

the place of his residence every ten years. The Rosicrucians did their best to mystify the outside world as to their organisation.

This changing of names may be observed throughout the ranks of the Fraternity. Thus the book we have mentioned, of Sigmund Richter, bears the initials of the author, "S. R."; but they were read differently by members of the Order, because the man was known to them as "Sincerus Renatus," which was a play on the initials of his patronymic; his symbolical name began with the same letters, "S. R."

We can easily understand this Brother calling himself *Sincerus*; it signified a quality which is generally admired; he wanted all the world to think of him as possessing that quality; and we have no reason to doubt that he was thoroughly devoted to the Order of the Rosy Cross. But why should he have called himself *Renatus*, "Reborn"? It was only his Sacramental Name, but we should not think that he had chosen it arbitrarily. Waite himself, after having denied that there was a Rebirth, suggested that he had taken it up because he regarded himself "as one who might testify from experience concerning the New Birth and the mysteries of a new life."

To escape from the obvious conclusion we are told that this was in 1710, when things had changed. Unquestionably by 1710 the Order must have undergone some changes, for in this world nothing stands still; and yet we refuse to believe that the changes were fundamental; that the Order had altered its complexion as compared with the previous century.

The change of names was part of a system of allegory which at times led to seeming absurdities. It may be exemplified by their references to countries, because of course they did not want anyone to



know the affairs of the Fraternity. Thus, for instance, Michæl Maier in *Perfect and True Preparation* made a statement to the effect that the Rosy Cross had spread out to *India* "some years ago," and that not a single member remained "in Europe." Waite took that statement seriously but could not believe it, because, on the face of it, it was not literally true. The question is, What meaning was to be attached to those geographical names? Waite, thoroughly *nonplussed*, remarked: "I take it that this pretence was designed to baffle inquiry from unwelcome quarters. It was first put forward nearly a century before by Nondesius in his *Pia et Utilissima Admonitio (de Fratibus R.C.)*, as we have seen." Really and truly we do not know what countries were meant by "India" and "Europe."

The eight-page pamphlet published in 1617 with the title *D.O.M.A. Crux absque Cruce* professes to be from the pen of an *auctore vito del Capo de la Bona Speranza*—that is to say, by a man who hailed "from the Cape of Good Hope," who spoke, or at least knew, Italian. The Dutch East India Company only took possession of the Cape in 1652, and before that date all the information that people in Europe had of that remote territory came from seafaring men who went to the East and saw the desolate coast.

Again, the French writer Sédin quotes an old Rosicrucian work by which it appears that Adolphus Magnus was Emperor, i.e. *Imperator*, of the Rosy Cross in "Cambodia," and that he attained to the good old age of 966 years. Many people have said that this was ridiculous nonsense. Cambodia had once been a powerful kingdom, but at that period it was an unknown country having no relations with Europe. The Dutch erected factories at the mouth of the Mekong River, but it was only for the barter



of wares. Therefore it is obvious that "Cambodia" may mean any other country. As for the age of Adolphus Magnus, all that the statement means is that he lived 96 years and 6 months. Although we cannot confirm or deny the report, the Rosicrucians could as a rule be precise in stating the age of their members, because on being admitted they had to declare their birthday.

Michæl Maier's report in 1618 that the Order had removed to India could not be taken in a literal sense, because we know that the period between the years 1610-30 was marked by "its manifold activities." The real explanation of that and similar statements is that the Order did not wish to be discovered or located except by those who were considered worthy; this and no other was their reason for using geographical names as so many metaphors.

The Imperator was elected for ten years, and evidently the election was carried out by the First and Second Circles. The Novitiate had no rights in this matter. A Novice was an inchoate sort of Rosicrucian. Michæl Maier classifies them as forming a "Third Circle," but gives no names; they had no personal responsibility as yet.

The Rosy Cross and the Golden Stone had a common Head. At the beginning of the *Chemical Nuptials* it is clearly stated that on commencing the Ceremonies one of those present was appointed *Imperator*; he was to preside over the function; subsequently he is called "the King." At first everyone used *Blue* as the distinctive colour; afterwards everything became *Red*.

The Golden Stone came to be interpreted as an alchemical development; and we shall probably find that the alchemical element in 1710 was somewhat conspicuous, although it was not seriously pursued.



A Novice became a full-fledged Rosicrucian when he succeeded in "opening the Vault of the Tomb of C.:.R.:C.:."; when he came face to face with Death; then he became an "Heir" of the dead Founder. In the Order of the Kabbalah the Companions met together "in the world to come," because they all were supposed to have "died" to the world, and in their assemblies they spoke of the things of a higher world.

In the ceremonies, when the candidate as a Builder starts to "improve" his Building, his first discovery is "the Roll of the Brotherhood." This leads him to the Vaulted Chamber, which is really the abode of Death, where C.:.R.:C.:. is interred. Indeed, the names on the Roll are the deceased Brethren, "the former Companions of his toil," the men who have preceded the Candidate in his exertions; in other words, the Tomb of C.:.R.:C.:. is the Tomb of a Brotherhood.

When the Roll has been found, he stops for the night and goes to consult the Principals, who decide that it should be removed to another place. In the seventeenth century such a Roll appeared at the London Masons' Hall as the Roll of those who had been "accepted" as "Freemasons." In 1663 the General Assembly ordered that the Master of every Lodge should also keep a Roll of all those who had been accepted in the order of their seniority. And the office of Emperor in the Rosy Cross was obtained by seniority, the rule in 1710 being definite: "The oldest Brother shall always be Emperor"; which may be compared with the invariable practice of the Freemasons at that period. When the Craft Masons of 1717 held their first preliminary meeting with a view to organise their "Grand Lodge," we read that



“the oldest Master Mason present” was put in the Chair.

In admitting new Members the Rosicrucians followed this order of procedure:

The reception could only be “in one of the Houses built at our expense,” which we take to mean organised by genuine and regular Rosicrucians.

It had to be done in the presence of six Brethren; which is exactly what we find in the *Old Charges*. The Freemasons always held that a definite number of Brethren of a certain rank had to be present; Dr Plot calls them “Ancients of the Order,” saying that there had to be “five or six.” When Dr Stukeley was made a “Master” in 1721, as Dr Beal was determined to proceed “according to ancient custom,” they were most careful to find “members enough”—that is, the requisite number.

In 1710 the candidates began by being made “Apprentices,” and they had to remain in that capacity for “two years.”

There were “private assemblies” which had to report their doings to the General Assembly. In our first *Book of Constitutions* the rule was that “Masons” should be made only in Grand Lodge, the “Masons” being Apprentices or Fellows; the Craft Masons had then no Masters. It was on this account that the old rule requiring five or six “Ancients of the Order” had been relaxed. And yet the Freemasons never ceased to say that “five form a Lodge”; this principle had begun with the original Rosicrucians when they sent five of their number to organise the Order in foreign parts. The *five* plus the candidate made the “six” required by Sincerus Renatus.

The candidates had to receive a certain amount of instruction for three months previously, and that



instruction entitled them to be admitted without the warrant of the Inspector. Obviously the "seven-year" rule had become obsolete.

On the day of the Ceremony a vesture was laid upon the aspirant, and he was then entrusted with the Sign of Peace and a Branch of Palm. That Sign consisted in one of the Companions kissing him three times, when he greeted him with the words: "Beloved Brother, we enjoin silence upon you."

Next he was entrusted with the Sign of Silence, which presumably was that which is given in the Royal Arch Chapter by Haggai at the end of the Symbolical Lecture, when he says: "Brethren, I charge you, etc."—an action which all the Companions are expected to copy.

The Brotherhood was by tradition anti-papal—so it appears from both the *Fama* and the *Confessio*; but in 1710 it was expressly laid down that Roman Catholics might be admitted, and no one was allowed to question them about their belief. Only members of a monastic Order were declared to be ineligible.

The Candidate had to kneel before the Imperator together with two other Brethren, one on either side, when he took the solemn pledge of the Order. The two Companions were his fellow-sojourners. By that pledge he was bound to speak to no one about the Rosy Cross, and, if interrogated, to feign ignorance. In such cases he was to suggest that the existence of any secret arts was an invention of impostors, that there was nothing of the sort. Or if he could not go so far, as a last resort he was to excuse himself, saying that he was only a Novice, quite uninstructed, and therefore incapable of giving reliable information.

As to the symbolic, or sacramental, name, it was customary to take that of the last Brother deceased;



and that is why the initials of former Brethren appear among the signatures appended to the *Elogium* at the end of *Liber T.*. They stood for living Officers of the Chapter, but their assumed names were intended to recall the memory of former Companions of their toil. It was ordered that the Brethren should use those names in their meetings, but outside the Chapter their ordinary names only were permitted.

Sigmund Richter gives us many other Rules, but they do not affect our present inquiry. Here we may remember that the Continental Masons have kept up the old practice of giving symbolic names to the Brethren.

In the *Fama* we read that C.:.R.:.C.:. was anxious to have "Heirs" who should perpetuate his name, faithful and closely knitted—*ut et nominis, fides ac conjunctissimos hæredes instituisset*; and at length his desire had been fulfilled, for he had many such "Heirs," who not only were called after his name but who lived in him. These Heirs had been reborn, raised up as a new generation. Their story of the Vault, a variation of the Kabbalistic ceremony, and the source whence we have derived our Traditional History of the Third Degree, throws a great deal of light on this idea of the rebirth.

The Tomb of C.:.R.:.C.:. was for the exaltation of Candidates, and there it was that they were raised as "Heirs." Just as among the Kabbalists the three Candidates who died personated the Three who bore sway at the building of King Solomon's Temple, so among the Rosicrucians the candidate identified himself with the dead C.:.R.:.C.:., who thereby brought him to life, for C.:.R.:.C.:. had never existed.

What the candidate discovered was not an ancient Tomb, but an emblematical one, in which he was made



to represent the fictitious character of C.:R.:C.:, which was typical of the Order.

The name *Renatus* makes it absolutely certain that there was a rebirth in 1710; but if any reader is still unconvinced as regards the older Rosicrucians, let him go back to *Liber T.:*, where after the signatures he will find a threefold maxim setting forth the Rosicrucian Creed:

*“Ex Deo nascitur, in Jesu morimur, per Spiritum Sanctum reviviscimus.”*

This is a definite statement of doctrine: Man was born literally “out of God”; he died in Jesus, a perfectly scriptural idea; he was “born again” by the Holy Spirit. This is why the Rosicrucians called the Temple of King Solomon “the House of the Holy Spirit.” They clothed the Kabbalah with a studied Christian formula, which was a graphic way of expressing the New Birth. The actual Raising must have taken place at some point in the ceremony.

Sigmund Richter had not conformed to the rule which required his taking the name of the last deceased Brother; instead, he played with the initials S. R. and made them to stand for *Sincerus Renatus*. Fortunately, however, he chose a name which helps us to glean this doctrine of the Rebirth. Possibly the old rule had fallen into abeyance.

But we have other proofs. In the *Fama*, the legend of the Tomb closes by the actors in the play replacing the Altar with the Plate of Brass to the spot assigned to it, and when the company separate we are told that they “left the natural Heirs in possession of our Jewels.” Now who were these “natural Heirs”? They are simply the caretakers, as opposed to the Rosicrucians themselves, who are the spiritual Heirs of C.:R.:C.:. The two classes of people



belong to two different worlds: the spiritual Heirs speak of "Jewels" which they are leaving behind; but for the "natural Heirs," who have not been reborn, the supposed jewels are only the furniture of the Chapter, the semi-theatrical paraphernalia used in the ceremonies, which are committed to their keeping, well assured that they will not be misused, because they do not understand their significance.

The same thought may be found in the list of Michæl Maier, whose fourth officer in the Second Circle is called "R.:C.:., *patris ejus filius.*" The person intended was known by the same initials as his father; but he was not merely "R.:C.:., Junior"—he had been the "pupil" of his Rosicrucian father, and became his spiritual son. He was a son who had been "born again"; and as his father had died, he, according to the Rosicrucian rule, had promptly taken his name.

In 1618 Michæl Maier published his *Themis Aurea*, the Latin text of "The Laws of the Fraternity of the R.:C.:." They were soon translated into both German and English. The title-page gives us to understand that it was a genuine work; it declares the work to be "in conformity with the truth of their object, and to contribute to public and private utility." When it saw the light in its English dress in 1656 it was dedicated to the eminent Freemason Elias Ashmole, there described as "the only philosopher in the present age." One point which should not pass unnoticed is that the volume has the imprimatur of three individuals, obviously the Three Rulers at the seat of authority. Their description of Ashmole as "the only philosopher in the present age" was their testimonial to an outstanding contemporary leader of Rosicrucian thought.



The Laws were said to have been discovered in the Tomb of C.:R.:C.:., which is to be understood in a mystical sense, because the Tomb itself was a mystic one. As we said before, it was at the Tomb that the Novice became a full member of the Order; all the secrets were found there.

The heads of *Themis Aurea* were as follows:—

A Rosicrucian was a servant of the King of Kings, and therefore he values his Religion above everything else on earth. In his *Liber M.:* he learns “the anatomy and the right conception of the Universe. His medicine is the marrow of a higher world and the Fire which Prometheus stole from the Sun, brought to perfection by a fourfold heat, although the Brethren make use only of lawful and natural remedies, and are only the students of natural Magia.”

*Liber M.:* comprehends “the perfection of all arts.” And as the Rosicrucians were mortal like the rest of the world, they had to protect their mysteries from profanation, and in their daily conduct must be true-hearted, frugal, temperate, and laborious. They must needs be most careful to transmit their knowledge to worthy persons that it may not become extinct. They had always “had one among them as Head and Ruler, unto whom all are obedient”; by which was meant their Imperator, thereby avoiding confusion, for only those are admitted who deserve it.

The College of Rosicrucians in past ages was composed of “the pick of the most able, and these were few.” The Order in the first quarter of the seventeenth century was kept very select, but Michael Maier had seen a great expansion.

Finally, the Rosy Cross possessed one secret which was of “incredible virtue,” of which it is said that it



caused piety, justice, and truth to prevail in a man's life. We presume that by this was meant something which induced the subject to dedicate his whole life to the service of his fellow-men.

The "Laws" are practical principles for personal guidance, and only six in number:

1. The Brotherhood should only use its secret for healing the sick, and this should be done "gratis."

2. No distinctive dress should be worn, for if so the Brethren would be known of everybody, whereas they wanted to avoid publicity.

3. They should hold an annual Assembly at "the House of the Holy Spirit" on dies C.:., "or write the cause of absence."

4. Every Brother 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.

The *House of the Holy Spirit* means simply where it was customary to assemble, not any special building. *Dies C.:* has been thought to mean the Feast of the Invention of the Holy Cross—that is, the 14th of September; but this is doubtful, although plausible. We prefer to think that it was a variable day for conference, and that the C.: is merely the initial of the word *Colloquium*, a favourite word with the Rosicrucians. In 1621 there appeared a book with the title *Colloquium Rhodostauroticum Trium Personarum per Famam et Confessionem quedam modo revelatum, de Fraternitate R.C.* This title is very significant; for one thing it suggests that at some meetings of the Rosicrucians there were three persons who debated or expounded certain things for the benefit of the Brethren. Com-



pare this with the Three Lectures in the Chapter. However we may take it, it implies that there were Three Principals giving instruction to the bystanders and directing the proceedings generally.

Rule IV. about each Brother finding a "successor" accords with the principle laid down in the Laws of Sincerus Renatus, where such successors have to take the names of deceased Brethren. The rule was of practical value, because it ensured the perpetuation of the Order, since it meant that each member was to bring in at least one recruit. They did not hanker for crowds, but each member was bound to secure a worthy person to take his place after he was gone. As C.:.R.:.C.:. had desired to have "Heirs," so every Rosicrucian was taught that he was to have an Heir or "successor"; and when such an Heir was *born*, he received the sacramental name of the last member that had died.

