinus de Valentia, 245-247, 267
Flowers and Flower Lore, 101
 Fludd, Robert, 27, 28, 29, 30, 96, 97, 98, 107, 108, 111, 112, 156, 157, 199, 226, 227, 240, 248, 268, 271-308, 314, 315, 340, 342, 344, 356, 363, 364, 365, 367, 378, 380, 382, 384, 395, 423, 427, 436, 457, 532, 619
Fons Gratia, 263, 264, 268
 Fornerus, Fredericus, 353
 Fort, G. F., 4
Fortalium Scientia, 264
 Fortuyn, C. J., 4, 5
 Foxcroft, E., 158, 160, 401
Franzmaçonnerie, Hist. Pittoresque de la, 456
Frater Crucis Rosata, 258
Frater non Frater, 260
Fratres Lucis, 502-528
Frauen-Zimmer der Schwestern des R. . C. ., 269
 Frederic, Duke of Württemberg, 46, 50
 Frederic William II, 504, 505, 506, 533, 618
 Freemasonry, 1, 2, 6, 139, 141, 364, 395, 396, 417, 418, 419, 420, 421, 433, 439, 440, 441-445, 545
Freemasonry, Concise History of, 435
Freemasonry, Royal Cyclopædia of, 6, 355, 359
Freimaurerei in Oesterreich, etc., Geschichte der, 354
Freimaurer Zeitung, 457
Frères Chevaliers de Rose-Croix, 468-475
Frères de la Croix-Rosée, Examen sur la . . . Cabale des, 360
 Friend, Rev. Hilderic, 101
 Fritz, Joachim, 108, 378
- GABELLA, PHILIPPUS A, 18, 144, 146
 Galatinus, Petrus, 278
 Galileo, 74
 Garasse, Père, 353
 Gardianus, Frater, 36
 Gassendus, Petrus, 105, 106, 301, 302
 Gaultier, Abbé, 47, 235
Geheime Geschichte eines Rosenkreuzers, 503
 Geiger, Philipp, 342
German Spectator, 440
Getrewer Eckhart, 342
 Gichtel, J. G., 58
 Gleichen, Baron de, 445, 494
 Gmelin's *Geschichte der Chemie*, 348
 Godwin's *St. Leon*, 208
 Golden and Rosy Cross, 403, 404, 410, 413, 439, 441, 636-638
 Golden Dawn, Order of the, 581-584
 Golden Fleece, Knights of, 36, 167
 Golden Rose, 88
- Golden Rosicrucian Order, 506
 Golden Stone, Order of, 179, 188, 189, 343
Golden Treatise, see *Aureus Tractatus*
 Gould, C. F., 80, 435
 Grand Lodge of England, 1, 2, 419
 Green Lion, 97, 181
 Griesmann, Valentine, *Getrewer Eckhart, etc.*, 342
Gründliche Anweisung, etc., 349
Gründlicher Bericht, 259, 380
 Gutmann, Ægidius, 71, 72, 73, 114, 134, 332, 340, 357
- HACKWOOD, F. W., 91
 Hague, The, 344, 346, 348, 350, 351
 Halliwell, J. O., 17
Hammeguleh Hampaaneah, 394
 Hammer, Von, 131
 Harless, Dr. von, 107, 355
Harmoniæ Imperscrutabilis Chimico-Philosophicæ Decades Duo, 12
Harmony of the World, The, 393
 Harpocrates, 86
 Hartmann, Dr. Franz, 187, 430, 481, 482
 Haselmeyer, Adam, 50, 114, 115, 117, 196, 218, 234
 Heckethorn, C. W., 9
 Heindel, Max, 616
 Held, Dr. F. C., 195
Heldenbuch vom Rosengarten, etc., 341
Heliæ Tertius, 242
Heliophilus Philochemicus, 253
 Helvetius and his *Vitulus Aureus*, 400
 Heredom of Kilwilling, 427, 432, 453
 Hermetic Students of the G. . D. ., 581, 582
Hermippus Redivivus, 8
 Hess, Tobias, 45, 46, 48, 49, 208
 Heyd, Dr. W. von, 40, 41
 Heydon, John, 30, 100, 112, 383, 387-397, 402, 437
 Hidden Church, 328, 627
 Higgins, Godfrey, 562, 563
 Hilarion, Benedict, 333-335, 343
 Hintnem, Johann, 269
 Hiram Abiff, 123, 139, 440
 Hirsch, M. C., 199, 200, 230
Histoire des Rose-Croix, 7, 74, 81
Historia Gildarum, De, 4
Historie de Rosenkreuzer, Unparteiische Sammlungen zur, 9, 35, 36, 75
History of the Church and of Heretics, 199
 Hockley, Frederick, 569
Holy Guide, The, 392, 393
 Hortulanus, vel Ortholanus, 11, 36
 House of the Holy Spirit, 298, 423
 Houses of the Order, 3, 86, 88, 346, 407, 414, 476
 Howard's *New Royal Cyclopædia*, 107
 Hunter, W. S., 86, 88, 109
- IMITATION OF CHRIST, 73, 357
 Imperator, 12, 61, 131, 405, 407, 408
 Incombustible Paper, 289
 Indagine, J. L. ab, 349
 India. Pretended removal of the Brotherhood to, 244, 403
 Initiated Brothers of Asia, 508, 524-528
 I. . N. . R. . I. ., 430
Instruction à la France, etc., 357, 358
 Irenæus Agnostus, 248, 250, 251, 252, 260, 261, 263, 264, 265-268
 Irwin, Major F. G., 569, 570
Isaiah sub Cruce, 250
Isis Unveiled, 583
 Italy and the Rosy Cross, 36
- JANNET, CLAUDE, 115, 146
 Jean de Meung, 93
 Jean du Roquetaillade, 99

