

Jews to all parts of Europe through the bitter intolerance of the Roman Church. In some of the countries where they settled Kabbalism took deep root, but owing to the antipathy against the Jews everywhere, the Christian Kabbalists found it necessary to organise, or at least to hide the fact of any connection.

Strangely enough, in England, although the Jews had been banished, the new association of Christian Kabbalists maintained direct relations with the Continental Jews, and at no time were exclusively Christian.

The first efforts for banding together the Christians who accepted the Kabbalah resulted in movements which used some sort of Cross as their Badge and were under the advocacy of the Cross. There was, for instance, the "Order of the Holy Cross," which seems to have been the model on which the "Order of the Rosy Cross" was formed.

At the end of the sixteenth century and the first years of the next the Rosicrucians made their appearance in several parts of Europe, and in Germany at least they traced their spiritual descent from an obscure monk who was called "Christian Rosy Cross."

Their influence extended very far and had far-reaching consequences. In 1614 there was the great sensation produced by the appearance of the *Fama Fraternitatis*, followed by many other pamphlets, and now we discover that the Rosicrucians had a Ritual of their own, the principal elements of which had been borrowed presumably through the Order of the Holy Cross and other allied bodies.

In that Ritual, as we have explained in the preceding pages, we may find most of the leading features of Freemasonry—that is to say, of the genuine Freemasonry of the second half of the seventeenth

century, which is practically what is now called our Supreme Degree, or, following the definition of our *Book of Constitutions*, "the Third Degree, including the Royal Arch." There is, for instance, the Raising or Rebirth, the Three Principal Officers, the Three Steps of the Candidates, when the Presiding Officer "strikes a violent blow" and all is dark. There is the Keystone, a Vault with a number of objects discovered in it, an Altar covered with a Plate of Metal, on which are depicted certain symbols, the Word, the Volume of the Sacred Law, and so forth.

The Badge of the ancient Kabbalistic Fraternity had always been the *Tau*, which they used to say was "the signature of God," ensuring immunity from harm and danger; and likewise the Christian Kabbalists, or Rosicrucians, had for their Badge sometimes the *Tau*, sometimes a Calvary Cross, sometimes a combination. In the long run, however, the *Tau* prevailed, and it actually came down to us as the Badge of the R.A. Companions.

Some people have imagined that the Rosicrucians invented all this; but they were not a new Brotherhood. They claimed that their Founder began to organise Christian Kabbalists two hundred years before, and now, in seeking to spread out, they produced testimonials from the Brethren of the Holy Cross. They stated that the Rosy Cross followed the school of the Christian Kabbalist Paracelsus, as if that was an all-sufficient recommendation. Adam Haselmayer, described as "a Knight of the Holy Cross," thus spoke of the later Order. Paracelsus lived in 1493-1541, and therefore if the Rosy Cross conformed to his teachings we must admit that it was not anything newfangled.

But although the Rosicrucians pretended to be the

same as the Order of the Holy Cross, it is evident that they represented a new type of Christian Kabbalism. The old Jewish Institution had passed away in Germany; now there were at least two sorts of Christian Kabbalists, and as both the *Rose* and the *Tau*, the anticipatory Cross, were Kabbalistic symbols, the names of the two Orders were well justified. Hence we need not be surprised to find that in England, too, there were people that went by the name of *Rosicrucos* who apparently had no connection with the Christian Rosicrucians of Germany.

In England at least the Order had had no quarrel with the Jewish Kabbalists, and actually maintained relations with them; for they believed that the system was not antagonistic to any Religion, and was, in fact, reconcilable with every form of monotheism. The English Rosicrucians, therefore, adapted Kabbalism to their own mental outlook, spiritualising its symbols and giving it a different complexion than it had had in the past. The time was bound to come, however, when the people would lose sight of the fact that the movement was only a Jewish school of thought which they had misappropriated. And then the elimination of Alchemy and Magia was bound to distinguish the Order still more from the original. In the first official documents of the Rosy Cross we may observe that there is a spirit of compromise based on the new turn which they gave to Alchemy and Magia.

CHAPTER XXII

MODERN DEVELOPMENTS

IN the beginning of the seventeenth century the Rosicrucians had created a great sensation by their bid for the patronage of the learned of Europe; and then there was a great expansion, in which presumably all kindred societies participated. The Rosicrucians were a mysterious Order; no one could locate it unless he had a go-between, someone willing to introduce him and to propose him as a candidate. And we perceive that there were differences among them. In Germany they were exclusively Christian, whereas in England they were more liberal, holding relations with non-Christians.