Those people were very conservative; accordingly we have the stipulation that the Colloquy between the Three in their conferences was to be about the things revealed to them in the *Fama* and the *Confessio*. But inasmuch as the Brethren were bound to hele and conceal we have no means of ascertaining what they did in their assemblies. Waite observes, however, that of the four books which form an Appendix to the work in question, the second, by Benedict Hilarion, is dated *Mense Martis, anno 1620*, and has an echo of the *colloqui rhodostaurotici*, claiming that the matter has been dictated by the "Superiors," *mandato superiorum*, these Superiors being obviously the Three Principals of the Chapter, the same "Three Persons" mentioned before on the title-page of the volume. All this is in harmony with the account of the Vault and its reference to "the Three Inferior Governors," who



were *inferior* only in respect of the Three Supreme Rulers above.

Although after 1604, when the 120 years had elapsed, the Order had been liberalised, Rule VI. said that the Fraternity was to remain secret. The Rosicrucians continued their practice of being mum about the doings in "the House of the Holy Spirit." We would endorse one remark made about the Six Rules, to wit: "These words which will say too much to those who understand, to the inexpert say little or nothing." To see the meaning we must read between the lines.



## CHAPTER XVI

### THE ROSY CROSS, A CRYPTIC ORDER

THE divisions that occurred among Rosicrucians occasioned some discord and confusion, and it became difficult to maintain discipline among them. There were many innovations in both the symbols and the management of the Order; there were several types of Rosicrucians. This condition of things is reflected in the title of a book published by Irenæus Agnostus in 1619, *Frater non Frater*, in which the Brethren are counselled to be on their guard against "false Brethren and Prophets" who went up and down all Europe wearing the Society's mask and pretending to be members of "the Rosy Cross." Caution and discrimination were needed in those days.

The author of that book insists that the real Rosicrucians could be distinguished by the following traits:—

- (1) Unity of doctrine.
- (2) Modesty of garb.
- (3) Taciturnity, Beneficence, Humility, Chastity.
- (4) Power to cure Leprosy, Gout, Epilepsy, and Cancer.

They used to speak of Bro. I.:O.: as "one of the first four Fellows of the *Fratres R.:C.:* who cured the young Earl of Norfolk of the Leprosy."

He further indicated some of the signs by which the genuine Rosicrucians might be recognised. This he did in what he called an "indispensable advertisement



to Novices," which is coupled with the Exhortation entitled *Thesaurus Fidei*. The signs were:

- (1) Faith.
- (2) Love.
- (3) Patience.
- (4) Confidence both in the Order and its excellent object.

A few months later he supplemented this with the *Regula Vitæ*, "The Rule of Life," which was meant chiefly for aspirants.

The peculiar secrets of this cryptic Order were not to be discussed in public; they were wrapped in impenetrable mystery. We have been dealing with them in separate chapters so far as they can now be discovered. But they are not only enigmatic, they are sometimes almost incredible.

Irenæus claimed that the Rosicrucians possessed certain instruments called *Cosmoletbrentes*, by which they could demolish any structure; and *Astronikita*, which enabled them to see the stars through the clouds, the "stars" thereby gaining the "victory," as the etymology implies. They undoubtedly possessed some surprising secrets, having obtained unusual knowledge from secret books handed down from antiquity. They pretended to interpret dreams and to discern things to come, as we learn from Henry Adamson's poetic lines in 1638. And yet they were not boastful or presumptuous; on the contrary, they avoided ostentation, and dressed so as to appear of little consequence outwardly, as may be seen from the design of "a Rosicros" drawn by Inigo Jones in 1603, before any of the books aforementioned had appeared.

The mystery persists if we examine the subject historically. Of the Emperor Maximilian we know



that he was a great promoter of Christian Kabbalism; thus when a Jewish adept felt that good logic required that he should become a Christian, Maximilian invited him to come from Padua to Germany. And while Cornelius Agrippa was still a young man Maximilian sent him to Paris, where, according to his biographer, Henry Morley (1858, pp. 25, 58-63), he made himself "the centre of a knot of students" who professed to be great admirers of the German Christian Kabbalist Reuchlin and his doctrine concerning the Mirific Word.

Reuchlin will always be remembered as the outspoken advocate of the principle that Kabbalism was perfectly compatible with the Christian Religion—the principle which had led to the organisation of the Christian Rosy Cross in his own country. In his day there were many people who called themselves Kabbalists, but their Kabbalism was of different shades, just as at present we see many people calling themselves "Socialists" whose socialism ranges from a harmless social reform to a bloodthirsty communism. This made Reuchlin propose the adoption of a nomenclature by which one could distinguish the genuine Kabbalist from the false: he suggested the terms *Cabalici*, *Cabalaai*, *Cabalistæ*.

After Agrippa's "knot of students" had distinguished themselves in Paris he came to London, and while here he founded a similar society, which we assume was the Rosy Cross Society which Bacon joined. Waite cannot bring himself to believe that he engaged in theosophical activities in London, "where Agrippa was the guest of Dean Colet," because there is no documentary proof. He thinks that his association with Colet does not favour that idea. He seems to forget that the Rosy Cross was



decidedly Protestant, and that Reuchlin, its chief representative, was "the father of the Reformation." This made it perfectly natural that he should be the guest of the most conspicuous of the English Reformers? The man's character, his mental outlook, the favour shown by Protestant leaders to the Order—everything suggests that Agrippa was in congenial company with Colet, and that his "theosophical activities" can have been no bar to their friendship. Indeed, if the English theologian was willing to give him shelter and hospitality, he would scarcely withhold the proper facilities for expounding his views.

Waite, however, after expressing his incredulity, is candid enough to make this admission: "There is, of course, nothing *per se* improbable respecting such an institution in either way"—that is, both in Paris and in London. At both places the members of the Societies had secret "signs of recognition," and they made much of "the Mirific Word"—that is to say, of the "Mason Word."

Michæl Maier was also sternly opposed to the Roman Church, being a staunch Protestant. And all writers agree in giving him an excellent character—that of a practising Christian, full of good works. His being a Rosicrucian has been questioned. Waite infers that he could have taken no part in the composition of the *Fama* from the facts that in his book, *Arcana Arcanissima*, published in 1614, he can detect no Rosicrucian element; and that, being an Alchemist, some statements in the *Fama* could not have been to his taste. He came to England after the publication of that book, and we are asked to believe that while here he confined his activities to Alchemy, although in reality we do not know how he employed his time in England. We are of opinion that, knowing as he



did the limitations of Alchemy, and finding that in England the Rosy Cross was less speculative than in Germany, he gave it his support. Moreover, it is clear that many people felt that they could engage in alchemical experiments and still be good Rosicrucians.

After his return to Germany Michael Maier published another book, *Lusus Serius*, and then he dedicated it to one of the friends he had made, an Englishman, Dr Francis Anthony, of whom we only know that he was a believer in the medicinal virtues of *Aurum Potabile*. But again, this book has no reference to the Rosy Cross.

Unquestionably, however, he wrote about the Rosy Cross. During the interval of three years, in his book *Symbola Aurea Mensa* he refers to the Brotherhood as a *College of German Philosophers*, but says that some passages of the *Fama* and the *Confessio*, which may have been English products, are difficult to reconcile with it. It is therefore possible that so far as the German Order is concerned he may for some time have been a *Frater non Frater*: attached to it, but more in love with the English type of Rosy Cross.

He also wrote *Silentium post Clamores*, printed in 1617, where he dealt with the calumnies and affronts of turbulent people who were desirous of joining the Brotherhood but had received no reply to their application. They complained bitterly of that "silence"; but the truth was that they had been blackballed, as we should now say. In defence of the usual practice Michael Maier contends that the Order had a good reason for not revealing themselves to such persons, which was perfectly consistent with the offer made in the *Fama*. His personal and intimate acquaintance with those Manifestos and his defence of the Order, therefore, imply that he did belong to some branch of it.



He asserted as a Christian man that the Order never acted in opposition to the Truth and sound morals; and he assured us that its secrets were exactly what the *Confessio* declared them to be. But, we may ask, how could he say that unless he knew for certain what the secrets were? He added: "In my opinion those who published the *Fama* and the *Confessio* have done their duty, and they therefore are not to be blamed by rash critics, about whom, however, they concern themselves very little, but refer them to their master," presumably *the Father of lies*. "They prefer to exhaust calumnies by silence rather than to increase them by writing further. . . . Meanwhile, I do not consider that this Society stands in need of my insignificant patronage and apology, while I myself expect nothing from its members but goodwill, which they as honest and upright persons extend willingly to all who are upright and pious." Michael Maier died in 1622.

The preceding manly and straightforward apology has been interpreted as if the writer were trying "to recommend himself to the body," because it is gratuitously assumed that he was not a member and did not possess "any first-hand knowledge" of the Rosy Cross. But what else are we to call his familiarity with the secrets of the Order but first-hand knowledge?

The symbols of the Rosy Cross are proof positive that it was a derivation from Kabbalism. In particular, what the Rosicrucians called a *Cross* was a highly significant emblem, corresponding to the *Tau* of the Kabbalists. Rabbi Simeon ben Jochai, generally considered as "the Head and Fount of the theosophical tradition in Jewry," was sometimes referred to as "the Rose of Sharon." And if the Rosicrucians had had any relations with the Kabbalists, they would



naturally be inclined to unite the symbol of the *Tau* Cross with that of the red Rose.

Michæl Maier, undoubtedly the ablest Rosicrucian exponent, made much of the Rose. He spoke of it as the most beautiful and the most perfect flower, which was guarded like a virgin by its thorns. He said also that it abounded in the Garden of Philosophy—a poetic name for the Order of the Rosy Cross; therefore the Rose was familiar to every Novice. As the natural Rose is sweet and fragrant, so the philosophical Rose exhilarates the heart and gives strength to the brain. And as the literal Rose turns towards the Sun and freshens with the rain, so the metaphorical Rose is prepared in blood and nourished in the light till it reaches perfection.

In perpetuating the *Tau* as the Badge of the Order, the Rosicrucians made it of a red colour, and they connected it with the Rose, for there can be no doubt that in saying “Rosy,” while they meant “red,” they also suggested the “Rose.”

If we are to believe A. Z., who wrote to the London *Daily Journal* in 1730, the title “Rosy Cross” had arisen in the past from the fact that on the vestments worn on certain High Days “the Prime Officers” of the Order exhibited some “Red Crosses.” The distinctive Badge was the Cross, not the Rose, but this Cross was of the colour of the Rose. Elsewhere we have stated our reasons for believing that A. Z. was himself one of those Prime Officers; presumably the Crosses were placed in the region of the heart and were three in number. That such robes were worn in the ceremonies of the Rosy Cross may be inferred from the fact that on discovering the Tomb the Brother personating C.:R.:C.: appeared dressed in the vestments of the Order.



Waite, desiring to show the origin of the Rose-symbol, has pointed out that in the *Zohar* the Rose is an emblem of "the Commonwealth of Israel," which was thus the favourite flower of the Kabbalists and of the Jews generally. The usual colours of the Rose, red and white, suggested the divine attributes of mercy and severity; while the five petals were taken to allude to "the five ways of salvation" and to "the five gates of grace." The Cup of Blessing was also looked upon as a symbol of the same, because of the *red* wine.

We conclude, therefore, that the Cross, the colour Red, the *crux roseæ*, had of old been the distinctive Badge of the Rosy Cross. In one of its revivals the name *Ordo Roseæ et Aureæ Crucis* was adopted; it is found in a document dated "MDLXXX"—that is, A.D. 1580. Waite is one of the few who demur at the Order being so ancient, arguing that this title is not heard of "till the early eighteenth century." He proposes that we should read the date 1780, and assumes that two *CC*'s have been dropped—a trifle of 200 years. But as there is no evidence of such an omission, he would have us believe that it was not an accident but a deliberate fraud, and that the Roman numerals should be MD(CC)LXXX. We have been told that the *Chemical Nuptials* and its "Golden Stone" date from 1602. Is it possible that pious people like the Rosicrucians would resort to deceit in order to antedate the book by the trifle of twenty years?

Petrus Gassendus in a tract which he published in 1636 differed from the generality of writers, affirming that the name of the Order was not to be taken as compounded of *roseæ* and *crux*, but took the view that it was derived from *ros*, "dew," the word being a vulgar dodge intended to mislead the outside



world. This, however, was merely the romancing of a mad alchemist in direct opposition to the soberer testimony of Robert Fludd, who was a true Rosicrucian; who also was familiar with Alchemy, and knew what he was talking about. We are glad to find that practically everyone who has written on the subject has rejected the interpretation proposed by Gassendus, which is grammatically impossible, for *ros* forms its genitive by converting the final *s* into an *r*, thus *ros, roris*.

We need not give a second thought to this notion. Another French scholar, Sédiz, in his *History of the Rose Croix* tells us that in 1730 there was renewed activity in German Rosicrucian Lodges, and that with the Rose a symbol appeared on the Jewel which recalled the Golden Stone of the *Chemical Nuptials*. The Rose had therefore been in the minds of the Rosicrucians all along their history. Sédiz's testimony must be connected with that of our own A. Z., who in that selfsame year, 1730, wrote: "There is a Society abroad, etc." *Abroad* may have meant "in foreign parts," excluding England, or it may have meant "at large, in many places, far and wide," to signify an international Society. Still, he says decisively that at that time the Badge of the Order consisted of "Crosses," probably Three Crosses, not a Rose.

It is through the Rosy Cross that the Companions of the Royal Arch have received the mystery of the *Mercabah*—that is, the Four Living Creatures of the vision of Ezekiel, and the signs of the Zodiac as represented by the Twelve Tribes of Israel and their ensigns. The Talmud has some allusions to the mystic Chariot as something which the doctors of Israel used to discuss, although their conception is



only revealed in the Kabbalah. From this we can gather that the traditional teaching of the Kabbalists is very ancient.

The cryptic character of the Order comes out in its legend, which the world has not been able to grasp. The whole narrative about C.:R.:C.: is allegorical. The important fact is that he was a "Builder"; according to the *Fama*, he erected "a neat and fitting habitation"; and before he started for the East he is reported to have "improved" his Building. Strange that nobody has seen the bearing of these statements with the name *Freemason*. To join the Rosy Cross a man had to be "a good Architect" in a cryptic sense.

At length C.:R.:C.: went to the East, where he met some Wise Men who revealed to him many mysteries. That simply means that he became an adept, when he was made acquainted with *Liber M.:*, which was the *Siphra Detzniutha*, which in Hebrew means the "Book of Mysteries"; he translated it into Latin, thereby bringing it into the reach of the learned men of the West. That book presumably contained all that was imparted to neophytes.

He is said to have stayed three years in the East, then he came right across the Mediterranean to Fez, the Holy City of Morocco. The story reads as if it were literally true—that he travelled to the East and from there to the extreme West—and the account conforms to the cosmography of the period prior to the discovery of America.

On the other hand, the story seems to coincide with the interrogatory between the W.M. and his Wardens in the opening of our Third Degree: we go to the East in quest of the genuine secrets, and when we have found them—although an M.M. can never



find them in a Craft Lodge—we return to the West. In reality the ordeals which the M.M. goes through are merely the means whereby he qualifies for admission to the mysteries of Freemasonry; but unfortunately now, after his “death,” his actual reception, and the communication of the secrets, are postponed *sine die* “until times or circumstances” may appear propitious. Professor Büleh had an inkling of this when he wrote that the Rosicrucians affected to be seeking “Light from the East, in other words, from the Kabbalah.” And long ago Pico della Mirandola, in his *Theses* of 1486, said that “Every good soul is a new soul coming from the East.”

The literal reading of the legend has some interesting points on which a word or two are necessary. “Damcar in Arabia,” where C.:R.:C.: met with the Wise Men who enlightened him, has been supposed to be a mystic name. In a late Rosicrucian Ritual it has been derived from the Hebrew words for “lamb” and “blood,” and thus taken to mean “blood of the Lamb,” as if it referred to some sacrificial victim. Others have assumed it to be an invented name for a fabulous city. But all this is mere fancy. More probably *Damcar* is simply the short for *Damascus*, which a copyist turned into *Damas*, and another into *Damcar*. The matter is still *sub judice*, but we believe this is the correct explanation.

