

HISTORIC MAGAZINE



NOTES AND QUERIES

A MONTHLY OF

*History, Folk-Lore, Mathematics, Literature,
Art, Arcane Societies, Etc.*



"Thou meetest Plato when thy eyes moisten over the Phædo.



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Easter Sunday in the Twentieth Century

FALLS ON THE FOLLOWING DATES.

1901	April 7	1935	April 21	1969	April 6
1902	Mar. 30	1936	April 12	1970	Ma 29
1903	April 12	1937	Mar. 28	1971	Apr 1 11
1904	April 3	1938	April 17	1972	April 2
1905	April 23	1939	April 9	1973	April 22
1906	April 15	1940	Mar. 24	1974	April 14
1907	Mar. 31	1941	April 13	1975	Mar. 30
1908	April 19	1942	April 5	1976	April 18
1909	April 11	1943	April 25	1977	April 10
1910	Mar. 27	1944	April 9	1978	Mar. 26
1911	April 16	1945	April 1	1979	April 15
1912	April 7	1946	April 21	1980	April 6
1913	Mar. 23	1947	April 6	1981	April 19
1914	April 12	1948	Mar. 28	1982	April 11
1915	April 4	1949	April 17	1983	April 3
1916	April 23	1950	April 9	1984	April 22
1917	April 8	1951	Mar. 25	1985	April 7
1918	Mar. 31	1952	April 13	1986	Mar. 30
1919	April 20	1953	April 5	1987	April 19
1920	April 4	1954	April 18	1988	April 3
1921	Mar. 27	1955	April 10	1989	Mar. 26
1922	April 16	1956	April 1	1990	April 15
1923	April 1	1957	April 21	1991	Mar. 31
1924	April 20	1958	April 6	1992	April 19
1925	April 12	1959	Mar. 29	1993	April 11
1926	April 4	1960	April 17	1994	April 3
1927	April 17	1961	April 2	1995	April 16
1928	April 8	1962	April 22	1996	April 7
1929	Mar. 31	1963	April 14	1997	Mar. 30
1930	April 20	1964	Mar. 29	1998	April 12
1931	April 5	1965	April 18	1999	April 4
1932	Mar. 27	1966	April 10	2000	April 24
1933	April 16	1967	Mar. 26		
1934	April 1	1968	April 14		

INDEX.

VOLUME XXV.