They cultivated the occult, but no one could find out what they did in their meetings. They used to put on an air of mystery, and they threw dust in an outsider's eyes. Some of them had been coquetting with Alchemy, but in the middle of the seventeenth century, when Alchemy was losing its popularity, most of them were at pains to discard every trace of alchemical connections. The Order still spoke the language of the alchemists, but the words used were interpreted in a spiritual way, just as the later Freemasons did with the building operations, the tools and materials. The Order was completely transformed, and the word *Freemason*, adopted as a screen, had considerable influence in moulding its later Ritual.

At length the historic Rosy Cross of the sixteenth-century Manifestos was diversified and gave rise to Freemasonry. In addition to the Freemasons, however, there remained some people who still adhered to the old designation of Rosicrucians; we might call them the traditionalists. But both the Freemasons and the Rosicrucians presented the same baffling problem: no one could tell whence their speculative science had sprung. They might trace it to C.:.R.:.C.:., or to the organisers of the ancient Masons' Guilds, but invariably they went back to the time of King Solomon; it was something extremely ancient.

Obviously the new Rosicrucians were by no means the same as the old Order of the Rosy Cross. They lacked the sense of reality and the earnestness which had characterised their predecessors. Their Ritual had been more elaborate and more impressive. All along, however, they boasted that the Order was of an international character and cosmopolitan in spirit, although in later times it was less so.

Craft Masonry was a further development of the second half of the seventeenth century. Much erudition has been wasted on trying to find out how it arose. All we can say here is that it was a purely English product. At one time, in order to obtain the secrets of the Acception, which were really the secrets of the Rosy Cross, or as we would now say, the secrets of *Freemasonry*, a man had to become a Fellow of some Masons' Guild; but with the decay of the Guilds the secrets came to be conferred independently of them; when to give to the fancy the semblance of fact, the honorary *degrees* of "apprentice" as well as "fellow" were accorded.

It was left to the Grand Lodge of London in 1717 to devise a scheme of Masonry in which for some

years no other degrees were recognised but those two. Some time after that date, however, a considerable portion of the old historic Ritual was imported into the system. And later still, when the English Craft Masons entered into relations with the Freemasons of Scotland, Ireland, and the Continent, several hybrid types arose, and then a variety of so-called Degrees began to compete for the pre-eminence. Then on the Continent the name *Rosicrucian* still persisted, but the hybrid bodies adopted the generic term of *Freemason*.

The first beginning of Craft Masonry takes us back to Inigo Jones, who in 1607 formed an organisation for his New Style Masons—that is, the superior stone artists working under him. He raised their status, and wanted them to have some sort of Society like the Acception, which had been in operation from time immemorial in connection with the London Masons' Company. There is still extant the Old Charge composed and written by him at that date. He was a member of the Acception, and would naturally model the new Society on that body. And as all the members were stone masons, the ceremonies came to be limited to the "Second or Sacred Lodge" connected with the erection of Solomon's Temple. It was then that the conception of the Architect H.A. as "our Master" became current; before then H.A. had only been one of the Three Rulers who bore sway at the Temple of Jerusalem. But the first ceremony for the admission of an "apprentice" was *invented* by a Mason at Harwich in the middle of the seventeenth century. Formerly the initial act by which a man began his Masonic career was his becoming a "Fellow" of the Guild in which Speculative Freemasonry was practised.

Michæl Maier, who was a member of the Order in Germany, visited this country, and he must have

found out that English Rosicrucianism was of a different type than that with which he was familiar. English Rosicrucians were less aggressive than the German, and less dogmatic, but he may have thought that the soil was favourable to the spread of the German Fraternity.

In 1765 a Royal Arch Chapter comes into view in London of a very remarkable character. Gould said that it had been formed on the 12th of June of that year, but Hughan called his attention to certain portions of the Minutes Book "which prove that the date mentioned was not that of the origin of the Chapter," and Gould fully concurred with it. The reorganisers of it were Atholl Masons, who happened to hold the same views about the Royal Arch as Dermott and his *Antients*, together with some of the Masons militating under the Grand Lodge of London who somehow had been exalted, despite the fact that their Grand Lodge had expressly and completely repudiated all connection with the Royal Arch.

The oldest volume of the Records of this Chapter contains its By-Laws, and the first line speaks decisively on the derivation of the Royal Arch. It reads as follows:—

"We, the Companions of the E.G. & R.C., commonly called the Royal Arch, being this Twelfth Day of June, 1765, in full Chapter assembled, having duly considered and maturely deliberated *on the present state of the Chapter*, have come to the following resolutions, etc."