It was not strictly correct to describe Damascus as “in Arabia,” but it was outside the limits of the Holy Land and was territory actually occupied by Arabs; in any case, the Jews had no claim to it.

Those Wise Men had the reputation of being able to work miracles, and we are told that “Nature was discovered unto them.” We may here recall that in the Order of Harodim, which is only another name



for the old Freemasons, the Principals were called *Domaskin*, with the Aramaic plural termination *-in*, the same as in *Menatschin*, because there were three such Principals. The name *Domaskin* had been adopted because they wore robes of *silk damask*, *damaskine*, *the woven silk of damaskeen*. In any case the allegory extends to them, as may be seen from the *Confessio*, where it is said that only "men of understanding rule there." When C.:R.:C.: comes to the West he wants to reproduce the state of things he found in the East as the ideal of a Rosicrucian. *Damcar*, then, although a corruption of *Damascus*, is a mystic name, an integral part of the legend which had to be rehearsed every time when Novices were admitted to the Mastership.

From Fez C.:R.:C.: "sailed with many costly things into Spain," the classic land of Kabbalism, but as he was an orthodox Christian he did not have a very good reception—the vast majority of Kabbalists were Jews who had suffered much from the terrible Inquisition; but C.:R.:C.:, despite his "many costly things" from the East, was greatly disappointed; he did not meet with any appreciation.

At last he had the satisfaction of returning to his native Germany, and he then founded the Order which was named after him. When the members numbered eight, five departed to spread the Rosy Cross in other lands; and we have seen the symbolic value of this, for the number corresponded to the five Craftsmen of our Traditional History who went forth by order of King Solomon to look for the body of our Master, although in our Masonic Ritual there are Three Companies of five instead of one. The remaining three members of the Rosy Cross stayed at the seat of authority.



The number *Five* is symbolic; hence it is that when the German Order resolved to spread out, their Manifestos, the *Fama* and the *Confessio*, were issued in five different versions. One of the five Delegates then came over to England, where he died.

Our difficulties in the work of investigation arise from the fact that the Rosicrucians were never a perfectly united body; there were different types, due to the splits, and to the variations of Christian Kabbalism. Hence what was true of some of them might not be true of others. In 1660 Samuel Hartlib supplies an example of these divergent types. He was an ardent Rosicrucian, of the predominant section, supporting the scheme of a Philosophical College; he tried to enlist the co-operation of the sister Order of the Holy Cross, but the members of that Order were somewhat more spiritual, and, faithful to the practice which had characterised the ancient Kabbalists, were trying to confine their activities to the working of their "Mysteries"; hence he ridiculed them and made fun of what they "called Mysteries." To him it seemed that the Brethren of the Holy Cross were too engrossed in these Mysteries and too indifferent to the educational or cultural measures proposed by the new Rosicrucians. The old Rosicrucians evidently regarded their mystery-plays as a more efficient way of influencing the world than any College or Philosophical Society.



## CHAPTER XVII

### THE INNERMOST SECRET OF THE ORDER, THE WORD

IN the book *Themis Aurea* of 1618 it is asserted that the Rosicrucians possessed a secret of "incredible virtue"; and we infer from this that the writer had in mind "the Word" which was communicated to those who were fully initiated. It was connected with the work of creation, but on this no definite statement is made. In the oldest Kabbalistic book, the *Sepher Jetzirah* of the ninth century, it is said about the letters of the Alphabet that God "drew them, hewed them, combined them, weighed them, interchanged them, and through them produced the whole creation and everything that was destined to come into being."

The mysterious Word had been lost and remained lost for about 500 years; but in 1638 Henry Adamson of Perth, Scotland, in a poem of his, "The Muses' Threnodie," wrote these lines:

" . . . we be Brethren of the rosie Cross;  
We have the Mason Word and second sight."

This is most illuminating, for it tells us that the Word of the Rosicrucians was the one which had been transmitted down the ages under the designation of "the Mason Word."

Adamson not only identifies it by calling it the "Mason Word," but helps us to establish the fact that at that time the ceremony of the finding of the Word



was being enacted. For the Word had at one time been a lost secret, but in 1638 the Rosicrucians were boasting of "having" it—that is, they knew it and valued it very highly; indeed, they held it to be of "incredible virtue." Evidently the adepts performed the ceremony of its recovery; it was communicated to them in some way or other.

The reason why so little is said about it is because it was the innermost secret of the Order. Less important features might be freely discussed, but the Word was too sacred a subject to debate.

It was called the "Mason Word," which must have meant what it meant in later times. That familiar name had been adopted by the people who used it, because from time immemorial they had been practising the mysteries of the Rosy Cross, *alias* "the Acceptation," under the shelter of the various Masons' Guilds which they themselves organised and controlled. Those people met in secret, and were careful to avoid any expression or term which might lead to locating the Brotherhood, or to revealing the character of their work. The Masons' Guilds were their screen and the Mason's Word was a blind. At length they came to be known as "Freemasons," which was also intended to mislead the outsiders; they were *Masons*, but not necessarily in a literal sense.

The great secret of the Rosicrucians, the "Mason Word," is referred to in one of the Old Charges, the *Chetwode-Crawley MS.* of the seventeenth century, as "the Royal Secret." It deserved to be called *Royal*, because both Freemasons and Rosicrucians traced it to "the Royal Solomon"; moreover, it was the secret of secrets. To us, the Freemasons of the present time, it must be most gratifying that the Word has been preserved for us.



In Craft Masonry there is only a "substituted Word," not the real one. Indeed, in Craft Masonry there is no pretence of finality in what is said or done. Even the so-called Master Mason is told that if he would satisfy his desire he must seek further. The Word is one of "the genuine secrets" which cannot as yet be imparted to him; it can only be communicated outside Craft Masonry—that is, in that stage of initiation which the *Book of Constitutions* teaches us to regard as the completion of the Master's Degree, and which we often designate "the Supreme Degree." It has always marked the goal of the Freemason's quest.

Waite has well said: "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." He also has said that the manner of *acception* into the Rosicrucian Order, when the Word was communicated, "recalls exactly the procedure indicated by some of the Old Charges of English origin." In England the finders have always been the Three Sojourners from Babylon; and it is only when they have recovered the Word that Freemasonry becomes a rational scheme; then it is that they can boast, as Henry Adamson boasted, of having the Mason Word, the key to their Speculative Science, which is its *fons et origo*, and which embodies its message to mankind.

Yarker's opinion was that prior to 1700 there were two distinct Societies or bodies of Masons, but they eventually merged together, viz. (1) the Accepted Freemasons, and (2) the Brotherhood of the Rosy Cross. He maintained that in Germany the Rosy Cross kept itself as a separate body, but in England it blended with Freemasonry, becoming one and the



same thing (see *The Kneph*, No. 45, Feb. 1885). Yarker held that the *Fama* has symbolical points of contact with our M.M. Degree, which are in effect "an allegorical way of recording that the (*Rosicrucian*) Brethren established the Masonic Rite." Strange that so many writers should see that Rosicrucianism led up to the birth of Freemasonry, yet no one is able to hazard a date when the new development took place; no one can tell us when "Freemasonry" began or when "Rosicrucianism" ended. The fact is that there was no such historic event; that the only thing that happened is that the name *Rosicrucian* fell into disuse and *Freemason* came into favour. Still, we must allow Yarker to give his witness; many students without being able to help have denounced him as being "unreliable."

Some people have imagined that the mysterious Word had been made up by our Ancient Brethren artificially; but it certainly was not formed arbitrarily, and most certainly is not meaningless. We are proud of having been able to show that it embodies an historic formula belonging to ancient Babylon and reflecting the cosmogonic ideas of a prehistoric age. For this we must refer the reader to our work on *The Antiquity of the Holy Royal Arch*, where the secrets of the Royal Arch are traced back to fully the age of King Solomon and before. Thoughtless and frivolous people may laugh at it, but we have simply given the plain historic facts.

In the description of the Vault of the Rosy Cross we failed to mention a second small Altar which was there, and which is stated to have been "finer than can be imagined by any understanding man"—the *understanding man* being, of course, any accomplished Rosicrucian. Upon the Altar was a copy of the book



*Minutus Mundus*, "the Microcosm," which was the world of Man. We naturally ask what that Altar was for. Could it be the same which the Royal Arch Masons speak of as having a cover with the Sacred and Mysterious Name of the Triune Essence engraved upon it? We believe this to be the case, for on the pavement was depicted a Triangle symbolising "the Three Inferior Governors"—that is, the Principals of the Chapter—that symbol being the antithesis of the other triple symbol on the dome, right overhead, which represented the Three Superior Governors.

Dr Oliver in his *Origin of the Royal Arch* has quoted a luminous paragraph by Bro. Chanter in the *Freemasons' Quarterly Review* which is worth reproducing. It reads as follows: "How comes it that a doctrine so singular, and so utterly at variance with all the conceptions of uninstructed reason, as that of a Trinity in Unity should have been from the beginning a fundamental religious tenet of every nation upon earth? The answer is—a Word, a Sacred, Ineffable, Triune Name, showing forth the attributes of the Almighty, and faintly shadowing the afterwards revealed doctrine of the Trinity, was given to man at his creation, as the bond or type of union between the spirit of God placed in man and the Spirit which created the body from the dust. This Word was long preserved by man, but in process of time, in consequence of the increasing wickedness of the world in falling away from God, was lost. Can we pierce this mystery? To the Royal Arch Mason I would say: He who seeketh rightly shall find."

The Word in question is a threefold Name, the Name of a Trinity, a Triad of Gods, viz. J-B-O. If its Babylonian origin be not admitted, the problem



has no solution, for the triple Name conveys nothing to our mind, it makes no sense; but once we have perceived its sense it becomes a priceless Jewel. The rough and uncouth Hebrews after they had been liberated from Egypt held that Name in great veneration during the time of their pilgrimage in the wilderness. It was engraved on the cover of the Ark of the Covenant; it combined the three ideas of the God of Heaven, the Judge of all the earth, the Lord of *Sheol*, i.e. the Deep. At a later age, when Solomon had built the Temple, he removed the original Ark to the Vault, where it was preserved for the Jewish nation, for the Rosicrucians and for ourselves, the Companions of the Royal Arch, the true Freemasons.

The right pronounciation of that Name was a great secret, and therefore the Hebrews were never permitted to utter it. The Trinitarian conception of primitive times persisted, and although it was modified in the interests of orthodox Judaism, it survived, and the Kabbalists embodied it in the first Three Sephiroth—*Kiether, Hokmah, Binah*—which were said to form a Unity.

The Kabbalists of the eighteenth century used to say that men attained to the true "Wisdom" by learning to "unite the Sacred Name and the Mystery of Jachin and Boaz"—that is to say, by learning to combine Three Names, the Ineffable Name of the Hebrew Deity with the two of the Pillars at the entrance of the Temple. These two happen to have the same initials as the second and third particles of our Sacred Name, the Mason Word, thus:

J . . . . .	B . . . . .	O . . . . .
Jachin	Boaz	. . . . .

It is quite possible that they were used as "substituted words." The third particle, which in early



Babylonian was *Anu*, passed into Hebrew and Egyptian as *On*. It was probably this that made the Hebrews speak of their *Elohim* in the plural, "Gods." They were monotheists, and yet they were always suggesting a Triune Essence.

The teaching of the *Siphra Detzniutha*, which forms part of the *Zohar*, is that the twin Pillars B. and J. represent the second and third *Sephiroth*, Binah and Hokmah. Between the two, taken as terminals—that is, between the letters ה and י of the Divine Name—there was the Temple of the Lord, Jehovah, represented by its initial י, *Yod*, which stands for the first *Sephira*.

Now we shall be asked whether the Trinity was an essential element of the Rosicrucian system of learning. The answer is most emphatically Yes. In the *Fama* we are informed that "under the name of *Chemia* (Chemistry) many books and pictures are set forth *in contumeliam gloriæ Dei*." The inwardness of this comes out in a passage which says: "We most earnestly admonish you that you cast away . . . the worthless books of pseudo-chemists, to whom it is a jest to apply the Most Holy Trinity to vain things, or to deceive men with monstrous symbols and enigmas."

Similarly in the *Confessio*, the Thirty-Seven Considerations, the worthless books of the pseudo-chemists are denounced. These pseudo-chemists are presumably the Alchemists by whom some Rosicrucians had been influenced, who spoke of the Holy Trinity as being reflected in the trifles of nature, and symbolised it so as to vulgarise it; such books, they said, should be rejected with scorn.

Then, in the *Chemical Nuptials*, there is a judicial trial where it is said that some of the accused confessed having been guilty of forging books that befooled



and deceived many people, to the discredit of the King, having made use of "ungodly, deceitful figures . . . not even sparing the Holy Trinity."

As Rosicrucians they were bound to hold the Holy Trinity in great veneration, and to dishonour it was to degrade the Order. From their point of view the Holy Trinity was the foundation of everything. There were three above who ruled the Universe; therefore in the *Chemical Nuptials* it was announced that the King had "resolved to communicate shortly . . . a Catalogue of Heretics or Index Expurgatorius"; and the *Fama*, too, promised to "name in due season" the various books and pictures which offended God, "set forth *in contumeliam gloriæ Dei*."

In conformity with the fundamental maxim that there were Three Rulers who dominated the whole Universe, the Rosicrucians had Three Principals who controlled the Chapter, supposed to be modelled on the Microcosm. This maxim was illustrated in the Vault by the three intersecting circles on the Plate of Brass, said to represent "the Three Inferior Governors"; and those circles had their counterpart in the luminous Triangle in the ceiling; for the Triangle has always been the symbol of the Trinity—that is, of the Three Superior Governors. We can only conjecture how this Triangle was made "luminous." Was it by means of one of their perpetual lamps?

One other acknowledgment of the dogma of the Holy Trinity may be found in the Vault, for in *Liber T.:*, after the signatures in the *Elogium*, there is the formula:

*Ex Deo nascitur, in Jesu morimur, per Spiritum  
Sanctum reviviscimus.*

Which is very plainly expressed, bearing out our thesis



that the Rosicrucians aimed at Christianising the Kabbalah. The *Zohar* (iii. 36a) gives us this dialogue: "R. Yahudah said: There are two Beings, one in heaven and one in earth; and the Holy, Blessed be He! unites them. R. Eleazar said: Three lights are on the Holy Upper which unite as One; and they are the basis of the Torah (*the Sacred Law*) and this opens the door to all. They open the door to Truth, and this is a House to all; therefore it is called *Baith*, בית, 'House,' because this is their House."

The correspondence between this world and the higher one is very striking. Obviously the Rosicrucians must have approved of the Kabbalistic principle: "That which is above is in the likeness of that which is below"; and again: "As it is in all things below, so it is above" (*Zohar*, ii. 9; i. 91).

We may note, too, a very significant fact in the book *Themis Aurea*—that is, the Laws of the Fraternity of the Rosy Cross, published in England in 1656—which confirms what we have said about the Three Principals of the Chapter, for the Laws are subscribed or authorised by three men who append their signatures in the form of a *Tau*, thus: N. L. T. S. The  
H. S.

book had been dedicated to Ashmole, but when he was asked whose initials those were, it is said that he professed ignorance, that he had "forgotten." A very convenient expedient for a Rosicrucian; indeed they were instructed to act thus. We presume that "H. S.," who signed apart from the other two, was the first Principal, the President of the Annual Assembly.

The Holy Trinity continued to be an object of veneration among the Freemasons even after they had supplanted the Rosicrucians. Bro. E. Conder has told us that in the Acception the members "looked



upon the Holy Trinity in place of a Patron Saint," and that it was their settled practice, prescribed by authority, that they should officially attend a Church Service on "Trinity Sunday," when the Brethren formed a procession bearing "the Streamer of the Holy Trinity." There are instances of this on record belonging to the period when Henry Adamson wrote about "the Mason Word," A.D. 1638.

The mention of the Three Lights uniting in One, found in the *Zohar*, is also very suggestive, for it means that they had the same symbol which has come down to us, which refers to the Divine Triad. The presentation of Three Candlesticks to his Lodge by Sir Christopher Wren has a much deeper significance than has yet been perceived.