Index

- Jocus Severus*, 318
 Judges in Israel, Order of, 581
Judicia . . . de Statu et Relig. Frat. . . . de R. . . C. . ., 226, 227
Judicium Theologicum, 227
 Julianus de Campis, 145, 257, 258, 270
 Junge, Joachim, 74

 KABALAH, 3, 56, 89-92, 100, 278, 298, 516, 527, 589, 590, 591, 592, 624, 625, 626
 Karl of Hesse, Prince, and his *Mémoires*, 496
 Kelpius, 601 *et seq.*
 Khunrath, Conrad, 64
 Khunrath, Heinrich, 17, 61-72, 95, 96, 155, 213, 214, 310, 468
 Kieswetter, Karl, 12, 13, 14, 52, 61, 78, 130, 303, 347, 350, 413, 415, 416
 King, C. W., and *The Gnostics*, 83, 131, 273
 Kircher, Athanasius, 354
 Kloss, 16, 267, 351
Kneph, The, 435, 501
 Komensky, Amos, *see* Comenius

 LANG, OSSIAN, 424
 Lanovius, Franciscus, 302
Lapis Philosophorum, 405, 406, 412, 437, 455, 456; varieties of, 465
 Latin Church, 305
 Lebenswaldt, Adam, 355, 402
 Lefranc, Abbé, 73
 Leibnitz, 74, 362
 Lenglet du Fresnoy, 73, 143, 236, 344, 345, 362
 Leona Constantia, 553, 554
 Lévi, Éliphas, 61, 64, 65, 66, 95, 213, 577, 581, 583, 595, 596; *Histoire de la Magie*, 96
 Libavius, Andreas, 17, 18, 151, 152, 235-240, 257, 287, 310; his *Analysis of the Confessio*, 151, 152; note on his Rosicrucian writings, 239
Liber T. . ., 29, 126, 133, 134, 251, 252, 267
 Life, Brethren of the Common, 36, 60, 74
 Lindner, T., 11
L'Initiation, 12
 Little, R. W., 564, 565, 566, 567
 Lives of Alchemystical Philosophers, 277
 Locher, Jacob, 101
 Locke, John, 373
 Lopukhin, I. V., 537, 538, 545
 Loretto, Litany of, 91
Lost Language of Symbolism, 30
Lotos Bleu, Le, 20, 498
 Luchet, Marquis de, 500
 Lucianus Rinaldus de Perfectis, 545
 Ludovicus, Duke of Würtemberg, 50
 Lully, Raymund, 8, 9, 10, 35, 59, 81, 211-213, 311, 446, 459, 588
Lusus Serius, 315-317, 375
 Luther, Martin, 47, 55, 71, 101, 112, 184, 195, 230, 234, 269, 311, 341
 Lux, Hosea, 83, 84