The phrase "present state of the Chapter" shows that this was not the date of its foundation. But the most important point to notice is that "the Royal Arch" was then considered to be the name for "the Companions of the E.G. & R.C." In the book

Organisation of the Royal Arch Chapter Two Centuries Ago we have shown that the appellation of *R.A. Chapter* was used in 1725, so that in 1765 it was not by any means new. Now, however, the Royal Arch Masons themselves tell us quite frankly that "the Royal Arch" is identical with the "R.C."—that is, the *Rosy Cross*—although the term *Rosicrucians* had not yet become obsolete.

Moreover, they say that the Royal Arch included the "E.G.," which stands for "Excellent Grands." But who were these Excellent Grands? They were the men who had presided at the previous ceremony, the First or Holy Lodge, Moses, Aholiab, and Bezaleel, who now became the Rulers of the Supreme Degree, although their names were suppressed. Thus the ceremonies of the First or Holy Lodge became the ceremonies of the Royal Arch, used for installing Z.H. and J., although the two sets of officers belonged to different periods. This explains why it is that the portions of Scripture read when our Principals are installed refer to the worthies of the First or Holy Lodge, and not to those of the Third Grand Original, the historic characters of that post-exilic period when the Temple of Jerusalem was rebuilt.

The Second or Sacred Lodge came in between the two, but its ceremonies had been appropriated by the Craft Masons, who commemorated nothing else, who were so self-satisfied as to ignore every other type of Masonry, the Royal Arch, the Mark, etc.

The Rosy Cross had been at work in England from at least 1603, but in 1765, and presumably for a long time before, was contrasted with Craft Masonry, because the Masons had forgotten the rock whence they were hewn, and could not realise that Craft Masonry was only a glorified trade ceremonial which

could scarcely be compared with the solemn rites of the Vaulted Chamber.

We see, then, that there is evidence for saying that the Royal Arch is but a continuation of the Rosy Cross *plus* the essential elements of the First or Holy Lodge. Alas, so few of the present-day Masons have gone through the Chairs that most of our readers will be unable to follow our argument intelligently. Nay, so much of the Ritual is now being rendered in so indifferent a manner, and so many of the Companions are so slack and apathetic, that scarcely anyone has the desire to rectify the archaisms, the glaring inaccuracies, or the incongruities to be found in it.

Anyhow, the Chapter of 1765 marks the end of the historic Rosy Cross in England. The Institution had been fully described in 1710 by Sigmund Richter. In the London *Daily Journal* in 1730 the readers were told that the Craft Masons were only imitators of the Rosicrucians. But the Rosy Cross had continued as an Invisible Society, and now in 1765 it reappears under the designation of the Royal Arch.

The Rosy Cross has been the half-way house between Kabbalism and Freemasonry, and this becomes more and more evident as we press forward in our investigation. The words now used in the prayer of the Third Degree that the M.M.'s "may shine as the stars for ever and ever," recall the title of the chief Kabbalistic manual *Sepher-ha-Zohar*, which means "the Book of *Splendour*." The French Hebrew scholar, M. Isidore Loëb, has shown that this title is derived from Daniel xii. 3, where we read: "They that be wise shall shine as the brightness of the firmament." The cultivators of the secret tradition of Israel were always described as "the Wise," and their learning was the "Wisdom," *par excellence*.

In the Prologue of the *Zohar* we find Rabbi Eleazar addressing Rabbi Abba in the mystic circle of Simeon ben Jochai and his colleagues thus: "*My Sabbaths* denotes the Circle and the Square within, etc." And the latest expositors of the *Zohar*, Messrs Harry Sperling and Maurice Simon (*The Zohar*, 1931), append a footnote in which they say: "The Circle, Square, and Point were used by the Kabbalists to symbolise the Three highest Sefiroth." This is interesting, because here we have Jewish theologians speaking as if the Kabbalists had been Royal Arch Masons.

Let us remember again what *Chambers's Cyclopædia* stated in 1728: "There are certain Freemasons who have all the characteristics of Rosicrucians." This is still largely the case in the United States, where they have retained the Royal Arch Ritual of earlier days. We are firmly convinced that the exposure of that Ritual which appeared in U.S.A. in 1826 was substantially the same Ritual which had been worked from Colonial days. This view we sought to vindicate in *The Builder* of St Louis some years ago. In this connection we should remember that until 1777 the *American* Masons were also English folk who had derived their Ritual from their motherland; and this means that that Ritual was the same once used in England as well. Indeed, our Bristol Brethren are convinced that it was from that port that the Americans obtained their Ritual. They evidently forget that the semi-American Ritual used in the Province of Bristol was once in use all over England. In the backward American Colonies the Masons of 1777 were naturally more conservative than those at home, and they therefore preserved a purer Ritual; subsequently the fact that it was *American* was naturally a good reason for sticking to it whatever changes were made in England.