The Word of the Rosy Cross has been the subject of considerable speculation, and we may see that it is the key to the whole scheme of symbolism. About 1754 a Degree was devised in France which came to be widely known as the *Rose Croix*. It was part and parcel of a very elaborate scheme of initiation; it came to be the eighteenth stage, and therefore when we see anyone writing 18° after his name we know what it means.

Since that time there have been many modifications of the *Rose Croix* Degree, but the two leading characteristics of it have been retained everywhere:

- (1) It is a fundamentally Christian Degree.
- (2) It endorses some of the notions of the Alchemists.

In the orthodox 18th Degree of the French Masons the Word is discovered and communicated to the adepts, who then are able to claim that they possess the "convincing proof" of being real, genuine Rosicrucians, and that they are perpetuating the ancient Rosy Cross and its secrets.



Still, the variations present at times some important points of divergence. In some cases the lost Word remains lost, or is completely overlooked. But usually the "finding" of the lost Word is the principal feature of the mystery-play. Occasionally the Craft Masons are derided as having failed in their quest, seeing that they have recourse to a "substituted Word"; they do not realise that the "substituted Word" is merely a bond or guarantee which will enable the Brother one day to demand its redemption.

In a comparatively modern version the Word is found in *Christ*—in other words, Christ becomes the Finder; it is supposed to consist of the four letters usually seen on the Cross, INRI, which they have learned to interpret in an alchemical sense, *igne Naturæ Renovatur Integra*, "The whole of Nature is being renewed by Fire." This, however, is mere myth.

Nowadays we may still see how the Trinity has influenced the evolution of Freemasonry. In the well-known exposure of 1724, called *The Grand Mystery*, the question is asked about the Three Lights of the Lodge, "What do they represent?" And the answer to it is: "The Three Persons, Father, Son, and Holy Ghost." This is absolute proof that the Freemasonry of 1724 was of a Trinitarian character, for it is a fact which does not stand alone.

The Three Principal Officers who stand beside the Lights of the Lodge represent Solomon, King of Israel, Hiram, King of Tyre, and Hiram, the widow's Son, and these historic characters are the counterpart of the Three Presiding Principals in the First or Holy Lodge, and the other Three Worthies of the Third or Grand and Royal Lodge; while in every case they correspond to the Three Inferior Governors of the



Rosy Cross, the Three Pillars "Wisdom, Strength, Beauty," and the Three *Sephiroth* which were always viewed by the Kabbalists as forming a Divine Unity.

Here we may mention as of some consequence the reference made by the Rev. John Hickee in 1689, when he wrote that the Mason Word—that is, our Sacred Word J-B-O—was older than King Solomon and older than "the Tower of Babel," which at that time was but another way of saying that it belonged to the original form of speech and to the earliest known race of men. The Tower of "Babel" was in Babylon, and therefore we may claim to have established the literal fact that the said Word was of Babylonian origin.



## CHAPTER XVIII

### THE ROSY CROSS AND THE BIBLE

OF the *Liber T.*: the Rosicrucians said that "next to the Bible it was the greatest treasure" they had; the Bible itself was second to none; it held the first place and was of higher value in their estimation than any other book.

The Kabbalists spoke of "the Sacred Law," meaning the Pentateuch, the five books of Moses in similar terms, because for them it was something unique, their chief thing. The post-Reformation Christians, however, would not be satisfied with this Law, but insisted on having a complete Bible.

The *Old Charges* of the seventeenth century, therefore, make it absolutely clear that the Freemasons used "the Bible"; although not being *Rituals*, they do not explain what they did or said in the Lodge, except that the candidates were sworn "by the holy contents of this Booke." It is equally clear, too, that in the Acception they made use of the Bible, for it is mentioned among other things in the inventory of their belongings.

In this connection it is well to note that the explanations given of Biblical names in our present-day Rituals are taken from the marginal readings of the Geneva Bible which was published in 1569, showing that they came into use before the publication of the Authorised Version of 1611.

We naturally shall want to know whether the



Rosicrucians had any copy of the Bible in their Vault, and this can be answered in the affirmative. In discussing the titles of the books used by them in the training of their neophytes, we have already shown that the Rosicrucians applied the name *Bibliotheca* to the Bible; which conveys the idea that here was not merely a Book, but a Library, the sum of their learning.

As a matter of fact, the second Manifesto of the Rosicrucians, the *Confessio*, has much about this subject. In this respect it resembles our modern Rituals, which contain as we know a great deal in praise of it:

Consideration 25 states emphatically that the Holy Scriptures are "the whole of our Law."

Consideration 26 declares that they are our Rule of Life, the goal of all studies, and the compendium of the Universe.

Consideration 27 goes on to add that no more excellent or admirable Book was ever given to man.

Consideration 28 asserts the following: "Blessed is he that possesses it; more blessed is he that reads it; most blessed of all is he that understands it truly"; and finally it is said that he who not only understands it but obeys it fully is most like God.

From all this it follows, as the Rosicrucians themselves claimed, that to become one of them the best way was to study the Holy Scriptures. In this respect their attitude to the Scriptures was exactly that of the Kabbalists. And like the Kabbalists, too, they were not satisfied with the plain, literal, obvious sense, but looked for the more recondite, spiritual, and mystic sense; for the Rosicrucians had found, as the Kabbalists found long before them, that the Sacred Volume had been "written within and without," *intus et foris scripta*, so that like nature, while open



wide for all men to read, only a few were able to grasp the inner meaning.

The superficial historic sense was helpful to many people, but the value of the Book was enhanced by the hidden knowledge they obtained from its other elements. The *Zohar* said: "Woe to the man who sees in the Torah only simple recitals and ordinary words" (ii. 176a). Rabbi Simeon ben Jochai exclaimed: "Is it believable that God had no holier matters to commemorate than those common things about Esau and Hagar, Laban and Jacob, and Balaam's ass? Do such tales deserve the name of *Torah*? If that is all the *Torah* contains, we could produce as good a book as this, perhaps even better. No, no. The higher sense of the *Torah* is the true one. The jar is not the wine, and so also the stories do not make up the *Torah*. The stories of the *Torah* are like a beautiful dress which fascinates fools so much that they do not look beyond it. More valuable than the dress is the body which wears it, and more valuable than the body is the soul which keeps the body alive. Fools see only the dress of the *Torah*, the more intelligent see the body, the wise see the soul, and, in the time of the Messiah, the higher soul of the *Torah* will stand revealed."

Agreeably with this conception the Rosicrucians held, like the Kabbalists, that the Scriptures contained secret characters which had a doctrinal and mystic significance. These, they said, correspond to similar characters or signs in the works of creation, the heavens, the earth, and the beasts. From these characters or letters which the devout and studious man might detect in the Hebrew text, the Rosicrucians had derived a "magical form of writing," which was supposed to represent the primeval language of the



human race, of Adam and of Enoch. As a matter of fact, this magical writing was an adaptation to their own needs, to conceal their secrets from the world. And the Freemasons, too, had a variety of such alphabets.

Bezaleel, the Architect of the Temple, a character well known to every Royal Arch Mason, was said to have known how to join together the letters by which the heavens and the earth were brought into being.

The Rosicrucians never denied that there was some truth in the theories of the Alchemists, but the *Fama* insisted that they themselves possessed and were able to offer to their adepts "a thousand better things" than the transmuting of minerals or the tincture of metals. And those more excellent things were the pearls of Wisdom which the Kabbalists had helped them to discover in the Holy Scriptures, the treasures hidden on the V.S.L. as well as the higher Magia and the study of nature.

There were many people who knew those things better than some Rosicrucians, although as a rule they had an Officer in the Chapter who was called the *Cabalista*—that is, "the expert in the Kabbalah." There was the Order of the Holy Cross, and probably other organisations, practising the same methods of exegesis used by the Kabbalists; that art, however, required a fair knowledge and understanding of the Hebrew language and writing. There were people with such qualifications, but few were actual members of the Rosicrucian Order however much they may have sympathised with it. After the Reformation the study of Oriental languages began to decline. But the Rosicrucians were most anxious to draw into the Order all those who were conversant with Hebrew.

One idea which the Rosicrucians took over from



the Kabbalists was that God had inscribed certain letters of the alphabet—naturally from the Hebrew Alphabet—on various parts of the Universe. Thus it was that the *Confessio*, in summarising the teaching of the *Fama*, tells us that any man who could detect and read “those great characters which the Lord God hath inscribed upon the world’s mechanism is already ours.”

As the Hebrew characters were also numbers, the Kabbalists viewed everything as regulated by quantity, and that the world’s mechanism functions according to periodicity, as anyone may find for himself. In this respect, therefore, the Sacred Scriptures were comparable to Nature, for, like all the works of God, they lay open for everyone to read, but somehow or other few men could detect the secret characters and signs inserted therein by their divine Author.

The *Zohar* says: “He who has to set out for a journey in the morning must rise at the break of day, and must look towards the East. He will behold letters moving on the heavens, one ascending and the other descending. These brilliant forms are those of the letters with which God created the heaven and the earth. They form His mysterious and Holy Name.” This passage is of great consequence. We believe that the Name referred to is the same mysterious Name which is communicated to the Companions of the Royal Arch, which is that of the Triune God.

The men who published the *Confessio* were confident that all those people who already possessed the secrets would accept the invitation so generously extended, and they added: “We promise that no man’s uprightness and hopes shall betray him who shall make himself known to us under the seal of secrecy.” As much as to say, don’t be afraid to make



yourself known to us if you are prompted by honest motives; you can do so in all confidence under the seal of secrecy; and if you do so, we shall respect your confidence and welcome you as a Brother, for after all you are a Brother.

In the *Confessio* there is an element of cajolery; the men who are wanted as members are coaxed and flattered. It is not a critical work, but the contents are worth analysing. Note that it begins by saying that the *Fama*, which had been criticised in some quarters, need not be accepted too hastily, nor yet should it be wilfully suspected by carping at the meaning of a word. Then it reiterates the Rosicrucian contention that it was the will of Jehovah that the Order should open its doors and make its secrets accessible to all who were worthy; their theosophical Wisdom had been very secret, but they would now relax and draw together all who proved to be "fit and proper persons."

The world was to be renovated through the philosophy of the Rosy Cross, which is represented as the head of all the faculties searching both heaven and earth, and as an exposition of the *Microcosmus*—that is to say, the world of man and of nature. God had decreed that there should be an expansion in the number of the Brotherhood, and now, when this advance was being effected, they declared: "The worth of those who shall be accepted into our Fraternity will not be measured by our curiosity, but by the rule and pattern of our revelations"; not by what we shall find about his personality, but by what our own doctrine teaches as to the value of the human soul.

The *Confessio* seems to contradict this when it says: "We shall never be manifested to any man." But



this means "any man" who has nothing in common with the Rosicrucians and who is ineligible for membership. The Brethren wanted to be known of a certain class of individuals who already possessed the knowledge or who appreciated the Speculative Science, whereas of the profane man who had no use for their teaching they said: "He shall sooner lose his life in seeking, than attain his bliss by finding us." This is in harmony with the reputation gained by the Order as the "Invisible Fraternity." The propriety of the epithet applied to it may be judged from the fact that in modern times some people have actually questioned whether there ever was such an association as the Rosy Cross; they have been making inquiries but cannot locate it anywhere.

The Kabbalists, like the Rosicrucians, and like the early Freemasons, proclaimed the fact that their Science had originated with Adam and Enoch in antediluvian times. Our first parents had received a certain revelation from God; had transmitted it to their posterity; and it had become the kernel of the Hebrew Scriptures. That is why the *Confessio* states that the most effective way to penetrate the secrets of the Rosicrucian Order was by searching the Holy Scriptures—that is, by a careful examination of the Hebrew text, such as disclosed the cryptic characters on which their Science was based.

For those people, therefore, the Bible was not merely a means of regulating one's own conduct, but much more; it was the compendium of all created nature, the end of all philosophical studies. The Order urged its members to study the Bible for the hidden pearls of Wisdom, to co-operate with God in collecting all that lay scattered in the arts and sciences, *tanquam in centro solis et lunæ*.



In the Kabbalistic system of learning, the mystic characters of which we have been speaking were of much consequence. Some of them could be discovered by certain methods of transmutation; and for this they devised their anagrammatic alphabets, which are now found very cumbersome, but which were once highly esteemed. One interesting relic of this practice is to be found still in our "Supreme Degree" in the form of a trilateral symbol, viz. the characters corresponding to our A.B.L., as has been explained in our book on *The Antiquity of the Holy Royal Arch*, being the first three letters of one of those alphabets. The three chief processes for their method of interpretation were: *Gematria, Notaricon, Tamurah*.

This manipulation of the Hebrew Alphabet led the Rosicrucians to similar expedients, giving rise to their Magical Alphabet, of which they said that it was a remnant of the language of Adam and Enoch. Which must be connected with the saying of the Rev. John Hickes, already quoted, that the Mason Word was older than the Tower of Babel, so that it belonged to the primeval form of human speech, before its contamination; and that is why it became unintelligible to us.

As early as 1600 Julius Sperber published a collection of *Kabbalistic Prayers* at Magdeburg; and on 1st November 1615 this same man, who before was well known as a Kabbalist, came out publicly as a full-fledged Rosicrucian, and gave to the world a new book entitled *Echo of the God-illuminated Brotherhood of the Venerable Order R.:C.:.*, maintaining that there is absolute proof for the statements made in the *Fama* and *Confessio*, and that the facts have been well known to some God-fearing people for more than nineteen years and are recorded in secret writings.

By "God-fearing people" he meant people who



were incapable of lying. Waite's comment on this is simply that if it be true, the Rosy Cross must be older than the *Naometria*, and that, therefore, his own conjecture that the Rosy Cross was a development of the *Militia Crucifera* falls to the ground and becomes untenable. It is a rather humiliating experience thus to find one's own theory completely demolished by an unexpected testimony which he was bound to put on record.

The *Echo* has a Preface dated 1597, and therefore counting backwards from that date we come to the year A.D. 1578 as a year when the material facts stated in the *Fama* and *Confessio* were well known. The people who were then in the know must have been Kabbalists like himself, and on that understanding we need not cavil at the statement that the relevant records were secret.

In Sperber's Preface the Brethren are exhorted in the name of "the Holy Trinity"—that is, of the Triune God—to meet together and teach the True Light to the World, which Light is that of the Holy Scriptures and of Nature according to their secret meaning. Being a Kabbalist, Sperber must have been familiar with the secret meaning of the Scriptures; and it is also like a Kabbalist that he asserts in his book not only that Adam was "the first Rosicrucian," but also that "the last was Simeon ben Jochai." Presumably he considered that from the days of Simeon ben Jochai there had been an uninterrupted succession of Christian Kabbalists, or, as his school was accustomed to say, "Rosicrucians."

This is in perfect harmony with the testimony of Irenæus Agnostus in his *Clypeum Veritatis*, when he quotes Michæl Maier's authority for saying that in past ages there had been other "Colleges of Wisdom"



besides the Rosy Cross, and that their own Order—the Rosy Cross—had inherited its teachings through a regular and unbroken succession, being the custodian of things which were reputed to be lost. Obviously there had been Christian scholars who had had an inkling of the Kabbalistic tradition, but now when the Rosicrucians had re-edited that tradition many found their surmises verified. The Rosy Cross was thus an encouragement to such people, for they discovered a succession of teachers to whom they were indebted for having perpetuated a doctrine which evidently had originated with “our first father Adam,” and had descended by an unbroken line down to “our still surviving President, Hugo Alverda,” who was by God’s Providence “our Excellent Chief, to commission his Brethren into the whole world,” that the “godly and wholesome philosophy” of the Rosy Cross might spread and be propagated in every clime.

The name *Hugo Alverda* has a Judæo-Spanish ring; and the naming of a president still living, a man in a position of trust and responsibility, is a guaranty of good faith and historic reality. As a matter of fact, there is still extant a tract entitled *Fortalitium Scientiæ* which appeared in 1617 bearing three signatures, which are of course those of the three joint Rulers of some Chapter, the names being: “Hugo Alverda, the Physician, in the 576th year of his age; François de Bry, the Frenchman, in his 495th year; and Elman Zarta, or Zatha, the Arab, at the age of 463.”