- Acrostic, the Sibylline. 209.
 Adams, W. M., Scholar-Mystic, 202.
 Aims and Objects. Rosicrucians, 172.
 Alchemy in China, 157.
 Alphabet of the Hebrews, 90.
 Alphabet. Optical Illusions, 141.
 An Alchymist. Carl Michelsen, 191.
 Ancient Eastern Order, 215.
 Ancient Ritual, Quotations. 300.
 Ancient Rosicrucian Temple, 299.
 Anniversary, 75th, (Lafayette 41), 49.
 Anonymous Preface. The 309.
 Apollo, Revelations (V. xxiv), 34.
 Ashmedai, Shameer, Solomon, 278.
 Astronomy, Mechanical Principles, 253
 Authors, Labors, 203.
- Ballad of Bull-Frog Fight, 249.
 Ballad of Judas Iscariot, 153.
 Balsamo, Joseph, Cagliostro, 216.
 Battle of Phantoms, poem, 124.
 Beauties of Authors, 252.
 Beginnings of the Planets, 201.
 Benjamin Joehla, the Rosicrucian, 165.
 B'nai Iahmael, Sons of Iahmael, 168.
 Book of Maxims, Grand, 296, 317.
 Book of Moses, Seventh. Chapter, 289
 Books of Bible in verse, 24, 74.
 Brethren of the Gnosis, 119.
 Bull-Frog Fight, Ballad, 249.
 Burial of Sir John Moore, 151.
 Byrnes. Oliver. Math. Books. 325.
 Byron's Poems, C. G. Dill, 117.
- Cagliostro, Joseph Balsamo. 216.
 Cagliostro, the Philosopher. 23.
 Chabreth Zereh Aur Bokher, 73.
 Chaos and Cicero, 224g.
 Chemical Wedding, 120.
 Chinese Freemasonry, 47.
 Christian Rosenkreuz, and R. C., 273.
 Christian Rosenkreuz, Westcott, 273.
 Christ-Iliad. 224g.
 Chronology, Key to Hindu. 91.
 Chronology of the Rosicrucians, 145.
 City of God, Jerusalem, 259.
 Cleanthes' Hymn to Jove. 69.
 Cleanthes the Stoic, 72.
 Cœlesto-Terrestrial Society, 47.
- Commonweath, Saturnian, 202.
 Comte MacGregor de Glenstrae, 299.
 Concordance, Not Platonist, Taylor, 45
 Confessio Fraternitatis, book, 99.
 Contemplative Philosopher, 23.
 Contrast, poem, Wolfe, 149.
 Creeds and Beliefs, Supp. Apr., vi.
 Cryptic Quaternions, 46. 159.
 Crystal Gazing, Fryar, 241, 299.
- Dates of Kali and Satya Yugas, 261.
 Dedication O. F. Hymns, 139, 140.
 Dedications of O. F. Halls. 140.
 Dedication. O. F. Address (1847), 125.
 Degree, Prince of Rose Croix, 295.
 De Sigionoth, Society, 97.
 Dilemma of Science, Supp. Apr., iv.
 Dirge, Rhomboidal, 156.
 Disciplina Arcani, 264.
 Doctrine of the Kabbalah, 161.
 Dream of Romance and Beauty, 20.
 Druidic History, 81, 257.
- Each in his Own Tongue, poem, 206.
 Easter in Twentieth Century, Cover.
 Egyptians, Hidden Secrets, 279.
 El Amin — Mahomet. 115.
 Elegy in Grove of Smintheus, 214.
 Eleusianian Mysteries, 124g.
 Eliphas Levi a Rosicrucian? 160.
 Emersonise, word. Supp. Apr., viii.
 Ending of Pater Noster, 92.
 Ephraimites and Sibboleth, 224g.
 Esau and Reconciliation, Order, 215.
 Essays, R. C. College, Supp. Feb., iv.
 Essenic Traditions, 269.
 Evolution Exploded, 205, 312.
 Evolution of Secret Societies, 1.
 Extracts from "It," a Book, 207.
- Fama Fraternitatis, book, 99.
 Four-Lettered Words. etc., 46. 159.
 Freemasonry, Genius, Wm. Flint, 25.
 Freemasonry of the Chinese, 47.
 French Women Masons, 253.
 Frogs of Windham (Conn.), 244.
- G. D. in the Outer, Order of, 73.
 Gazelle, The, poem. parody, 143.