 MACKAY, CHARLES, 14, 47, 235
 Mackenzie, Kenneth R. H., 6, 355, 359, 381, 561, 565, 566, 567, 584
 Mackey, A. G., 107
Maçonnerie Pratique, 37
 Madathanus, Henricus, 351, 352, 475-479
 Magicians, Order of, 9
 Magister Pianco, 10, 37, 55, 442-445, 542, 545, 549, 634, 637
 Magnesia Catholica, 64
 Magnetic Electrum, 289
Magnum Opus, 305, 312, 550, 551
 Maier, Michael, 12, 28, 30, 35, 75, 97, 105, 117, 199, 237, 276, 279, 290, 304, 310-339, 375, 403
Manchester Transactions for Masonic Research, 14

 Mangetus, *Bibliotheca Chemica Curiosa*, 9
 Martinism, 529, 530, 544, 546
 Mary's Chapel, 3, 4
 Mathers, S. L. M., 582
 Mauritius, 549 *et seq.*
Measurement of the Divine Body, 44; *Measurement of the Earthly Temple*, 44
 Medicine of Men and Metals, 439, 551; Supreme Medicine, 321
 Melchior Cibinensis, 311, 312
Mémorial d'un Mondain, 491
 Memphis, Rite of, 6, 9, 430, 432, 501
 Menapius, F. G., 244, 245, 246, 259, 332, 391
Menapius Roseæ Crucis, 246, 247
Mercure de France, 359, 361, 362
 Mersenne, Marin, 294, 295, 296, 301, 302
Messenger, The, 22, 33
 Metals and their Symbolism, 460-464
Militia Crucifera Evangelica, 41, 43, 45, 54, 71, 113, 147, 192, 193, 208, 211, 213, 231, 254
Miracula Artis, viii, 250
Miracula Naturæ, 250
 Mirandula, Picus de, 56, 278
Missive an die Hoch. Frat. des R. . . C. . ., 220
 Mitchell Papers, 484, 485
 Mizraim, Rite of, 501
 Moltherus, G., 145, 236
Monas Hieroglyphica, 17, 18
 Montanus, 349
 Morhof's *Polyhistory*, 347
 Morley, Henry, 15
 Mormius, Peter, 344, 347
 Moseley, Walter, 569, 570
 Mosheim, J. L. von, 70, 107, 203; his *Ecclesiastical History*, *ib.*
 Mother Kilwinning, 4
 Mountain, Invisible, 259, 381, 382
 Mundus Christophori Filius, 248
Mundus Subterraneus, 354
Münsterische Beiträge zur Geschichtsforschung, 11
 Murr, C. G. von, 41, 46, 48, 49, 350
Muse's Threnodia, 273
Mystères de la Chevalerie, 32
Mysterium Arithmeticum, 224
Mythology, Three Books of Christian, 203-207, 217

 NAMES, DIVINE, 3, 56
Naometria, 44, 46, 47, 48, 49, 50, 51, 71, 84, 102, 114, 147, 153, 156, 192, 202, 211, 280, 307
 Naudé, Gabriel, 27, 354, 357, 358
 Neuhusius, Henricus, 243, 244
New Atlantis, 25, 26, 32, 195, 389, 391, 392
New Encyclopædia of Freemasonry, 366, 417, 534
 Nicolai, C. F., 10, 49, 348, 349, 350, 365, 435
 Nicolas de Montaud, 76
Notes on the Scientific and Religious Mysteries of Antiquity, 7
Notes and Queries, American, 4
 Novikoff, N., 531 *et seq.*
 Nuptials, Chemical, *see* *Chymische Hochzeit*

 OCCULTA PHILOSOPHIA of Orvius, 348
 O'Kelly: *Dictionnaire . . . de Blason*, 92, 102
Ophthalmia, 225
 Order of the Golden Stone, 179, 343
 Ordinal of Thomas Norton, 331, 369
Ordre des Chevaliers de l'Aigle Noir, 428
 Ordre Kabbalistique de la R. . . C. . ., 596 *et seq.*
 Ormesus Magnus, 506
 Ormuz, 5, 6, 7, 38
 Ortholanus, 11
 Orvius, L. C., 348-351