It is easy to cast ridicule on what seems the fantastic longevity of these men; but here we must remember what has already been said: that the figures given are to be understood as being those of the years and months of each man, thus:



Hugo de Alverda, 57 years and 6 months.

François de Bry, 49 years and 5 months.

Elman Zarta, or Zatha, 46 years and 3 months.

In all cases the third digit expresses the months over and above the years. This agrees with the fact that the office of Imperator went by seniority, for each of the men mentioned was older than the next, the three being 57, 49, 46 years old respectively. It also confirms the idea that here was an international Society, for one bears a Judæo-Spanish name, the second professes to be a Frenchman, and the third an Arab. We have already explained that the names of countries were used as so many metaphors, and that it is unsafe to take geographical names literally. The Imperator changed his name periodically, and it is possible that the other Principals did the same thing; therefore it may be presumed that here we have three symbolic names, not real patronymics. But in any case it shows that Irenæus Agnostus was giving us facts, although disguised.

There is one more point we should note in connection with the organisation of the Old Freemasonry, its correspondence with the traditional division of the Bible. The original Freemasonry consisted of the Ceremonies by which our Ancient Brethren commemorated the Three Grand Originals; and the Grand Originals agree with the tripartite division of the Old Testament in the days of our Lord and of Rabbi Simeon ben Jochai, viz. "the Law, the Prophets, and the Writings"—that is, the *Hagiographa*. The Grand Originals, then, fit into the said division thus:

First, or Holy Lodge, the Law, or *Torah*.

Second, or Sacred Lodge, the Historical Books, or *Nebiim Rishonim*.



Third, or G. and R. Lodge, "the Writings," or *Kethubim*.

Jack M. Myers in *The Story of the Jewish People*, a book highly commended by Dr Hertz, Chief Rabbi of England, thus describes the Kabbalah: "The Kabbalah did not attempt to belittle historical Judaism. It attached in some respects even greater importance to the Bible and the Talmud than the old school of Rabbis themselves. The characters and books of the Bible were given new meanings. Some of these explanations were no doubt strained, but they were never used for the purpose of rejecting or ridiculing the sacred books.

"On the contrary, the Torah was placed on the highest possible level—it was to be used to unite the soul of man with the soul of God. The Kabbalists, indeed, regarded themselves as the preservers of Judaism. The old Rabbis placed a 'fence' round the Torah in the form of traditional interpretation of the words of the Bible. The Kabbalists decorated this fence with their garlands of mystical fancies. Here and there the weeds of superstition would creep in amongst the multicoloured flowers. But the precious Torah within the fence was never destroyed, and many a Jew, who might otherwise have wandered from his faith, was attracted by the bright colouring of the Kabbalistic adornment."



## CHAPTER XIX

### THE RITUAL OF THE ROSY CROSS

WHILE numerous writers have been eager to get an insight into the Order of the Rosy Cross, the subject has been very much confused by the frequent romancing of some. It has not always been easy to get at the facts; the Rosicrucians gloried in their name of the "Invisible Brotherhood"; and the present-day student still finds it impalpable and elusive. Different and conflicting accounts have been given of its origin and evolution, as well as of its activities. We shall not here review the many fables and inventions that have been current at different times; we would not be found fighting with windmills.

Karl Kieswetter in his résumé of the history of the Order claimed to be a lineal descendant of the last German *Imperator*, who, he said, was his great-grandfather; and he possessed valuable Rosicrucian records which he had transcribed during the period from 1744 to 1802; they are said to have been *transcribed*, because all the official documents in the Rosicrucian archives must have been in cypher. Some of these documents are said to have gone back to A.D. 1400.

Kieswetter tells us that in 1468 Johann Karl Friesen was Imperator. This, Waite will not admit; he regards it as a fabrication. On the other hand, *Sincerus Renatus* makes it clear in his Laws of the Order of 1710 that there was such an Office, and that the "Imperator" of that time was under obligation to



change his symbolic name and his address every ten years; this was to keep the Order secret; he also was expected to keep a Roll of the Brotherhood. These practices were much older than 1710, as has been proved by our examination of the signatures on the *Elogium*.

At the time when the *Chemical Nuptials* was written the Order certainly had an Imperator, for he is referred to there. The said book may not have been written in 1459 as it professes, but it is enough that it has been placed at "1602 or 1603." Dr W. Wynn Westcott has also been laughed at for writing thus: "In 1484, the Founder and *Imperator C.:R.:.* died." But if the Rosicrucians spoke of him as "our Father," there is not much difference; for "our Father" implies supremacy.

In 1710 the Imperator obtained his appointment primarily by seniority—that is, he must needs be the senior member of the First Circle. The Constitutions of the Order were very definite: "The oldest Brother shall always be *Imperator*." And in accordance with this principle, the Craft Masons who organised the Grand Lodge of London in 1716 took good care to put the oldest Mason present in the Chair.

Disraeli in his *Curiosities of Literature* records the mysterious announcement made in 1626 that an envoy was to be sent to the King from the Society of the Rosy Cross, in "the person of the President of the Society," who would offer him three million pounds sterling "if only King Charles I. would follow his advice." There are still private letters of that period alleging that such a report was current, although evidently it was only a hoax; and from these letters we gather that the President, with the King's "allowance," or permission, was to send "a youth" on



20th November, the Feast of St Edmund, King and Martyr, and if he accepted his advice, the millions promised would be sent six months later. The "advice" was to be threefold:

- (1) To suppress the Pope.
- (2) To advance the King's own Religion.
- (3) To convert the Turks and Jews.

Needless to say, the youth did not appear on the appointed day, and so there was nothing more to be said; none the less the baseless rumour establishes our point that in 1626 the Order of the Rosy Cross was generally credited with having a "President" who was in a position to send envoys.

Waite himself says: "We have the evidence of Michæl Maier that the Order was ruled by a President in the early seventeenth century." While, therefore, we know very little about the internal affairs of the Order, this should satisfy everybody, for there is no substantial difference in the meaning of these terms *Imperator* and *President*.

Now, as we have already ascertained that there were Three Rulers in the seat of authority, and Three who ruled every Chapter—that is, the men who in the Vault are called the "Governors Below"—the Imperator must have been the First of those Three; and they represented the Three Governors Above.

The Rosicrucians revered the Holy Trinity, not merely because they were Christians, but because they had drunk at the fountains of Kabbalism, who in spite of their monotheism believed in a Divine Triad. And the Freemasons did exactly the same. The following passage of the *Zohar* explains the views of the Kabbalists, the Rosicrucians, as well as the early Freemasons: "There are two persons of the



Deity; one in heaven and one which descended upon the earth in the form of Man; and the Holy One, praised be It, unites them. There are Three Lights in the Upper Holy Divine united in One; and that is the foundation of the doctrine of Every Thing; this is the beginning of the Faith, and Every Thing is concentrated therein" (*Zohar*, iii. : In the beginning of *Shemoneeh*).

Then, again, in the *Idrah Sutat*, "Small Assembly": "The Ancient One, whose Name be blessed, has Three Heads which are yet One Head; and as the Ancient One is designated by the number Three, so also all the Lights (*of the Sephiroth*) with their scintillations are comprised in the number Three." The idea of an all-embracing Triad in the One God was also taught by Philo, but he held that it was a great mystery, which should not be mentioned to the uninitiated.

The Christian Kabbalists, or Rosicrucians, found the Trinity at the forefront of the Torah, in the opening words of Genesis, *Bereshith*: God the Father was the Architect who created the Universe; the Logos, or Wisdom of God, designed everything; the Spirit of God brooded over Chaos and animated the Universe. The early Freemasons continued the Three Officers in their Lodges, and retained the Trinitarian conception, which accounts for the special honour which they paid to the Holy Trinity, as has already been explained.

It is clear that there was an Oath of Secrecy. John Hayden in 1680 wrote that the Rosicrucians exacted an Oath of Silence invoking "a certain terrible authority of Religion," which evidently was the "commination" referred to in the Manifestos, implying that it was an Oath which contained serious



penal clauses based on those people's religious belief. As a matter of fact, we know that the commination threatened "the false-hearted and covetous" applicants with "utter destruction," and was very similar to the "penalty" which the candidates in our Craft Degrees are familiar with.

King in his book *The Gnostics* mentions a scarce black-letter tract by *Eugenius Philalethes*, the symbolic name of Thomas Vaughan, which is dedicated to the Rosicrucian John Locke. It is dated "1649," and contains a "Rosicrucian Creed" of which only three clauses are given, these happening to be identical with the first three Magical Aphorisms of the same Vaughan at the end of his work, *Lumen de Lumine*, which was published in 1651. But the year before, in 1650, he produced two more tracts in a minute volume, the first of which begins with "a salutation from the Centre of Peace," being dedicated to "the regenerated Brethren R.:C.:," among whom were certain "Elders of Election . . . who behold in the open day the threefold record of the Spirit, the Water, and the Blood." This alone should satisfy us as to Vaughan being a Rosicrucian.

The phraseology used by Vaughan betrays him as a member of the Order. The "Centre of Peace" is unquestionably the same "centre" to which every Master Mason attaches so much importance; and it is good to meet there. "Regenerated" means "new-born," the Latin equivalent being *Renatus*, as we have seen before. It was applied to a Brother when he had been *raised* to a new life. The "Elders of Election" must be the "five or six Ancients of the Order" without whose assistance no ceremony of "acceptation" was valid. In the Royal Arch, the Companions are still said to be constituted "Elders" of the Holy



Sanhedrin. The "threefold record" recalls the triads of our whole system.

Thomas Vaughan was a Christian Kabbalist, and he himself tells us that he had accepted the "more ancient and physical traditions of the Kabbalah" as so many sacred truths; thereby limiting his profession of Kabbalism to its cosmic philosophy, which he regarded as ancient. Thus he makes much of the tradition of Jacob's Ladder, in which he sees a great metaphysical mystery, for he says: "Here we find two extremes—Jacob is one, at the foot of the Ladder, and God is the other, who stands above it, *emittens formas et inflexus in Jacob, sive subjectum hominem*. The rounds or steps in the Ladder signify the middle nature, by which Jacob is united to God." This, which Vaughan esteemed an essential element of the Kabbalah, has come down to us in the Masonic Ritual, and is still used as an illustration of our Speculative Science. But Vaughan contrasted this with "the false grammatical Kabbalah," the rotations of the Hebrew letters and the metathesis of sounds in words.

In diluting the Kabbalah and evolving Rosicrucianism, the Christians thought that they were improving a Jewish system, and they carefully avoided what they considered blots, the "alphabetical knocks," the curious permutations, the far-fetched numerical calculations, and so forth. Indeed, even many Jews failed to distinguish between the symbols of the Kabbalah and the reality symbolised. Hence it was that some of them viewed the system as a game of letters spelling the mystic Names of God, juggling with the symbols while God Himself and His spiritual world remained hidden among the mysterious beings with fanciful names.

It has been said that Vaughan in 1652 disclaimed



membership in the Order because he said that the copy of the Manifestos of the Rosicrucians given to him "was communicated to me by a gentleman more learned than myself." This, however, is not inconsistent with his connection, for the adepts were instructed to prevaricate, and the Order sanctioned any form of mystification so as to keep it "invisible." The gentleman who provided Vaughan with a copy of the Manifestos must naturally have known more about the Rosy Cross than he himself, because he must have been his senior, presumably an Officer of the First Circle, and consequently fully conversant with the secrets. He may have been a German, but about this we cannot be positive.

Subsequently Vaughan made considerable progress in the Order, and then he was bold in describing it as "a most Christian and famous Society." Waite is one of those who will not admit his being a full Rosicrucian, but yet he has called him "the first English writer who made known the Order and its claims in the vernacular language." It is passing strange how he can find so many gentlemen with symbolic names, who know the secrets of the Order, who eulogise it and defend it and propagate it, and yet are not members. Can he seriously believe it? As regards Vaughan, we know that he translated the *Fama* and the *Confessio* into English, and that surely justifies us in inferring that he was a Rosicrucian propagandist, although he did not wish to be known as such.

The Rosicrucians had several "Degrees" without actually using this term in the way we use it now. In Consideration 10 of the *Confessio* we are warned that if we be newcomers in the Order we must not expect that we shall attain immediately all "our secrets," but there will be a graduated process from the first



elements of the Truth to the more advanced things. And there is a significant statement that we shall have to go "step by step." Now the word "step" is simply the English equivalent of the old Norman term *Degree* and the Latin *Gradus*.

As we see by the various versions of the Vault handed down from the seventeenth century, the candidate became a Rosicrucian by discovering the Vault, by paying a visit to the abode of death, where C.:R.:C.: was supposed to be interred; it was there that he was raised an Heir to the Order. There he must have felt that he was stepping on ground which one day would receive him into its cold bosom. All the secrets of the Order were deposited in that Vault. He took three steps, one by one. The modern Freemasons now describe the additional ones as "bold or marching steps"; but the total, seven steps, persists through the whole scheme of initiation.

In the official account of the Vault we have no mention of any Light, but the Triangle overhead, in the dome, is stated to have been "luminous," and it is possible that it was made luminous by means of one of their perpetual lights. If so, at first it would only be a glimmering ray; which agrees with the various accounts we have which represent the Light as growing brighter and brighter, thus symbolising the dawn with the "rising of the Morning Star." The mysterious man tried to stop the candidate; at the second step he threatened; at the third step "he struck him a violent blow" which plunged the Chamber of Death into total darkness.

We have no definite proof that in communicating the "Mason Word" the candidates were told the traditional legend of the Vault, or that this was done with the accompaniment of "the Sign of the Vault";



but it was inevitable, and therefore we must take it for granted.

The authors of *The Rosicrucians*, H. C. and K. M. B., admit that there were Degrees; but Waite, as usual, is antagonistic, because he has made up his mind that there was no Ritual until 1710. And yet, on the other hand, it is as clear as noonday from the *Fama* that, in 1614, the Brethren who held offices in the Order used to formally appoint their successors, for which purpose they had to repair to a particular place, "the House of the Holy Spirit," which was but another name for their mystic Temple. Thither the candidates came, and took "a solemn Oath of Fidelity and Secrecy." The practice of each officer installing his successor still obtains in our "Supreme Degree."

On being admitted the candidates received some information about the Order, and then went through a course of instruction, or, as they expressed it, "performed their school." The Oath of Fidelity must of course have been taken with the Sign of Fidelity, which we assume to have been the attitude in which we see Mrs Aldworth in the well-known portrait of her.

There was also a Sign of Peace which consisted in some officer kissing the candidate three times. The Sign of Silence was in all probability the same as the Sign of Secrecy, as has already been explained.

In the book *Summum Bonum* the House of the Holy Spirit is said to be a resplendent but invisible "Castle" built on "the Mountain of the Lord," and the occupants of it are those who have been instructed "like Solomon" in true and divine Magia, the real Kabbalah and *Chemia* (Chemistry).

In an *Epistola* appended to the said book there is a great deal about the particular individual to whom it is addressed, viz. the typical Rosicrucian disciple:



He had just completed the first year of his novitiate, counting the time from his *new birth*, there called his "entrance into and exit from life," suggesting that the novices died and were raised to a new life. This reference to the "first year" has to be connected with what we have pointed out in the Old Charges of that period; a candidate on first entering received some preliminary instruction, but was then placed under a "Tutor" for one whole year.

He was exhorted to make progress in knowledge, as Masons still are, keeping in mind that God is both the circumference and the centre; which also must be connected with the common saying of the Freemasons of the seventeenth century that God is a Circle whose circumference is nowhere and whose centre is everywhere, this being again a Kabbalistic and Hermetic principle.

He was reminded of the fact that the world has always persecuted the Truth and its professors; in this way he would know what to expect. On the other hand, the Order brings the professors of the Truth into fellowship with God, and they should persevere in the exercise of their "privileges," for "God is Light and in Him is no darkness at all."

The Rosicrucian must adhere to the Light if he would be in a position to recognise his Brethren.