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- Genesis ii, 18, New Rendering, 158.
 Genesis, Obscure Term in, 92.
 Gnosis, Brethren of, 119.
 Gospels and Homeric Centones, 224g.
 Grand Book of Maxims, 296, 317.
 Gravitation, 13th Century, 278.
 Greek Hexameters, Eusebius, 216.
 Greene, Wm. B., Mekubbalim, 198.
 Handwriting of Authors, 224g.
 Head of Rosicrucian Order, 299.
 Hebrew Alphabet, 90.
 Heaven and Hell. Supp. Apr., vii.
 Hermes' Smaragdine Tablet, 322.
 Hermes Trismegistus, poem, 308.
 Hermetic Mystery, Inquiry, 224e.
 Hermetic Philosophers, 301.
 Hiawatha, pronunciation, 122.
 Hidden Secrets of Egyptians, 289.
 Hindu Chronology, Key, 91.
 History of the Druids, 81, 257.
 Hitchcock, E. A., Works, 191.
 Holy Bible in Verse, 24, 74.
 Holy Guide, by John Heydon, 99.
 Hymns, O. F. Dedication, 139, 140.
 Hymn to Jove, by Cleanthes, 69.
 ICHTHUS, the Sibylline Acrostic, 209.
 Idealism and Pragmatism, 224a.
 Iesus Chreistos theou uios soter
 stauros, 209.
 I hail Myself as I do Homer, poem, 323.
 Ihsous Creistos Theou Uios Soter, 214.
 Iliad and the Gospels, 224g.
 Isadore, poem, Albert Pike, 142.
 Ishmael, Order, Reconciliation, 215.
 It, Name of a Book, 207.
 Jesus Christus Dei Filius Salus in
 Cruce, 210.
 Jesus Hreistos Trou Uios Soter, 214.
 Johannite Christians, 260.
 Journal of the Tantrik Order, 298.
 Judas Iscariot, Ballad, 153.
 Kahkewaquonably, pronunciation, 123.
 Key to Hindu Chronology, 91.
 Kabbalah, Doctrine, 161.
 Kenealy, Edward V., Supp. Apr., iii.
 Labor of Authors, 203.
 Lafayette Lodge, June 24, 1854, 25.
 Legend of Judas Iscariot, 153.
 Logos, Translations, 18.
 Long Words, 123.
 Louisa and Lorena, Names, 316.
 Macaronic Poem, 152.
 Mahomet — El Amin, 115.
 Masonic Addresses, 25, 49.
 Mathematical Books by O. Byrne, 325.
 Maxims, Grand Book of, 296, 317.
 Metals, Transmutation of, 73, 93.
 Mekubbalim, The, 193, 237.
 Militia Crucifers, Evangelica, 236.
 Mind and Matter, 19.
 Monosyllables in a Poem, 224h.
 Miniature Solar System, 224d.
 Names, Louisa and Lorena, 316.
 Names, pronunciation, 122.
 Nicodemus, Gospel, Christ-Iliad, 224g.
 Noted, Notorious, Notoriety, 326.
 Nuptials of Rosenkreuz, 120.
 Odd-Fellows, Dedication (1847), 125.
 Ojibway, pronunciation, 122.
 Olden Time Ballad, Frog-Fight, 249.
 Operas, N. W. and B. E. Leavitt, 45.
 Optical Illusions, Alphabet, 141.
 Order Ishmael or E'nai Ishmael, 168.
 Order, Ishmael, Reconciliation, 215.
 Order of G. D. in the Outer, 73.
 Order of Tantrik, Journal, 290.
 Oronhoatekha, Pronunciation, 122.
 Parodies, "The Raven", 116, 142, 143.
 Pater Noster Ending, 92.
 Pentagram, Microcosmic Sign, 92.
 Persian Poems, Hafts, 17, Nizimi, 20.
 Persian Poetry, 17, 20, 92.
 Petitioners, (Lafayette Lodge 41), 44.
 Phantoms, Battle (Iliad V, 349), 124.
 Philodemosians, The, 1.
 Philosopher's Stone, 173.
 Philosophy Simplified, F. Smith, 77.
 Planetary Worlds Undiscovered, 294.
 Plato, Philo, Words, Supp. Apr., viii.
 Plato, Works of, 18.
 Poem Attributed to Byron, 117.
 Poe's "Raven" Parodies, 116, 142, 143.
 Psonthomphanech, (Gen. xl, 45), 118.
 Pragmatism, and Idealism, 224a.
 Preamble, Unitarian, Supp. Apr., vii.