The modern revivals of the Rosy Cross have been due everywhere to German influence; and this explains why it has remained an essentially *Christian* "Degree." The German type of Rosicrucianism was also always more or less alchemical; and again it is for this reason that the Continental Rosicrucians have always been addicted to Alchemy, at least to the extent of using the language of the alchemists.

It has been said that in Germany the old Rosicrucian Order became extinct in 1746, when its leader, Abraham von Brund, or Brun, died. But obviously even when the Order ceased to function in its corporate capacity, or as a national institution, some individuals, or groups of individuals, may have continued their activities, although there may now remain little or no evidence of this. Indeed, a "Reformation" has been said to have taken place in 1777; but we must look upon it as simply one of many sporadic attempts made to revive it. From 1746 to 1777 there is an interval of only thirty-one years, and therefore it bears out our supposition that the Rosy Cross continued to work somewhat informally.

The modern Degree is known now, almost universally, by the French name of *Rose Croix*. This seems due to the elements of a German revival having been accepted in France in 1754, when an Order was formed with its Council of Emperors of East and West—a development which caught on. Originally it was called the *Rose Croix of Heredom*, thereby acquiring a very good reputation, because *Heredom*, the same word as *Harodim* and *Highbrodiam*, stood for the ancient traditional Freemasonry. Needless to say, the new organisation claimed extreme antiquity, because it was derived from that international Society of past ages; and, like the original German *Rosenkreutz*,

which it copied, it had the merit of being designed exclusively for Christians. This determined that in future all neo-Rosicrucians should enjoy a purely Christian Degree.

The name *Heredom* was a link with the genuine Rosy Cross, whose Principals in the north of England had always been called *Harodim*, although the term had degenerated into *Highbrodiam*, as, for instance, at Swalwell. It was used in Scotland usually in the form of *Heredom*, a name associated with Kilwinning.

General Rainsford, who was both a Craft Mason and a Rosicrucian, being sent to France by the Grand Lodge of London in 1785, found that the French Masons of that period were puzzled by the Hebrew name. He told them that *Harodim*, which means "Rulers," was a word belonging to the Kabbalah, referring to the last of the Sephiroth, *Malkuth*, "Kingdom," signifying "the Mountain of Initiation."

Waite assures us that the French *Rose Croix*, "its clothing, its jewel, its entire *mise-en-scène*, the characters in which it is worked, are reminiscent of the older Order." This gives us occasion to say that we do not despise modern Rosicrucianism; far from it. Under certain conditions it might serve a good purpose. Of the description which Sigmund Richter gave us of the Order as he knew it in 1710, Waite has said: "Those who are acquainted with the broad elements of the Secret Tradition in Israel and what may be called its charter of transmission will see that this Legend of Foundation is varied but slightly therefrom; the Brotherhood of the Rosy Cross being substituted for equally mythical keepers, such as the Sons of Doctrine of the Zohar." In other words, he admits substantial historic continuity, and our claim

of an historic connection with the Kabbalah, but treats the whole business as a myth.

We are ready to believe that the newer revived Order which reached France and led to such important developments was but an imperfect copy of the older one—imperfect in detail, faithful in aim; and what is more important, it retained some of the Kabbalistic elements, as our Royal Arch still retains them. The German Rosicrucians now spread through the Continent, and there they competed keenly with the English Craft Masons. Their Rite of Strict Observance had a fine run all over Europe; the very name embodied a protest against the extreme simplification of Craft Masonry. Simultaneously the Elect Grades vied with each other, eager to secure the field, but none of them was so well patronised as the English Grand Lodge, which therefore triumphed against the lot. The multitude of Degrees, which were devised with the most fantastic and extravagant claims, were bound to neutralise each other, and in the end the world found refuge in the English system, though diversified in each country—a system which led inevitably to the Royal Arch as the Supreme Degree.