No answer should be vouchsafed to those who are deceitful, in case they should apply.

Those who are aliens to God should not under any circumstances be allowed to enter the Order.

Let all such therefore be changed from dead stones to living philosophical stones. Here again we have the idea of the Rebirth.

Let them have the mind which was in Christ Jesus.



The function of the Order is to bring the lost sheep into the Fold of Truth.

“The Immovable Palace is the centre of all things, but is concealed by many names.” We should never forget that the Rosicrucians heled and concealed, using symbolic names so as to put the curious off the scent. They gathered at “the centre” as the M.M.’s do now.

That Immovable Mountain was the Gate or School of Philosophical Love.

It is also an Invisible Castle built on the Mountain of the Lord. Hence it was sometimes referred to as “the Invisible Mountain of the Wise,” which was in the “centre of the earth,” and the Rosicrucians were the only people who knew how it could be reached.

We may know heaven by heaven, but the virtues of earth are only known by those of heaven.

Virtue, the Supreme Truth, is the means of confirming those who are habitually good.

It is virtue that commands the author to write thus to the candidate, but if he be faithful he will be taught more hereafter—that is, after the first year.

In the *Dumfries-Kilwinning MS.*, No. 4, we read that before “the Royal Secret” could be communicated the candidate had to “learn his questions by heart.” The *Sloane MS.* (British Museum, 3848) of 1649 says: “One person in the Lodge instructed me a little about their secrets the same day that I entered and was called my ‘author,’ and another person in the Lodge whom I choosed to be my instructor till that time twelvemonth, etc.” The Freemasons at that time were most thorough and cautious; the candidates received great care and attention. The Freemasons only did what the



Rosicrucians before them had always done. And this treatment of candidates can be traced to the Kabbalists before the Rosicrucians, for in a MS. prepared by Isaac the Blind at the end of the twelfth century the same procedure is recommended; it is entitled, "The Explanation of the Ten Sephiroth by Way of Question and Answer."

Now, as the first of the three Principals was the *Imperator*, or "President," it follows that the other two were of different rank, and they were installed with a different ceremony. This presupposes a Ritual and a scheme of Initiation by which the Rosicrucians obtained the entire participation of their secrets "step by step."

In Christianising the Kabbalah the Rosicrucians also liberalised it, and hence it was that the authors of the *Confessio* took care to reassure those who "complain of our discretion that we offer our treasures so freely." To understand the Kabbalah a knowledge of Hebrew and of sacred history was imperatively necessary; but the Rosicrucian system of learning was a great simplification, and was not so exacting. Moreover, the Rosicrucians were not quite so exclusive as the Kabbalists, for they believed that God Himself had decreed that there should be a numerical expansion of the Fraternity as actually took place. A good character and some intellectual ability were essential. With the increase of numbers there was some confusion, but yet they were satisfied that they were not guilty of betraying their Order, and they protested that "the unworthy may clamour a thousand times" but they will not be admitted.

The phrase "House of the Holy Spirit" was a newly coined name for the Temple of King Solomon at Jerusalem. It was a name that harmonised with



the Christian Religion. The Temple idea was a very old one which survived in Freemasonry; indeed, we cannot conceive of Freemasonry without the Temple. The Emperor, or Chief Ruler of the Rosy Cross, is only King Solomon's double.

Isaac Myer in his book on the *Qabbalah*, although he did not write in the interests of Freemasonry, has contributed to the elucidation of the derivation of Freemasonry by giving us a small plate from which we see that the Sign of the First Principal in the Chapter is simply "the Jewish Priest's method of holding the hands when giving the Blessing." This confirms the view we gave out in *The Antiquity of the Holy Royal Arch*, that Exc.-Comp. Z. does merely what the High Priest of Israel did on the Day of Atonement when he entered the *Sanctum Sanctorum*. Of course we have to make allowance for the transposition of the characters of the King and the High Priest. The importance of this lies in the fact that it is not *ex-parte* testimony, but quite indirect.

We have the authority of Henry Adamson in 1638 for saying that the Mason Word, J-B-O, was used by the Rosicrucians. In *The Antiquity of the Holy Royal Arch* we showed that the ancient Babylonian Trinity, "Anu, Bel, Ea," is the identical combination known of every Companion, which Myer in his *Qabbalah* (p. 246) tells us was an article of belief among "the primitive Semitic Chaldeans," and was in effect the counterpart of the teaching of the Kabbalists. Myer relies chiefly on the *Idrah Rabbah*, which he renders "*Great Assembly of the Threshing Floor*," saying that "many of the Kabbalistic doctrines therein are archaic," that is, ancient, and that those who were initiated in the Kabbalah were described as "Companions." His view is that the *Idrah Rabbah* gives us



the Ritual of "an ancient Lodge of Qabbalists *circa* 150 A.D.," coinciding with what we have said in our *Origin of the Masonic Degrees*.

Waite has pointed out that Craft Masonry, the Masonry of 1717, "underwent a transformation when it crossed the Channel and entered into relations with the Continental Masons"; and, as a matter of fact, by that connection the *Ars Lotomorum* found its way into all sorts of "Degrees," diverging in many ways in respect of Ritual; then, acting and reacting on each other, those mongrel Degrees, "destined to be carried thence to their original home in England," presented such strange forms as to become unrecognisable; indeed, they were the cause of unspeakable confusion among the honest, genuine Masons.

The Order of the Rosy Cross belonged to the category of the occult sciences because it had secrets and mysteries. The Rosicrucians were said to practise *Magia*, and many people were misled by this word; but we should discriminate. Fludd, for one, insisted that a distinction must be made between the various sorts of *Magia*, protesting most emphatically that the Brethren were to be exonerated from the charges advanced by Libavius and others of their ever having been anything of the nature of the "Black Art."

The Rosicrucians repudiated all venific, necromantic, goetic, malefic, and theurgic *Magia*, which Fludd denounced as so many forms of diabolical commerce. What they understood by the term *Magia* was the perfect knowledge of Nature which had led to some extraordinary practices, but had proved of positive value. Hence it was that they compared themselves to the *Magi*, commonly called "the Wise Men from the East," men who were guided by a Star to Him who was "the Light of the World."



In the chests, or receptacles, of the emblematical Vault there were, *inter alia*, certain mirrors of "divers virtues," bells, and burning lamps, as well as "wonderful artificial songs," sundry accessories, semi-theatrical paraphernalia used in the ceremonies of *Acception*; and we are told that afterwards they were committed to the care of the "Natural Heirs," people who were not Brethren.

We may *en passant* note a little relic of the Rosy Cross which still remains in the Spanish Masonic Ritual of to-day in the word *Vigilantes* used for our *Wardens*; it is in reality the equivalent of "Porters," the term found in the *Chemical Nuptials*.

The Rosicrucians hid themselves from the profane and tried to make themselves invisible, so that no one should pry into their secrets. The general public were wondering how or where the mysterious Brotherhood was to be found, but nobody could supply the least particle of information; nobody knew. That is why some modern inquirers have jumped to the conclusion that there could not have been any such Society or Order; it was, it must have been, a phantom, a creature of the imagination, they have said; and the people who spoke of it were only pretending or romancing. And yet it was real enough, if only one knew how to proceed, or where to go, or had the assistance of a proper guide. Those people were not ghosts, but men of flesh and blood like ourselves. Indeed, there were thousands of people who went to their graves without the world having had an inkling or suspicion of their affiliation to the Order of the Rosy Cross; they had been Brothers for many years, sometimes for a whole lifetime, but it had never transpired.



## CHAPTER XX

### ENGLISH VERSUS GERMAN ROSICRUCIANISM

WE greatly lament that some Masonic *literati* have written about the Rosy Cross without first informing themselves as to the complexion of the movement. As a rule such men have come to the conclusion that the Rosy Cross has nothing to do with Freemasonry, mystifying and misleading our Brethren. The best we can do is to ignore these unreliable guides.

Other writers, however, have been more cautious and honest, although they have not always been right in their conclusions. Waite has indulged in some ironical remarks about Bro. W. J. Hughan, saying that he "displays his knowledge of Rosicrucian literature by thinking that the *Fama* and the *Confessio* were 'written by Thomas Vaughan'" (see *The Rosicrucians*, i. 9). This, however, is unfair. Hughan's rash statement was due to the 1652 Edition bearing a Preface "By Eugenius Philalethes," the symbolic name of Thomas Vaughan. But while that Brother made a mistake through writing hastily, Waite, in spite of his wonderful grasp of German Rosicrucian literature, has shown a deficiency as regards the Rosy Cross in England, for he did not know that Inigo Jones referred to it in 1603. Indeed, he wrote his history of *The Brotherhood* without having known that the Order existed in Scotland, although Henry Adamson gives the most positive witness of its existence in that country in 1638. This is obvious, because



his only reference to Adamson's testimony is in a footnote due to a subsequent discovery, or at best an afterthought. Moreover, his deductions are sometimes quite illogical, and, unfortunately, he failed to grasp the intimate connection that there is between Rosicrucianism and Freemasonry.

The fact is that none of us has a monopoly of Wisdom; all are apt to make mistakes; all need to crave the indulgence of the reader. If we would find the pedigree of Freemasonry we must distinguish between the German and English Fraternities. Waite has written exhaustively about the German product, and much of what he tells us is extremely helpful; but we must not forget that side by side with the German Order there was the English Rosy Cross, which was of quite a different temper.

We have been told that in the hands of Fludd the Order was spiritualised out of recognition as compared with its German sister according to "its own earlier records." But we demur to this statement. The Rosy Cross had always been a religious and spiritual movement; and really in England it was quite as old as it was in Germany. The German Rosy Cross was exclusively Christian, and the alchemical element was very strong in it; whereas in England the Order enjoyed the patronage and co-operation of Jewish, or Kabbalistic, teachers, and, while maintaining such relations, refused to have anything to do with either Alchemy or Magia. It was largely because of this breach that at length Rosicrucianism here became Freemasonry. We can trace back the process of differentiation to Inigo Jones, who in 1603 drew a design of "a Rosicross," and in 1607 produced an "Old Charge." In 1717 the Craft Masons used to declare that Inigo Jones had been a



“Freemason”; they really meant that he had been a Rosicrucian.

Waite is of opinion that by 1629 the Rosicrucians were wearying of the Order, which was already on the way to extinction. He based that idea on the fact that some important changes had taken place which divided the Rosicrucian body. In Germany, the Rosicrucians, regarded sometimes as the orthodox section, persisted in the practice of Alchemy and Magic, whereas in England the more rational line of “Freemasonry” was followed; and although the English “Freemasons” were also addicted to some forms of occultism, on the whole they were realists.

The year 1629 has been seized upon as a sort of landmark, because in that year a book was published which many regard as epoch-making. Its title was: *Summum Bonum, Quod est Verum Subjectum Veræ Magiæ, Kabbalæ, Alchymia, Fratrum Roseæ Crucis Verorum, etc.* By this title the writer acknowledges that the Kabbalah was a foundation of the Order, and that the Kabbalists had been the predecessors of the Rosicrucians. The author was supposed to be Joachim Fritz.

The author of *Summum Bonum* hints at the failure of the Rosy Cross and gives some “exceedingly curious” intimations. It is indeed surprising that it should be necessary to make a “defence of an Order which less than twenty years previous had claimed incorporation in space and time, a local habitation and the palladium of a hallowed tomb in the German Fatherland.”

Some people have jumped to the conclusion that this book had come from the pen of Robert Fludd, because it includes “Book IV.,” where its aim is stated thus: “Wherein the cause of the Brotherhood



of the Rosy Cross . . . is strenuously and powerfully defended"; and the writer claims that he "had already defended it," which presupposes a previous work of the same character, and this other work is supposed to be the *Clavis Philosophiæ et Alchymicæ Fluddanæ* of Fludd.

Unfortunately for this theory, Fludd himself has disclaimed being the author of the book, and has asserted that it was written by a friend of his. On the other hand, he throws some light on the object of its real author, for he tells us that it was composed to controvert the accusation of Lanovius that the Rosicrucians were "libertines." Fludd resented it, and said that in attacking the Rosicrucians Lanovius had attacked him, for evidently he was one of them. He owed it to a "friend" that he had been defended from a malicious enemy, thus recognising Joachim Fritz as an intimate friend, although he bore a German name.

The book traverses over a good deal of ground: the Magia of the Rosicrucians; the study of Kabbalism, which for the writer was the Mystery of God and of Nature as transmitted from generation to generation in a secret way; Alchemy as a spiritual Science quite distinct from the popular fad of "vain tinctures"; idle sophistic reasonings; the defence of the Order.

As regards the *Clavis Philosophiæ et Alchymicæ Fluddanæ*, published in 1633, which some writers attribute to Fludd himself, Kieswetter tells us (p. 50) that it testifies that the prosperity of the Rosicrucian Order was short-lived, which seems to confirm Waite's idea. But one thing is absolutely certain: Rosicrucianism did not die out; all that happened was that it underwent a transformation.

The Rosicrucians did not become extinct; they



continued to operate both in Germany and in England; and the name which came into favour here was that of *Freemasons*. No one should imagine that because that name came into vogue it now came to designate something distinct from what the movement had been; we have already seen that the name was fully justified by what was done in the ceremonies. And although the name (*Freemasons*) prevailed, we cannot say that it supplanted the older one of *Rosicrucians*. Indeed, there always were purists who persisted in calling themselves "Rosicrucians," and who kept themselves aloof from the less spiritual "Freemasons."

After 1629 there were splits and changes, but the substance remained, and in the middle of the century both names were used. Elias Ashmole wrote that he became a *Freemason* in 1646. True, in his *Autobiography*, under date of 23rd April 1663—that is, nearly twenty years later—he tells us that in the reign of King Charles he "began a course of chimistry under the noted chimist and Rosicrucian, Peter Sthaal of Strassburgh, in Royal Prussia"; but that was only science, not occultism.

He does not say that he became a Rosicrucian on that date; for if the Rosicrucians were *Freemasons*, he had been one since 1646; all that he did was to take some instruction in Chemistry under a German who happened to be, like himself, a Rosicrucian. For this, a "club" had been formed by several men who desired to pursue that branch of Science. Alchemy had now become Chemistry, and men of great attainments were eager to acquire the new knowledge. To-day we are apt to laugh at the alchemists with their search for the philosopher's stone, the universal solvent and the elixir of life; but their experiments, although utopian, resulted in many discoveries that



were of value to the real science of Chemistry. Indeed Alchemy was the mother of Chemistry.

The "club" of which Ashmole was a member included Francis Turner of New College, afterwards Bishop of Ely; Benjamin Woodruff, who became Canon of Christ Church; and John Locke, "afterwards a noted writer" and by repute a "Freemason."

The "noted chimist" (who happened to be a "Rosicrucian" as well as a teacher of Chemistry) had been brought to Oxford by Robert Boyle four years before, and thence he had proceeded to London, where "he became operator to the Royal Society," proving thereby that he was a scientist as well as an occultist.

Besides the "club" mentioned by Ashmole, we hear of another one reported by Anthony à Wood; but this appears to be of an entirely different complexion, for in it Anthony à Wood, Christopher Wren, and other eminent men were taking a course of study; but now there is some reticence as to what they studied. The man's name is not disclosed; he is not said to be "a chimist," but only "a noted Rosicrucian"—a mystic or an occultist rather than a scientist. Obviously the *club* had not been formed to teach science, but to impart Rosicrucian instruction, as was pointed out in *English Freemasonry in its Period of Transition* (see ch. iv.).

The foundation of the Royal Society, while brought about by the Rosicrucians, *alias* Freemasons, was in reality the death-knell of Alchemy. Anyhow, it is from that date that Chemistry is elevated to something more than a mystic and hidden art, to the high dignity of an exact science.

The Chemistry of Ashmole in 1663 had more to do with the study of the composition and the properties



of natural substances than with the theosophical speculations of the neo-Kabbalists. On the other hand, Ashmole, like his tutor, was a Rosicrucian. We discover this in the Ashmolean MSS., No. 1459, folios 284-299, where there is a version of the *Fama* bearing the title: "*Fama Fraternitatis*, or Discovery of the Fraternity of the Laudable Order of the Rosy Cross, from us the Brethren of the Fraternity R.:C.: to all that with Christian-like censure shall read this our *Fama*, be our salutation, love, and prayers."