 PALMA TRIUMPHALIS, 353
Pandora Sextæ Ætatis, 258

Index

- Papus, 366, 591, 597, 599
 Papworth's Alphabetical Dic. of Coats of Arms, 102
 Paracelsus, A. T., 13, 14, 15, 34, 42, 56, 57, 61, 82, 83, 116, 133, 140, 236, 237, 241, 287, 305, 573, 588; his *Prognostication*, 13
 Paris, Masonic Congress of, 493
 Pasqually, Martines de, 501, 502, 529, 632
 Paul, Grand Duke, 546, 547
 Paulus de Didis, 219
Pegasus Firmamenti, 199, 229, 230
 Péladan, Sar, 586, 597, 598
 Pelican, 31, 110, 111
Perfect and True Preparation, 24, 403 *et seq.*; 413
 Perfection, Rite of, 6, 425-434
 Pernety, Abbé, 313, 491; his *Dictionnaire Mytho-Hermétique*, 221
 Petersen, J. W., 39, 113
 Petrus de Mora, 87
 Philadelphian Society, 296
 Philalethes, Eugenius, *see* Thomas Vaughan
 Philalethes, Eirenæus, 14
 Philalethes, 7
 Philosopher, Sublime or Unknown, 432
 Philosophical Rite, 6
Pia et Utilissima Admonitio, 243
 Pianco, Magister, 10, 442-445, 542, 549
 Pillars J. and B., 83, 84, 444
 Planets, Symbolic, 459 *et seq.*, 637
 Platon, Metropolitan Archbishop, 546
 Pontiff, Supreme, 152, 153
 Postel, William, his *Liber Jesirah*, 278
 Pott, Mrs. Henry, 21, 23, 24, 30, 32
Practica Leonis Viridis, 187
 Priesthood, Rite of Elect, 529
 Princes Chevaliers de R. . C. ., 469-474, 632
 Principles, Three Mystic, 460
Private Diary of Dr. Dee, 17
 Procopius, 267
Prodromus F. . R. . C. ., 251, 332
Prognosticon Theologicum, 341
Pronaos of the Temple, 187
 Pryce, F. Norman, xx, 211, 258
- RAINSFORD PAPERS, 561, 562
 Randolph, P. B., 569
Raptus Philosophicus, etc., 260
 Ravenshaw, Rev. T. F., 565, 566
 Raymund Lully, *Illuminated Doctor, etc.*, 9
Realis Philosophia, 354
Redintegratio, etc., 233
 Reghellini, his work on *La Maçonnerie*, 10, 181, 203, 435
Regula Vitæ, 265
Relatio de quodam Peregrino, 236
Renaissance, New Light on the, 30, 31
 Renatus, Sincerus, *i.e.*, Sigmund Richter, 24, 403, 418, 422, 439, 440
 Renaudot, E., *Conférences Publiques*, 106
Renovateur de l'Occultisme, Un, 600
Reparation, etc., 221
Repertorium der Litteratur, 39 *et seq.*, 44, 45, 46, 48, 49, 51, 52, 113, 203, and *Appendix*
Responsum ad Fratres R. . C. . Illustres, 224
Respublica Christiana, 26, 209
 Reuchlin, 56
Revelations of Divine Majesty, 72, 73
 Rhenanus, 12
 Riccius, 56
 Richter, Sigmund, *see* Sincerus Renatus
Ripæ Cimbricæ . . . Descriptio, 5
 Ripley, George, 76
 Ros and Rosa, 106, 107, 109
Rosa Florescens, 245
Rosa Jesuitica, 235
Rosarium Novum Olympicum et Benedictum, 97
Rosarium Philosophorum, 9, 97, 331
- Roseæ Crucis Frater Thrasonico-Mendax*, 248, 249
 Rose, Christian, 346, 347, 348
 Rose, Jacob, 347
Rose, Romance of the, 92, 93
 Rose and Cross, 43, 48, 55, 59, 60, 61, 73, 323. *See also* 85-112 *passim*.
Rose-Croix, La, 588
 Rose-Croix, Masonic Degree of, 6, 362, 425-434, 446, 453, 501
 Rose Garden of Lauvin, 92
 Rose of Dante, 93-95, 635
 Rose of Khunrath, 66, 67, 95, 96
 Rose of Sharon, 87, 88, 108, 428
 Rose of Studion, 45
Rosenkreuzer und Freimaurer Ordens, 49
 Rosenroth, Baron Knorr von, 70, 90
Rosicrucian and Masonic Record, 15
 Rosicrucian Brotherhood of Manchester, 563, 564, 638
 Rosicrucian Cipher, 583
 Rosicrucian Controversy, 316
 Rosicrucian Grades, Late, 446, 449 *et seq.*, 456, 466, 542, 543
 Rosicrucian Hopes, 598
 Rosicrucian Laboratory, 498
Rosicrucian Philosopher, Diary of, 559, 560
 Rosicrucian Letter to a German Postulant, 299
Rosicrucian Physic, New Method of, 393
Rosicrucian Unveiled, The, 10, 55, 442-445, 542, 545, 549
Rosicrucians, Real History of the, 186, 361
Rosicrucians, The, 12, 32, 33, 114, 123, 153
Rosie Crucian Infallible Axiomata, 392
 Rosy Cross, Laws of the, 24, 304, 327, 328, 403-411
 Rosy Cross, President of the, 308, 309
 Royal Arch, 436
 Royal Order of Scotland, 432, 563
 Rudd MSS., 17, 18, 398-401
- SABBATH, BLACK, 593
 Saint-Germain, Comte de, 19, 484 *et seq.*
 Saint Martin, L. C. de, 73, 529
 Sapiens and his testimony, 376-378
 Sattler, C. F., 40
 Saunier, Marc, 110
 Schelling, Jacob, 225
 Schneider's *Geschichte der Alchimie*, 434
Schnelle Botschaft an die Phil. Frat. vom R. . C. ., 222
 Schröder, Baron, F. J. W., 540
 Schröder, Baron F. L., 540
 Schwarz, J. G., 533, 534, 535, 536, 539
 Schweighardt, Theophilus, 246, 258, 259, 268, 332
 Scottish Philosophical Rite, 6, 7, 632, 633
Scriptum Amicabile, 341
Scrutinium Chymicum, 331
Secret Doctrine in Israel, 90
Secret Societies of all Ages and Countries, 9
Secret Symbols of the Rosicrucians, 27, 100, 106, 351, 475-482, 581, 620
 Secret Tradition in Christian Times, 293, 441-443, 513, 514, 622
 Secret Tribunal, 36
 Sédir, 7, 9, 74, 81, 116, 267, 349, 589, 598
 Semler, Solomon, 9, 70, 75, 81, 116, 435
 Sendbrief an die Herren des . . . R. . C. ., 223
 Sendivogius, Michael, 414, 415
Sendschreiben an die . . . Brüderschaft des . . . R. . C. ., 220; *Sendschreiben an die R. . C. .*, 223; *Zwey Sendschreiben*, 223; *Sendschreiben . . . an die Gottweise Frat. . . des R. . C. .*, 221; *Sendschreiben oder Einfeltige Antwort an die . . Brüd. . . dess R. . C. .*, 220; *Sendschreiben of Menapius*, 267