POSTSCRIPT

IF any reader has a criticism to offer, the author will be pleased to receive it and if necessary to deal with it in any future edition. His aim has been to throw some light on the origin of Freemasonry; and this he has done quite dispassionately, although at times he has felt impatient at the dogmatic assertions and the mystification of writers who had read much but could not approach the subject with an unprejudiced mind. We claim to have proceeded with an independent criterion, and that at each stage we have been guided by the evidence we had obtained. We confess, however, that now, at the end of our explorations, having come to the first beginnings of our Speculative Science in England, with the fuller knowledge we have of the subject, we feel that our previous works should be retouched. Still, if any of the Brethren who promote Masonic Research will give us their help, we shall do this. A severe critic, although unable to adopt or to recommend any particular theory of the derivation of Freemasonry, has been pointing out that in our last work, dealing with the Transition, there are misprints and defects. Let it be said in plain English that we are fully conscious of our shortcomings; but as stated, we are doing our best to illuminate a subject which to most Masons of to-day appears to be shrouded in obscurity and confusion. And we need scarcely say that for us it is a great satisfaction to find that no one has attempted to disprove our thesis, which in spite of everything stands.

INDEX

- A. Z., 47, 50, 51, 82, 84, 143, 213.
- Aaron ben Samuel, 270.
- Aaron Margalita, 45.
- A.B.L., 239.
- Abraham, 27, 40, 65.
- Acception, 23, 27, 29, 81, 93-96, 108, 113, 156, 221-232, 258, 286, 293.
- Adam, 25, 64, 65, 117, 235, 238-241.
- Adamson, Henry, 66, 77, 208, 220, 222, 229, 256-260, 265, 268.
- Adelard of Bath, 270, 274, 284, 286.
- Agrippa, Cornelius, 66, 209.
- Alchemists, Alchemy, 44, 67, 72-78, 85, 94, 102, 107-118, 148, 176-189, 210-215, 225-229, 260-268, 282, 290-298.
- Aldworth, Mrs, 80, 252.
- Altar, 151, 158-170, 177, 201, 223, 289.
- Alverda, Hugo, 241, 242.
- Aman, Aymon, 163, 284.
- America, 7, 22, 47, 157, 163, 177, 216, 297.
- "Ancestors, Our Holy," 15-25.
- "Ancient Brethren, Our," 15-29, 81-84, 120, 146, 198, 223, 242, 248.
- Andreä, John Valentine, 62, 109, 136-140, 186, 269.
- "Antients, The," 15, 16, 21, 55, 80, 84, 294.
- Anu, Bel, Ea, 170, 226, 256.
- Apprentices, 80, 85, 198, 293.
- Archangelus de Burgo Nuovo, 43, 70.
- Architects, 27, 29, 156, 160, 163, 182-192, 216, 234, 247.
- Ark of the Covenant, 23, 225.
- Arndt, Johann, 138, 139, 190.
- Ashmole, Elias, 75, 96, 119, 202, 228, 263.
- Assembly, The, 79, 157, 197, 228, 284.
- Astronomy, 53, 129, 143, 145, 273.
- Axiomata*, 101, 102, 174, 175.
- B. AND J., 11, 34, 225, 226.
- Babel, Babylon, 66, 117, 144, 222, 224, 231, 239, 269, 270, 287.
- Bacon, Lord, 62, 75, 87, 119, 136, 175, 187-189.
- Bacon, Roger, 282.
- Badge, 19, 55-61, 142, 213, 215, 288, 289.
- Bereshith*, 27.
- Bezaleel, 234, 235, 295.
- Bible, *Bibliotheca*, 25, 33-36, 102, 116, 151, 161, 171-177, 232-243, 273, 280.
- Blue, 127, 142, 143, 196.
- Book of Constitutions*, 15, 95, 198, 222, 289.