This autograph translation of the *Fama* is followed by the *Confessio*, certified also to be "From us the Brethren of the Fraternity R.:C.:" It is generally recognised that this translation is not the same as that of Eugenius Philalethes, but an independent one. An expert in caligraphy has pronounced it to be from the hand of Elias Ashmole. If we accept this testimony, therefore, there is no doubt that Ashmole was a Rosicrucian; he has confessed it in the words: "From us the Brethren of the Fraternity R.:C.:" Anthony à Wood, in his account of Edward Kelley, *alias* Talbot (*Ath. Ox.*, i. 639), actually refers to him as "a certain Rosicrucian." This, then, leaves no room for doubt as to the actual membership of Ashmole.

The declension of the Rosy Cross in 1629 was inferred from the crisis in its fortunes which had resulted from the splits and divisions. But we may see that some of the Brethren, at least in Scotland, clung to the name, for Adamson of Perth boasted in 1638: "We are Brethren of the Rosy Cross . . . we have the Mason Word, etc."

Moreover, in 1663 there was the "noted Rosicrucian" who, although a German, was friendly to the English Rosicrucians, and engaged in activities



that were sure to promote the interests of the Order. The name *Freemason* satisfied most of the Brethren, but at no time did the older one become obsolete, not even when the Order was in a moribund condition and needed propping up.

In *Summum Bonum* we perceive that the Brotherhood was an essentially spiritual company of Builders, for their motto was: *Ascendamus ad Montem rationabilem et ædificamus Domum Sapientiæ*, "Let us go up to the Mountain of the Wise and let us build a House (Temple) of Wisdom." They were *Builders*, and therefore we need not wonder at the majority of the English Rosicrucians adopting the cryptic designation of *Freemasons*. That name, however, could have nothing to do with the material used in building, or the work of carving it, because the Stones were figurative stones only. It was with their theosophical "speculations" that they were building their philosophical Temple, a Sanctuary with a Holy Priesthood, one that had the power to change dead stones into living philosophical Stones. In the *Epistola* attached to *Summum Bonum* there is the appeal: *Transmutemini, transmutemini de lapidibus mortuis in lapides vivos philosophicos*.

The Rosicrucian Temple was called both "the House of the Holy Spirit" and "the House of the Rosy Cross." The promoters of the work carried on there were men who, "like Solomon," had been instructed in the Kabbalah, in a divine Magia, and in a spiritual *Chemia* (Chemistry). It was only the ignorant who fancied that the Order aimed at the promotion of Alchemy, "the transmutation of metals and the Supreme Medicine of the world." Whatever good there might be in "these gifts of God," however useful they might be to men, the *Fama* declared that



the Order enjoyed far better things which they were able to secure through the observation of Nature and the cultivation of Philosophy.

The original Order of the Rosy Cross survived despite the many developments. One section of it retained its alchemical character, but the Order as a whole adhered to what we may call its Masonic complexion. It was with reference to the new types and varieties of Rosicrucians that we find doubts expressed as to the genuineness of certain Brethren. A book with the title of *Frater non Frater* was published in 1619, suggesting that the standing of some Brethren as members of the Order was open to question. Some of them could scarcely be considered "Brethren," for although they were in possession of the secrets they did not maintain the unity of the Brotherhood. The Rosy Cross had come to be a house divided against itself and was therefore sure to come to grief.

The derivation of Freemasonry from the Rosy Cross is undeniable. Sir Robert Moray, the first President of the Royal Society, initiated a "Freemason" some years before Ashmole, is described by Anthony à Wood as "a great patron of the Rosicrucians." Are we to read this as if it meant that Sir Robert was an outsider with the Society which he patronised? Anthony à Wood himself was a professed Rosicrucian, and he was giving inside information. Of course he was acquainted with John Locke, Christopher Wren, and many other eminent men, who similarly were Rosicrucians but were freely denominated "Freemasons."

It was largely due to the admixture of Alchemy with the Order, after Alchemy had fallen into disrepute, that the Rosicrucians came to prefer the name



of "Freemasons." They then began to dislike being suspected of the silly practices of vulgar Alchemy; and the designation of *Freemasons* was universally adopted. The English Rosicrucians became strongly nationalistic and so kept clear of all entanglements. This was the chief reason why the Germans failed to gain the ascendancy over them. Still, both in Germany and in England Alchemy was more or less an influence; the members might not make any experiments, but they enunciated sentiments and principles which could not be explained apart from the old fad.

Sigmund Richter's testimony is to the effect that in his day, the opening years of the eighteenth century, the Rosicrucians were divided into two sections. And in England in 1603 Inigo Jones, speaking of "a Rosicross," gives no idea that he was a distinctly "Christian" man, opposed to the Jews. In Scotland, too, in 1638, Adamson referred to the Brethren of the Rosy Cross, but they seem to have been an occultist body rather than a spiritual society; they claimed to know the secret of "second sight." But German Rosicrucianism was before anything else an adaptation of the Kabbalah to the Christian mind, brought about by men who would have no connection with Judaism.

In the British Isles the Rosy Cross avoided all sectarianism. German Rosicrucianism advocated the upholding of dogmatic Christianity; but the English Order was more broad-minded and insisted on combining with men of other creeds, just as the syncretistic Kabbalists had done all through the Middle Ages. The Germans were inclined to Christianise the *Tau*, to turn it into a Calvary Cross, and so we find it in this form:  $\text{I} \text{⋈} \text{S}$ ; but in England the plain Hebrew *Tau* survived. Similarly the Germans had a version of the Vault which was decidedly Christian, whereas



the English Rosicrucians adhered to the older Jewish legend, which is substantially what has come down to us in the Traditional History. Again, the Germans from the first clung to the Christian dogma of the Holy Trinity, while in our Royal Arch we have the ancient Babylonian Triad, J-B-O.

The Rosicrucians here were really syncretistic, and although they catered chiefly for Christian theosophists, they have handed down to their successors, the Freemasons, most of the characteristics of the ancient Order of the Kabbalah. The chief cause contributing to the survival of its essential elements was that in the eighteenth century in England the Freemasons had the assistance of real Kabbalistic teachers who came over from the Continent, as has been shown in our book *The Organisation of the Royal Arch Chapter Two Centuries Ago*.

Nicholas Bonneville, who was one of those sagacious writers who saw the Rosy Cross reflected in all our Masonic symbolism, claimed to have discovered practically the whole of a Tracing Board in a Rosicrucian work which has already been quoted here, *Mythologia Christiana*, published in 1619. This work has been attributed by some scholars to Andreä, but for our purpose the date is far more important than the author. We trust we have said enough to confirm the views of that French writer.



## CHAPTER XXI

### THE HISTORIC PROCESS OF EVOLUTION

THE stages through which the evolution of Freemasonry proceeded were as follows:—

First of all there was the Order of the Kabbalah, a secret Brotherhood traceable to “time immemorial,” to the dim past ages. The *Jewish Encyclopædia* tells us that the elements of Kabbalism go back to the second century B.C. In Spain we meet with Kabbalists from the ninth century of the Christian era, but they are individual and independent Kabbalists, and we cannot discover a Brotherhood. On the other hand, we hear that in the ninth century a great man came to the West, to Spain, who bore the title of *Ha Nasi*, which was the way the Kabbalists designated the President of the Holy Sanhedrin, corresponding to the *Imperator* of the Rosicrucians. He also enjoyed a title of honour, *Abu*, which is the same as *Abif*, or *Abiv*, the final *v* being the sign of the genitive of *he*. His real name was Aaron ben Samuel. Now, if this man had these titles there can be no question that he was supported by some sort of body. The general impression is that he brought the Kabbalah from Babylon. The *Jewish Encyclopædia* tells us also that he cannot possibly be considered a creature of the imagination, because his mission to the Jews of the West is recorded in the “Chronicle of Ahimaaz,” composed in 1054. It is to that period that the *Sepher Jetzirah* belongs, the first Kabbalistic work.



The *Jewish Encyclopædia* also says that from the year 800 the Kabbalists, having come into notice in Europe, began to spread their views far and wide, views which "for centuries had been known only to a few initiated ones." In connection with this one might ask, How was the Kabbalistic tradition perpetuated if it was limited to "a few initiated ones"? The answer is that the "initiated ones" formed a circle, who knowing each other had a common understanding. Here we may also remember that among the Rosicrucians it was an accepted principle that "Every Brother should look about for a worthy person who after his decease might succeed him."

We have already seen that in the twelfth century some eminent ecclesiastics are said by Menendez Pelayo, the historian of Dissent in Spain, to have been "unconscious heretics" because they had embraced the teachings of the Kabbalah. He instances the cases of Domingo Gundisalvo and John Hispalense. At that time the Church of Rome had not yet seen any reason for excommunicating Kabbalists.

In that same century England produced an Orientalist of note in Adelard, or Æthelhard, of Bath, and of him it is recorded that he made a journey to Spain, where he must have come in contact with the Kabbalists, polishing his Hebrew and Arabic, and learning something of the theosophy of Israel. He came back from Spain bringing a rare treasure, the Elements of Euclid in Arabic, which he translated into Latin, then the common language of the intellectual people. We mention this not merely as of general interest, but because at that time some of the Jewish Kabbalistic teachers in Spain were making use of the geometric symbols of Euclid as a means of illustrating their speculations. Which again accords with the fact



that however far back we go we find the Freemasons declaring that *Geometry is Freemasonry*.

Adelard composed an allegory, still extant, which is remarkable because in it he describes *Philosophia*, followed by the Seven Liberal Arts and Sciences, disputing with the Five foolish satisfactions—Fortune, Power, Dignity, Fame, and Pleasure. The numbers Seven and Five should be noted. Anyhow, it shows that he was not merely a scientist but a philosopher who could moralise.

Although Kabbalism did not originate in Spain, nor for that matter in the West, from at least the ninth century it had many adepts in that country. After the conquest of Toledo in 1085 by Alfonso VI., the power of Islam in Spain may be said to have been broken, and then the city of Toledo became the cradle of Christian civilisation.

Before that time the culture of Spain had been characteristically Arabic, but when Toledo had fallen, the Kings of Castile established a school of interpreters which became a sort of central exchange for all the learned of the country, and thence the Greek encyclopædic knowledge, commented upon and explained by Jewish and Arab philosophers, revived and passed to the other European schools. Many of the best works of Arabic writers were translated into Latin, the ordinary means of communication among the learned of Europe at the time. In this way the translators of Toledo benefited all Christendom; for one thing Aristotle and Plato were now introduced into the schools of Western Europe.

Alfonso X. (1221-84), surnamed *El Sabio*, "the Learned" rather than "the Wise," also established colleges where Jews, Christians, and Arabs studied together in friendly co-operation. The King recognised the



worth of those savants and induced them to collaborate with him. That was a great incentive to the syncretism which characterised the Kabbalists.

We may infer the motive that animated the Jewish teachers from the fact that they translated the Old Testament into Spanish; it had never been translated before, and of course the Old Testament was the foundation of Kabbalism. They are also said to have translated "the Kabbalah," but as there is no book of that name, we take the statement to mean the *Sepher-ha-Jetzirah*, written in the ninth century, although they may also have translated some less authoritative Kabbalistic work then in circulation among the Spanish Kabbalists. Moreover, they translated the Talmud, and even the Koran.

King Alfonso X. was strongly addicted to the cultivation of Astronomy, and therefore an academy for astronomical studies was started under his own supervision. In it the teachers were chosen solely for their learning, without regard to their religious affiliation. Indeed at that time we find no trace of the intolerance and bigotry of Cardinal Cisneros in the sixteenth century. The Christian people of Spain at that period were broad-minded and were thirsting for knowledge.

The wise men of Jewry had a notable share in the revival of learning because of the goodwill which the Christians showed towards them. In the past there had been fanatical Mohammedan rulers who persecuted the Jews most unmercifully, but now Toledo had become a refuge for them; there they were protected from all such tyranny. The Jews, as well as the *Moriscos*, the Mohammedans living in the territories won back by the Christians, were permitted to retain their customs and their religion, and they



were treated quite generously. Naturally they were required to pay tribute to the Christian King.

This enables us to see what sort of country Spain was when Adelard of Bath went there in 1130. Elsewhere we have explained why we regard him as a Christian Kabbalist. The same conditions of life persisted when Lully came on the scene. The appearance of a Christian Kabbalist in Spain at the end of the thirteenth century is a most significant fact. His influence was unbounded. The University of Paris was long a staunch supporter of Lullism.

In 1299 Lully was granted permission, at his own request, to preach or teach in synagogues and mosques, but we do not know how far that desire was due to his own syncretistic views. Certain it is that no protest was made; probably it was a case of spreading the esoteric philosophy of which he had become so proficient an exponent.

Indeed some eminent Spanish-Arabic scholars, Ribero, Gonzalez Palencia, Asin Palacios, and others, have given it out that Lully was a Christian Sufi. We know that he was trying to convert the Moslems, just as he might have tried to convert the nominal Christians, just as the Christian Kabbalists of later times were trying to convert the Jews; but yet he is supposed to have held the views of a Sufi—that is to say, the pantheistic views of the Sufis. This, however, is only another way of saying that he was a Kabbalist, for the Kabbalists taught “the identity of the Deity and Nature.” Kabbalism had spread among the Moslems under the name of Sufism, and while they continued to profess Mohammedanism, they held all the essential elements of the Kabbalah. This has been explained in our book *Origin of the Masonic Degrees*.

Gonzalez Palencia draws a parallel between Raymond



Lully and the Arab philosopher Mohidin, and shows that there is a close correspondence in what the two men taught. Thus can we understand how the Christian Kabbalist could be described as a Sufi. In his book, *Blanquerna*, Lully himself refers to "certain men called Sufis" as having "words of love and brief examples which give them great devotion," and adds that the said "words require exposition, and by the exposition thereof the understanding soars aloft." He evidently believed in the Sufi doctrine but practised reservation.

There has been much controversy as to the source whence Lully derived his ideas. Unfortunately, many writers have limited their investigations to modern Spanish authors who knew nothing of Kabbalism and never suspected that he had drunk at such a fountain. The eminent Menendez Pelayo himself acknowledges quite frankly the general ignorance in Spain in respect of Kabbalism, for he has actually written:

"We have to admit with very deep grief that we owe to a learned foreigner our first notices on the subject of this Chapter," *i.e.* Kabbalism. The problem, however, can be easily solved if we have regard to the facts.

One thing worth noticing is that Lully made much of the doctrine of the Trinity. It was because of his persistence in teaching about the Trinity that in the modern Chapel that has been erected on Mount Randa there is an Altar in honour of the Trinity; and we are told that the people of those parts have a great idea of "the virtues of the Altar of the Holy Trinity."

The fact is that in the thirteenth century this doctrine was not so popular as it is now, but something



of an esoteric character. Lully himself made some mystery of it, for he said that "a certain hermit had received by divine inspiration an Art which proves by reasoning how in a simple Divine Essence there is a Trinity of Persons." This seems to involve the claim that his teaching on the subject was not original, but that he had received it from someone else, whose name he must not divulge. The important fact we have to bear in mind is that the Kabbalists did not only believe in a Trinity, but were supposed to have rationalised the idea of a Trinity in the Divine Essence.

The Art of the hermit was in reality Lully's own *Ars Magna Sciendi*, which later on he called the *General Art*, of which Dr Ginsburg in his treatise *The Kabbalah* says definitely that it was based on "the Kabbalistic method of palming their notions on their texts of Scripture, by means of Gematria, Notaricon, and Ziruph." We know how the great men of that period were captivated by those systems.