Index

- Sephiroth, 96
Septimana Philosophica, 97, 330, 331
 Serpentarius and Cygnus, 42, 149, 303
 Shekinah, 90, 91
Signalstern, Der, 526, 527
Silentium post Clamores, 318-323, 333
 Sinnett, A. P., 20, 23
 Sivertus, Johannes, 242
Societas Jesu et R. . C. ., 234, 235
Societas Rosicruciana in Anglia, 7, 58, 308, 564-567, 573, 582
Societas Rosicruciana in America, 615, 616
Societas Rubecæ Crucis, 573
Sophia Panaretos, 209
Sophiæ cum Moria Certamen, 294
Spanish Monarchy, of Campanella, 354
Speck auff der Fall, 248
Spectator, German, 440
Speculum Ambitionis, 269; *Speculum Constantiæ*, 248; *Speculum Sophicum Rhodostauroticum*, 259
 Sperber, Julius, 70, 116, 253, 254
Sphinx, Der, 12
Sphynx Rosacea, 267
 Spiritual Healing, Mystery of, 3
 Stanhope, Gilbert, 504, 505
Star Rising in the East, 570-580
 Stellatus, Joseph, 199, 230, 231
 Steiner, Rudolf, 627
 Sthael Peter, 367
 Stoddart, Miss A. M., 13, 42
 Stone, Philosopher's, 3, 65, 77, 239, 305, 312, 405, 406, 412, 418, 455
 Strict Observance, Rite of the, 423, 497, 530, 533, 541, 544, 637
 Studion, Simon, 39-43, 47, 48, 50, 101, 112, 113, 156, 192, 202, 208, 211, 280, 287, 307, 421.
 See also *Appendix* for *Studion, Naometria and Militia*
Summum Bonum, 108, 294-301, 379, 380
 Swedish Rite, 530
Sylloge, an Hostia sit Verus Cibarius, 241
Symbola Aureæ Mensæ, 105, 311, 318, 324-327, 333, 444
Symbolum Physico-Chemicum, 64
 Sypesteyn, J. van, 490, 492