- Books of the Rosy Cross, 165-179, 223, 229.
 Bristol, 34, 297.
 Builders, Building, 18, 20, 55, 77, 94, 98, 119, 122, 156-161, 188-197, 216, 266.
 Böhler, Professor, 52, 74, 217.
- C.:R.:C.:., 38-52, 65, 67, 100-104, 120-126, 148-205, 217, 251, 276, 282, 287, 292.
- Cantor, Dr, 186.
- Centre, 18, 19, 101, 151, 174, 185, 248, 254.
- Chambers's Cyclopædia*, 84, 297.
- Chemia*, Chemistry, 68, 102, 111, 139, 176, 186, 190, 226, 252, 263-266.
- Chemical Nuptials*, 18, 52, 107, 134, 162-167, 176-178, 186, 196, 214, 226, 245, 258, 280.
- Christianity, 9, 23-78, 95, 99, 102-106, 123, 138-148, 163-182, 201, 209, 218-249, 255, 260-298.
- Circle, 159-161, 253, 297.
- Conder, Bro. E., 96, 157, 228.
- Confessio*, 103, 110-123, 135, 138, 157, 176, 186, 199-205, 211, 219, 226, 232-264.
- Craft Masonry, 8, 10, 15-22, 29, 61, 66, 76-86, 94, 162, 183, 198, 217, 222, 230, 248, 257, 260, 295, 299.
- Cross, 39-61, 125, 142, 194, 212, 215, 230, 268, 277, 288-290.
- Cudworth, Ralph, 69.
- DAMCAR, 46, 104, 114, 122, 167-169, 182, 217.
- Death, 100, 146, 160-164, 197, 217, 251.
- Dee, Dr John, 186.
- Degrees, 16, 47, 60, 83, 85, 120, 154, 162, 200, 222, 229, 250-257, 298.
- De Quincey, 74-76, 99.
- Domaskin*, 47, 218.
- "E.G.," Excellent Grands, 55, 84, 294, 295.
- East and West, 46, 48, 64, 104, 121-125, 144, 155, 169, 216-218, 236, 272.
- Eckert, E. E., 96-98.
- Edwin, Prince, 287.
- Elders, 24, 29, 248.
- Elogium*, 139, 180-192, 200, 227, 245.
- England, 48, 54, 63, 74, 79-112, 123, 157, 163, 173-222, 250-269, 283-295.
- Enoch, 65, 117, 234, 238.
- Euclid, 174, 271, 283-286.
- Ezekiel, 27, 57, 174, 175, 215.
- Fama*, 47-52, 90-115, 120, 122, 135-144, 155-176, 183-186, 201-226, 236-243, 252, 259-266, 288.
- Fellows, 16-21, 80-85, 198, 293.
- Fez, 47, 48, 122, 218.
- Five, 104, 110, 185, 190, 198, 214, 218, 219, 232, 272.
- Fludd, Robert, 62-70, 75, 76, 87-96, 119, 185, 189, 215, 257, 260-262.
- France, 63, 82, 83, 229, 286, 298, 300.
- Freemasons, 24-98, 117, 161, 192, 197, 216-222, 263-268, 291.
- Fritz, Joachim, 261, 262.
- GEOMETRY, GEOMETRICIAN, 18, 272, 283, 286.
- Germany, 9, 40-54, 73-115,

- 123, 135, 155, 163, 172,
179-191, 202, 209-219,
250, 259, 269, 286-300.
- Ginsburg, Dr, 31, 35, 37, 42,
276, 287.
- Gnostics, 59, 60, 63, 248.
- God, Theosophy, 12-42, 58-
76, 88, 114-119, 144, 159-
175, 220, 225, 230-255,
280.
- Gould, 24, 31, 64, 66, 77-85,
96, 103, 281-287, 294.
- Grand Lodges, 15, 16, 24, 56,
79-85, 197, 230, 245, 292-
300.
- Guilds, Building, 118, 157, 221,
282-292.
- Harodim*, 47, 81-84, 158, 217,
277, 298.
- Hartlib, Samuel, 54, 219.
- Haselmayer, Adam, 50, 51, 100,
101, 138, 166, 279, 289.
- Hayden, John, 175, 176, 187,
247.
- Hebrew, 18-36, 56-60, 65, 70,
83, 94, 163, 234, 236, 255,
271, 279.
- Hermes, Hermeticism, 97, 103,
174, 176, 253, 283.
- Hickes, Rev. George, 231, 239.
- Hiram Abif, 94, 113, 157-163,
230, 270, 284, 293.
- Holy Cross, Order of the, 9,
40, 43, 50-60, 70, 102-
106, 115, 120-174, 204,
206, 219-235, 279, 288.
- "House of the Holy Spirit,"
104, 124, 137, 146, 156,
191, 201, 204, 228, 252,
255, 266, 276.
- Hughan, 78, 91, 259, 294.
- Illuminati*, 63-65, 103, 279.
- Imperator*, 39, 126, 142, 193,
196-203, 242-246, 255,
256, 267, 279, 280, 289.
- Initiation, 80, 113, 193, 255,
271.
- Inquisition, 63, 103, 218, 277.
- "Invisible Society," 32, 75,
91, 114, 238, 244, 254,
258, 277, 296.
- Ireland, 61, 81.
- Irenæus Agnostus, 172, 173,
178, 207, 208, 240, 242.
- J-B-O, 34, 170, 224, 231, 269.
- Jetzirah, Sepher*, 32, 40, 70, 71,
220, 270, 273.
- Jews, Judaism, 9, 20-48, 57,
63, 70-83, 117, 124, 142,
165, 212-218, 225, 243-
260, 270-273, 279, 287-
290.
- Jones, Inigo, 75, 76, 90-94,
163, 208, 259, 260, 268,
293.
- Jonson, Ben, 91, 92, 114.
- KEYSTONE, 23, 157, 158, 289.
- Khunrath, 44.
- Kieswetter, 244, 262.
- Kilwinning, 299.
- LATIN, 70, 95, 100, 111, 142,
154, 167, 169, 182, 187,
202.
- Law, Scroll, S.V.L., 28-31, 64,
66, 117, 171, 176, 228,
232-235, 242, 247, 289.
- Leone, Rabbi Jacob di
Modena, 30.
- Letters, Alphabetic Characters,
33, 59, 60, 114-117, 170,
204, 220, 234-239.
- Liber H.*., 102, 176. See
Books of the Rosy Cross.
- Liber M.*., 102, 110, 167, 168,
203, 216, 287.