Lully tells us that his Speculative Science was revealed to him on the summit of Mount Randa, and this affords a clue. For although Mount Randa is a real geographical name, to him it was no ordinary place. More than once he called it "the Mountain of the Beloved"; and one of his contemporaries, referring to the spot to which he went, said that it "was no great way from his House," and that the reason for going was "to the end he might the better pray to our Lord and serve Him." It has been suggested that "his House" here meant his home; but why should a cosmopolitan mind like Lully's have need of repairing thither to pray and serve God? Rather we would suggest that Lully went to some spot which had been hallowed by some mystic practices, and that the House was something like the "House of the



Holy Spirit" of the Rosicrucians, or better still, like the "neat and fitting habitation" which C.:R.:C.: was said to have erected.

Even his English biographer sees in Lully's visits to Mount Randa "the verdant paths of feeling, imagination, understanding, and will," spiritual experiences of "the Lover" as he "went in search of His Beloved." Indeed Lully himself wrote: "Pensively the Lover trod the paths of the Beloved. Now he stumbled and fell among thorns; but they were to him as flowers, and as a bed of love." As he claimed that something was revealed to him there, so his enemy Nicholas Eymerich in the *Directorium Inquisitorum* declared in 1376 that the Lullists believed in the inspiration of their Teacher.

We take it that Mount Randa is a reference to an emblematical elevation of the mind, and something to be compared with *Malkuth*, "the Mountain of Jehovah" of the Kabbalists, the *Mons Magorum Invisibilis* of the Rosicrucians, and the *Mount Heredom* of the early Scottish Freemasons. It is at least possible that the word *Randa*, used both in Spanish and Catalan, may originally have had a reference to a distinctive badge worn by those who congregated on the mysterious Mount; for the word means a lace ornament attached to a dress, or *appliqué*, and so it reminds us of the *Red Crosses* which the Prime Officers of the Rosicrucians exhibited on their vestments at a later age. We have shown that the Crosses of the Rosicrucians were the counterpart of the Triple Tau, which has a reference to a Divine Trinity.

Curiously enough Lully could only see three colours in the Rainbow, presumably Red, Blue, and Purple, and he took these three colours as a symbol of the Trinity. The Rainbow has always been a



Masonic symbol; and it is also a fact that the three colours mentioned were used as symbolic colours in the Temple of Jerusalem, as they are at present in the Royal Arch.

More than one writer has described Lully as a *Knight of the Cross*; we have not been able to find that he himself ever used that designation. But at the entrance of a cave on Mount Randa there is at present an inscription which re-echoes a tradition that once, when Lully retired thither to pray, "Jesus crucified" appeared to him, but He "vanished as Raymond embraced Him, leaving the Cross in his arms." Then there is another tradition to the effect that once a Shepherd appeared to him who "made over him the Sign of the Cross, as though he were a great prophet." This Shepherd had his abode on the Mount, and in fact is supposed to have been the first of a long series of teachers of the same *Ars Magna* which characterised the Lullian school in that remote place.

Lully was in spirit a Crusader, and so we should not hesitate to adopt the title given him of "Knight of the Cross." Indeed it is on record that at Pisa, Italy, he urged on the commune a pet scheme of his "that some among them should take the Cross and become Knights of Jesus Christ to conquer the Holy Land." In so doing he was expressing two distinct ideas: "Take the Cross," which means accept it as a Badge, and "Conquer the Holy Land." Those who took the Cross in that sense would become Knights of the Cross, as obviously he himself claimed to be. His urging Christian people to attack the Moslems sounds like hostility to the Mohammedan Rulers of Palestine. And yet there is nothing inconsistent with his philosophical syncretism in that. He was a Brother to



those who had been illuminated like the Sufis, but he abominated the vulgar superstitions of the non-Christians generally, and he could not bear the idea of the Holy Places being in the hands of the Moslems. And yet his proposal involved a gesture of goodwill towards the enlightened Jews, for it meant the deliverance of Jerusalem, and particularly of the ruined Temple of King Solomon.

In 1610 Adam Haselmayer was also called a *Knight of the Holy Cross* in the Tyrol, and it was because he was such a Knight that he was in a position to testify that the Manifestos of the Rosicrucians which he had read were in perfect accord with the teachings of the Christian Kabbalist Paracelsus. Here we perceive a close connection between Rosicrucians and Kabbalists.

Naturally all the popular traditions about Lully in Spain are more or less coloured by the religious superstitions of the people; but it is not difficult to see through them; as, for instance, when we are told about the *mata escrita*, "the bush written on" with Hebrew, Chaldean, and Arabic characters, which were the languages to which the *Ars Magna* was applicable. What could the people of Majorca have to do with those Oriental scripts?

The *Jewish Encyclopædia* tells us that the *Illuminati* of Spain in the sixteenth century were real Rosicrucians; and we should not forget that Lully was the ideal of the *Illuminati*; in fact he was the first to bear that name, for he is known to history by the title of *Doctor Illuminatus*.

Like all true Kabbalists, Lully ascribed secret power to the Divine Names; he wrote a book on *The Hundred Names of God*. And, like the Kabbalists, he propounded the doctrine of the *Sephiroth*, calling them



the *Dignitates* of the Deity, by which he understood His attributes. In the scholastic philosophy of the Middle Ages there was nothing about these Dignitates; it was something quite new. Some people have called him a Platonist; but the Kabbalists have also been so described. He believed that the attributes of God were identical with His Essence, so that it was impossible to distinguish between the two terms. Light was in his opinion the most real symbol of the Divinity.

Lully's fundamental conception was that "all things are the portrait of His Beloved," and by that he meant the *Microprosopus*. He held that God reveals Himself to men both through Nature and through the Bible, and that the one enables us to understand the other.

In his books *The Tree of Love*, *The Philosophy of Love*, and *The Art of Loving* we detect many points of contact with the *Chemical Nuptials*. There is a Forest planted with Trees, where we meet with a Lady similar to the *Virgo Lucifera*, which turns out to be a personification of Philosophy, richly apparelled but sorrowful. His ideal man is one that cultivates the Sciences, but it does not avail him unless he loves; if he does, his love causes him to apply himself to Literature and the Arts. The hope of Paradise (*the Rosicrucians said "Olympus"*) is an incentive to him.

Then in the book *Blanquerna* (from the Catalan *blancor*, "whiteness, purity") the reader is carried, as usual, to the Forest. There he meets with three wanderers, viz. the Emperor, Blanquerna, and the Jester, who in this case is a serious companion. After a while they come to a Fountain, and sitting beside it three loaves are produced and they have a little repast. Now a question is put to the Emperor: Which



is of greater benefit to him, the bread he eats or his Empire? The Emperor replies that in his present situation a piece of bread is worth more than an Empire. Blanquerna observes that his Empire cannot be worth much if it is not worth more than a mouthful of bread. But the Jester is thinking of the virtue of valour, and remarks that valour consists of three things:

The physical things supporting the body.

The desire to gain virtue or merit.

The intention to serve God.

And he adds that the underlying principle of all Religion is to use all temporal things as steps to the things eternal.

From this, therefore, they pass to a further question—the Lover has lost a Jewel and the Beloved inquires of him: Which is of greater benefit to him, the lost Jewel or his long-suffering in service? The answer is not given, but is easy to surmise.

During the fourteenth century the Christian Kabbalists multiplied in number. In Spain they retained the name of Raymond Lully as that of their prototype and great leader. He had been an out-and-out Kabbalist with a very large following. To-day the Church of Rome proposes to canonise him, but in his lifetime he was denounced by Bishops as a rank heretic, and one of his lieutenants, Père Rosell, anticipated a revolt of the priests against the Roman See.

The spiritual force of Raymond Lully endured in Spain for some hundreds of years, but when in the sixteenth century the cruel Inquisition spotted them, they were promptly exterminated. Gould says that they were confounded with the Rosicrucians. But there really was no confusion; they were Rosicrucians—that is, Christian Kabbalists.



We take the *Regius MS.* as indicating that in 1390 there were Christian Kabbalists, or, as we should call them now, Speculative Freemasons, who worked in England under the shelter of the Masons' Guilds. In *English Freemasonry in the Period of Transition* we explained the object which the *Old Charges* served among the Speculative Freemasons.

At the close of the century, according to the Rosicrucian tradition, another notable Christian Kabbalist, C.:R.:C.:., brought in another type of Kabbalism in Germany. Its relation to other cognate bodies has already been discussed. All that we should add here is that these movements, Lullism, the cryptic Speculative Science of 1390, and the Rosy Cross, were independent of each other.

Once more, at that time there was in England a very remarkable man, Roger Bacon. It is probable that, although a contemporary, he never met Raymond Lully. He travelled on the Continent, but did not go the same way as the Spanish Kabbalist. Still, we should take particular notice that at the end of the *Stanley MS.* there is the "Prophecy of Brother Roger Bacon"; from which it is evident that the Freemasons of the seventeenth century regarded him as one of their number. We may call him a Freemason; in reality he was a Rosicrucian.

As in former days, the people who obtained the secret Wisdom endeavoured to keep it within their little circle. But there is still extant the *Testamentum Magistri Raymundi Lullii*, where the writer mentions that Lully once made an experiment in chemistry *in præsentia physici regis . . . et certorum sociorum*. The suggestion is that these *certi socii* were, like Lully himself, Kabbalists who were dabbling in Alchemy, as was done by the Rosicrucians at a later period.



Benedictus Figulus wrote in 1608 that he had heard that in the fifteenth century there was established in Italy a Hermetic Society which engaged in such experiments, and was composed of the same sort of people as the *certi socii* referred to in the Lullian document.

Here we may say a word about the two oldest of the *Old Charges*. And first about the *Regius MS.*, which some writers have referred to as the *Halliwell MS.* because its contents were first made known by Mr Halliwell in a paper read before the Society of Antiquaries in 1838 with the title "On the Introduction of Freemasonry into England." Gould's opinion as to the age of this MS. was that it dated from "shortly after the order of Edward II. for returns for the Guilds" (1388), let us say 1390. Halliwell himself put it down as "not later than the latter part of the fourteenth century," which is more than half a century before the Strassburg Constitutions.

The heading reads thus: *Hic incipiunt constitutiones artis geometriæ secundum Euclidem*, which sounds very strange. The work of the labourers who prepared stones for building at that time had nothing to do with Euclid, or even with Geometry except in a general way. The use of the word *Constitutions* implies an organisation of some sort. Its proper name is the *Regius MS.*, for it once was in "the Old Royal Library." It is in the form of a poem, composed by a Priest, not an operative Mason. Elsewhere we have suggested that it may have been put in that form to facilitate its being memorised, so that the chief officer of the association might rehearse it without much difficulty.

In common with all the *Old Charges* it contains a Masonic history, a code of morals, and a manual of etiquette. There we are told that the *Mayster Mason* is to be "stedefast, trusty, and true," and "most ben



at the general congregacyon"; which is a very important feature, for this *General Assembly* was convened periodically by the leaders of the Fraternity, who were Speculatives, presenting an opportunity to those men to hold their ceremonies. The book closed with these words:

"Amen, Amen, so mote byt be,  
Say we so alle per Charyté."

To properly understand the purpose of the Old Charges the reader will do well to see what was said in our book about the Period of Transition. These books were written by the men who organised and controlled the Guilds of Masons, who being intellectual Speculative Freemasons used to work the old Kabbalistic Ceremonies in secret after the manner of the *Acception* of later days. The *Old Charges* were addressed to Masons—that is to say, to labourers who belonged to the Guild—but that did not invalidate the document as the sign and symbol of the Guild; on the contrary, it was something imposed by the Speculatives on the operatives, which yet remained as the fundamental authority constituting the Guild under whose auspices the Speculatives themselves met. These Speculatives had a Science of their own quite distinct from the Mason's craft.

The *Regius MS.* has a very significant expression, "this Geometry." It mentions *Aman*, which is a Hebrew name not used among Christians meaning "the Artificer," and is a reference to the "King's Son" of Tyre, by which is meant Hiram Abif. It also speaks of "the good clerke Eucllyde," about whom the writer could only have known anything through the legend connected with Athelstan. Of course he would have the Latin translation of the *Elements* by Adelard of Bath.



The next Old Charge in order of antiquity is the *Matthew Cooke MS.*, of which Woodford in the Preface to the "Old Charges" says: "This copy seems also to be written by an ecclesiastic, or rather transcribed by some learned member of the Order from an older MS." It certainly was not the work of any stone mason. This MS. was the subject of a Lecture we delivered at the Mid-Kent Masters' Lodge nearly twenty years since under the title of "Freemasonry Five Hundred Years Ago." It dates from the fifteenth century, but is a copy of "an older MS."

Gould tells us that this MS. possesses "many common features" with the *Regius MS.*, although it differs from it in being written in prose. Euclid is given the name of *Englet*, and Gould is of opinion that this variation was intentional, the writer desiring to be cryptic. He says: "We are given the story of Euclid over again, whose identity the writer veils under the name *Englet*, though as he is described as the 'most subtle and wise founder,' who 'ordained an art, and called it Masonry,' besides being referred to as 'having taught the children of great Lords' to get an 'honest living,' there is no room for doubt as to the world-famous geometer being the hero of the incident, the more so since it is expressly stated that the 'aforesaid art' was 'begun in the land of Egypt,' whence 'it went from land to land, and from kingdom to kingdom,' and ultimately passed into England 'in the time of King Athelstan.'"

In this paragraph the reference is clearly to the Speculative Science: first, because the operative masons, the carvers of stone, were not "children of great Lords"; and then because the same MS. informs us that King Athelstan's son, after having become a Mason, joined the fraternity of the



Speculatives. Much ingenuity has been displayed to explain away this passage, but it is true that in the old days a man first became a Fellow of the Guild and then a Member of the Acception, first an operative Mason and then a Speculative.

Moreover, the expression "honest living" is capable of a double meaning, for it may be taken literally or metaphorically. One thing is quite certain, that the "children of great Lords" would not covet the few pence earned by the stone masons at their trade.

The statement about King Athelstan's son has been read as if Speculative Masonry meant *Geometry*, but as far back as we go we find that the word "Geometry" is used as a cryptic designation of Freemasonry. Again, it has been remarked that if Geometry was known in England in the days of King Athelstan, it could not have been first introduced by Adelard of Bath. But surely here we have a confusion of ideas. What Adelard of Bath brought to England was not the knowledge of Geometry but the work of Euclid, which are totally different things.

Gould did not believe in the derivation of Freemasonry from Kabbalism, and therefore he quoted Fort's *Early History and Antiquities of Freemasonry* in support of his incredulity; for Fort says that "The operative Mason of the Middle Ages in France or Germany knew nothing of a Jewish origin of his Craft." The argument is quite beside the point, for the craft of the stone mason is not in question. Our contention is that the Speculative Science of the Freemason is something distinctly Jewish, seeing that the whole of it turns around the Temple of Jerusalem.

Fort's statement is altogether incorrect. Indeed Gould himself gives us a modernised extract from the



*Matthew Cooke MS.*, which says: "And it is said in old books of Masonry that Solomon confirmed the charges that David, his father, had given to Masons." As a matter of fact, the Masons of the fifteenth century could not conceive of an older building than the Temple of Solomon, unless it was the Tower of Babel; so that after all they did believe in a Jewish origin of their craft.

Quite at the beginning of the *Regius MS.*, lines 61 and 62, there is a reference to an "olde boke," which Gould thinks identical with the "Boke of Chargys" of the *Matthew Cooke MS.*, lines 534 and 641, but it is impossible now to say what it contained. We venture to suggest that since it was an old book even in 1420, it may have been the book in which Prince Edwin was instructed when he became a Speculative; indeed it may have been identical with *Liber M.*, the book in which C.:R.:C.: is said to have been instructed and which Paracelsus studied. Gould, after quoting the passage in question, says: "This points with clearness, as it seems to me, to an uninterrupted line of tradition, carrying back at least the familiar Legend of the Craft to a more remote period than is now attested by extant documents."

Dr Ginsburg tells us that in the fifteenth century the Kabbalah became widely known, at least "partially." The existence of Rosicrucians is clear evidence of this. And it is obvious, too, that some Christian scholars had a very good grasp of the Kabbalistic doctrine.

Pico della Mirandola, having obtained a copy of the *Zohar*, declared that it contained elements which were capable of a Christian construction. The propagation of the Kabbalah among Christians gathered impetus by the emigration of thousands of Spanish