 TAROT SYMBOLISM, 583
Tartarum Philosophicum, 100
 Tauler, 74, 247
 Taxil, Leo, 269, 383, 386
 Templar, Knights, 38, 100; Masonic Templars, 563
 Terpagu, Petrus, 5
Testament of Abbot Cremer, 331
Testamentum Magistri Raymundi Lullii, 8
Tetras Chymiatrica, 258
Theatrum Chemicum, 11
Theatrum Chemicum Britannicum, 368, 369, 371, 437
 Themis Aurea, 35, 320, 327-330, 333, 375
 Themistius de Melampage, J., 235
 Theodosius Verax, 386-389
Theologia Germanica, 73, 213, 247, 357
Theomagia, or the Temple of Wisdom, 393
Theophilus Cælnatus, 386-389
Theosophical Review, 6, 529; *Theosophical Siftings*, 6
 Theosophical Society, 19
Thesaurinella Olympica Aurea Tripartita, 80
Thesaurum Fidei, 265

Thesaurus Thesaurorum, 70, 634, 635
 Thiébault's *Souvenirs*, 491
 Thirty Years' War, 195, 341, 355
 Thory, 6, 7, 9, 60, 349, 425, 448
Tintinnabulum Sophorum, 250, 332
Tractatus Apologeticus, 281, 284-289, 292
Tractatus Errantium, 343
Tractatus Theologo-Philosophicus, 289-292, 305
Transcendental Magic, its Doctrine and Ritual, 65
 Transmutation of Metals, *see* Stone
 Trithemius, 15, 34
True and Faithful Relation, 17
 Tschirness, Valentin, 222
Turba Philosophorum, 10, 231
Turris Babel, 192, 201-203
 Twining, Louisa, 101
 Typotius, Jac., 103, 104