- Liber T.*, 102, 161, 171, 172, 181-192, 200, 201, 227, 232.
- Light, 116, 150-155, 230, 240, 241, 253, 257, 280.
- Locke, John, 248, 264, 267.
- Lully, Raymond, 32, 35, 64, 103, 104, 108, 274-283.
- Magia*, 27, 36, 43, 47, 67, 72, 94, 102, 108, 117, 188, 203, 234-239, 248-252, 260-266, 290.
- Maier, Michael, 39, 53, 121, 141, 161, 168, 183-187, 195-203, 211, 213, 240, 293.
- Manasseh ben Israel, 23, 28, 29, 155, 163.
- Manuscripts :
Beaumont, 24.
Chetwode-Crawley, 221.
Dumfries-Kilwinning, 254.
Matthew Cooke, 285, 287.
Regius, 282-284, 287.
Sloane, 254.
Stanley, 282.
- "Mason Word, The," 66, 77, 148, 220, 230, 231, 239, 251, 256, 265.
- Masons' Company, London, 157, 191, 293.
- Masters, The, 28, 81, 124, 198, 218, 222, 283.
- Mercabah*, 27, 70, 81, 86, 215.
- Microcosmus*, 95, 113, 177, 224, 227, 234, 280.
- Middle Chamber, 15, 17, 18, 21, 22.
- Militia Crucifera Evangelica*, 52-54, 240.
- Millennium*, 103, 113, 115.
- Minutus Mundus*, 177, 224.
- "Moderns, The," 16, 21, 55.
- Mohammedans, 30, 37, 48, 63, 273, 274, 278.
- Monotheism, 59, 69, 148.
- Moray, Sir Robert, 75, 267.
- Moses, Our G.M., 20, 21, 27-35, 65-70, 172, 175, 295.
- Mountain, 22, 30, 144, 148, 252, 266, 275, 277, 299.
- Myer, Isaac, 30, 57, 256.
- Mysteries, 31, 140, 142, 219, 225, 230, 257, 262.
- Mythologia Christiana*, 269.
- NAME, SACRED, 18, 19, 29, 34, 43, 125, 141, 148, 224, 225, 236, 249, 279.
- Novices, 105, 161, 192, 196, 197, 199, 203, 208, 218, 253.
- Nuptials, 124, 141, 142, 146, 147.
- OATH, 31, 79, 115, 155, 165, 247, 252.
- Old Charges, 23, 79, 93, 94, 198, 221, 222, 232, 253, 260, 282-285, 293.
- Oliver, Dr, 19, 224.
- Operative Craft, 11, 94, 286, 287.
- PAPUS, DR, 69, 98.
- Paracelsus, 43, 51, 71, 101, 160-169, 279, 287, 289.
- Pelayo, Menendez, 35, 63, 270, 275.
- Pelican, Phoenix, 60, 137.
- Philalethes, Eugenius, *see* Vaughan.
- Pico della Mirandola, 31, 36, 42, 47, 72, 73, 174, 217, 287.
- Pistorius, 44-46.
- Plate of Brass, 60, 161.
- Plato, 36, 66, 289.
- Plot, Dr Robert, 23, 81, 149, 150, 154.
- Pott, Mrs, 74, 76, 189.

- Priests, 20-25, 28, 243, 256, 266.
- Private Assemblies, 79. *See* Assembly.
- Protestants, 43, 45, 101-105, 120, 172, 199, 210, 234, 245, 281.
- Proteus, 102, 173, 174.
- Pythagoras, 36, 37, 43, 65.
- Quatuor Coronati* Lodge, 8, 78, 80, 135.
- RAINSFORD, BRO., THE GENERAL, 83, 299.
- "Raising," Rebirth, New Birth, 162, 193-206, 253, 289.
- Red, 56, 126, 142, 143, 196, 213, 214, 277.
- Research, Masonic, 7, 10, 11, 15.
- Reuchlin, 31, 35-37, 43, 46, 66, 70, 72, 73, 209, 210.
- Riccius, 44, 45, 70.
- Richter, Sigmund, *Severus Renatus*, 193, 194, 198-201, 205, 244, 248, 268, 296.
- Ritual, 8, 15-21, 33, 60, 82-86, 106, 160-164, 218, 230, 240, 252-258, 288-297.
- Roll of the Brotherhood, 157, 163, 197, 245.
- Ros*, 214, 215.
- Rose, 51, 57, 212, 215, 290.
- Rose Croix*, 60, 82, 83, 98, 215, 229, 298.
- Rosy Cross, Brethren of, 62-86.
- Rota Mundi*, 102, 110, 111, 157, 170.
- Royal Arch, 8, 15-22, 29-34, 55-68, 77-85, 128, 145, 157, 163, 170-177, 199, 215, 223-225, 236, 248, 256, 278, 289-297.
- Rulers, 21, 34, 47, 81, 82, 105, 158, 170, 182, 202, 256, 293.
- SANHEDRIN, GRAND COUNCIL, 24, 35, 111, 153, 158, 249, 270.
- Scotland, 80, 81, 220, 259.
- Secrets, 17, 20, 26, 29, 33, 113, 153, 155, 236, 250-257, 267.
- Semler, Solomon, 40, 57, 102.
- Sephiroth*, 34, 43, 68-72, 170, 225-231, 247, 255, 279, 297, 299.
- Seven, 135, 142, 158, 159, 185, 189, 199, 272.
- Signs, 17, 20, 163, 164, 199, 210, 251, 256, 278.
- Simeon ben Jochai, 212, 234, 240, 242, 297.
- "Sojourners," Exiles, 34, 55, 177, 222.
- Solomon, 20, 27, 35, 65, 68, 82, 144, 155, 160, 162, 178, 183, 189, 218-225, 231, 252, 256, 266, 287, 292.
- Spain, 26, 38, 48, 63, 103, 108, 110, 170, 218, 258, 270-287.
- Sperber, Julius, 52, 239, 240.
- Staircase, Winding, 19, 21, 145, 150.
- Star and Seal of Solomon—Pentangle, 18, 19.
- Studion, Simon, 52, 53.
- Sufism, 274, 275, 279.
- Sun, 116, 128, 131, 147, 158, 213.
- Symbols, 10, 18-33, 53, 59, 72, 78, 116, 159, 239, 254, 277, 278, 290.
- TABERNACLE, 33, 34, 144, 235.
- Talmud, 27-29, 215, 274.

- Tau*, The Triple, 55-61, 142, 148, 173, 212, 213, 228, 268, 277, 289, 290.
- Temple of Solomon, 10, 18-34, 55, 64, 68, 77, 98, 104, 117, 122, 144, 160, 200, 225, 255, 278, 286, 292.
- Three, 68, 105, 118, 144, 154, 158, 170, 192, 202-205, 215, 224-230, 242-249, 293, 297.
- Tokens, 17, 18, 125, 133, 144.
- Tomb, 100, 122, 127, 130, 149-164, 181, 184, 192-213.
- Triangle, 19, 158, 224, 227, 251.
- Trinity, The Holy, 35-45, 59-68, 118, 127, 144, 159, 170, 171, 224-234, 240-247, 269, 275.
- "Truth," 10, 67, 114, 140, 228, 251-254, 276.
- UNIVERSE, 18-20, 29, 58, 113, 116, 159, 170, 227, 233, 236.
- VAUGHAN, 47, 105, 248, 250, 259, 265.
- Vault, Vaulted Chamber, 20-23, 64, 69, 117, 149-183, 193-205, 223-227, 233, 251, 258, 268, 289, 296.
- Veils, 34.
- WAITE, 44, 67, 77-108, 137, 141, 167, 186-193, 205, 214, 240, 252.
- Wardens, 18, 20, 81, 125, 135, 143, 216, 258.
- Westcott, Dr Wynn, 87, 88, 135, 245.
- Wigston, W. F. C., 74, 93, 187.
- Wisdom, "the Wise," 29-47, 64-69, 101, 111-116, 138-148, 166, 169, 216-231, 238-247, 257, 266, 282, 296.
- Woodford, 74, 146.
- Words, 17, 22, 24, 33, 164, 171, 209, 210, 220-231, 251.
- Wren, Sir Christopher, 75, 227, 267.
- YARKER, 222, 223.
- York (Atholl) Masons, 16, 84, 294.
- Z. H. J., 77, 295.
- Zodiac, 133, 147, 215.
- Zohar*, 24, 28, 35, 46, 58, 71, 135, 145, 168, 178, 214, 226-236, 246, 287, 296-299.