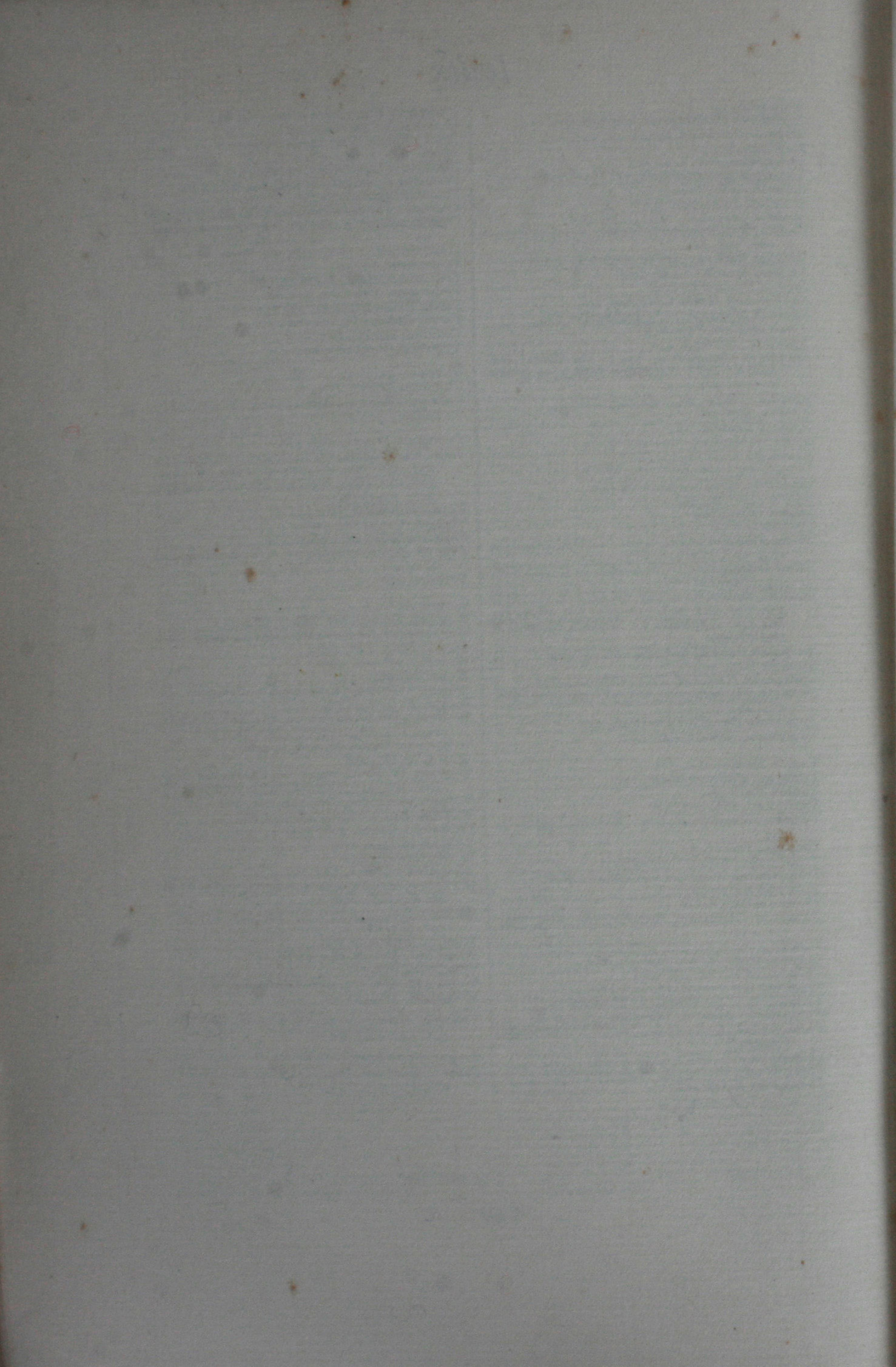
 ULYSSES, 331, 332
Unknown World, The, 352
 Universal Reformation, 117-122, 144, 147, 159, 181

 VAUGHAN, DIANA, 383, 385
 Vaughan, Thomas, 15, 19, 30, 63, 109, 154, 155, 292, 300, 301, 365, 372-387, 389, 395, 531, 537, 570, 580; *Works of Thomas Vaughan*, 300, 392, 537
Verum Inventum, 330, 333
 Vincent, Count St., 52-54
Vindiciæ Rhodostauroticæ, etc., 248
Vita ab ipso conscripta by J. V. Andreæ, 182 *et seq.*
 Voltaire, 490

 WAITE, A. E., 9
 Walpole, Horace, his *Letters*, 489, 490
Warnung für der Rosenkreutzer Ungeziefer, 342
Way to Bliss, The, 368
 Weber, Karl von, 492
 Wehe, Zimpert, 250
 Weigel, Valentin, 71, 72, 73, 114, 200, 332
 Weisse, F. G. E., 445
 Westcott, Dr. W. Wynn, 19, 123, 124, 127, 131, 140, 274, 275, 276, 565, 566, 567, 582
 Westerode, Baron de, 5, 6, 7, 456
 White, W. H., 564
 Wigston, W. F. C., 24, 25, 28, 29, 41, 102, 109, 204, 313, 435; his *Baconian Writings*, 25
 Wilder, Alexander, Dr., 116, 296, 297
 Wilhelmsbad, Congress of, 493, 533
 Wilkoroki, Count, 508, 525
 William of Tyre, 130
 Wirth, Oswald, 438
Wise Man's Crown, The, 394, 437
Wohlgemeyntes Ausschreiben an die Hoch. Frat. des R. . C. ., 223
 Wöllner, J. C., 504, 505, 507, 533, 534, 536, 539, 540, 543, 618
 Wood, Anthony à, 367
 Woodford, Rev. A. F. A., 581, 583
 Woodman, Dr., 582
 Word, 433, 439, 444, 448, 456, 629, 630
 Wright, W. W., 568

 YARKER, JOHN, 7, 9, 14, 15, 37, 103, 109, 330, 435, 437, 501, 634

 ZINNENDORF, RITE OF, 530
Zohar, Sepher Ha, 10, 56, 89, 90, 91, 98, 102, 278, 290, 443, 591, 624



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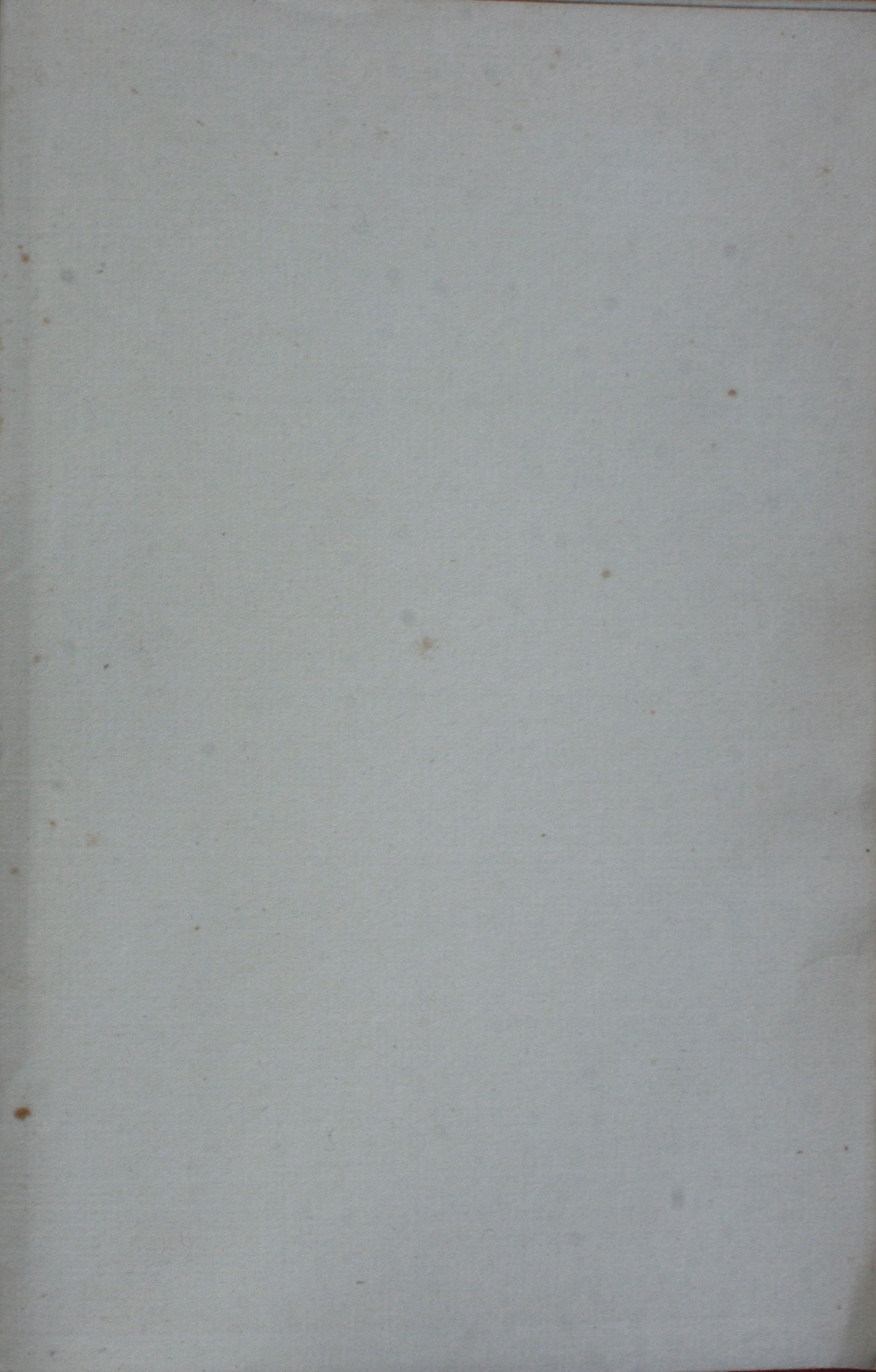
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