- Prayers of Agur, Cyrus, Gayatri, Islam, Jesus, Kingsford, Noah, Sokrates, Zoroaster, Madagascan, 95-96.
 Prince of Rose Croix Degree, 297.
 Procession of the Planets, book, 48.
 Pronunciation Exercise; 158.
 Pronunciation, Oronhyatekha, 122.
 Quotations, Ancient Ritual, 3000.
 Quaternions, Cryptic 46, 159.
 Quotation, from Sanskrit? 208.
 Quotation, "In essentials unity," 208.
 Reconciliation, Esau, Order of, 215.
 Representative Vegetarians, 204.
 Retrospection, Sonnet, 171.
 Revealer of Secrets, 118.
 Revelations of Apollo, (V. xxiv), 34.
 Rhomboidal Dirge, 156.
 Ritual, Ancient, Quotations, 300.
 Robertus de Fluctibus, 299.
 Room in the World for All, poem, 21.
 Rosicrucian, Benjamin Joehla, 165.
 Rosicrucian Chronology, 145.
 Rosicrucian Coll. Papers, Supp. Feb., 1.
 Rosicrucian Comments, 324.
 Rosicrucian Fraternity? 160.
 Rosicrucian Jewels, 150.
 Rosicrucian Keys? 160.
 Rosicrucian Order, Head of, 299.
 Rosicrucian Prayer, 73.
 Rosicrucian Societies in the U. S., 323.
 Rosicrucian Society, Aims, 172.
 Rosicrucian Society in 1622, 236.
 Rosicrucian Temple Symbolized, 299.
 Rosicrucians and Rosenkreuz, 273.
 Rosicrucians, Mackenzie, 102.
 Rosicrucians, Origin, Mackey, 102.
 Rosicrucians, Wilder, 213.
 Rosenkreuz's Chemical Wedding, 120.
 Rosae Crucian's Prayer to God, 170.
 Rosy Cross, Grades Explained, 298.
 Rosy Cross, Society of, Notes, 236.
 Rosy Cross, Society of, Yarker, 225.
 Rose Croix, Prince of, Degree, 297.
 Sapenath Pencah, Temple, 216.
 Saturnian Commonwealth, 202.
 Scholar-Mystic, W. M. Adams, 202.
 Secrets, Hidden, Egyptians, 289.
 Secret Societies, Evolution, 1.
 Seventh Book of Moses, Chapter, 289.
 Shadow and the Dreamer, Parody, 116.
 Shibboleth and Ephraimites, 224g.
 Sketch of Zoroaster, 313.
 Sibylla, Elegy on Tomb, 214.
 Sibylline Acrostic, 209.
 Smaragdine Tablet, Hermes, 322.
 Society De Sigionoth, 97.
 Society of the Rosy Cross, 225.
 Society of the Rosy Cross, Notes, 236.
 Solar System Explained, 253.
 Solar System in Miniature, 224d.
 Solomon, Shameer, Ashmedai, 278.
 Some call it Evolution, others God, 206.
 Stars and Strips, book, opp. 24.
 Strength of Monosyllables, 224g.
 Study of Alchemy in China, 157.
 Successful Search, Sufi Poem, 272.
 Sublime Law, 264.
 Sublime Prayers, 73, 95; 170, 312.
 Swedenborg, His Works, 117.
 Swedenborgise, word, Supp. Apr., viii.
 Talismans, F. Leigh Gardner, 265.
 Tantrik Order, Journal of the, 298.
 Templar Baphomet, 92.
 Terseological Quotations, 300.
 Traditions, Essenic, 269.
 Transcendental, 312.
 Translation of Hexameters, 118.
 Translations of Hymn to Jove, by
 Beecher, Clarke, Davidson, 96-72.
 Translations of Logos, 18.
 Transmutation of Metals, 73, 93.
 Tripartite Regeneration, Supp. Apr., 1.
 Undiscovered Planetary Worlds, 294.
 Unrhymed Words, 224f.
 United States, R. C. Societies, 323.
 Vegetarians, Representative, 204.
 Venus of Milo, poem, 22.
 Vowels in Order in Words, 257.
 Wolfe, Charles, Two Poems, 148, 151.
 Women Mason, French, 258.
 Wondrous Stone, poem, 23.
 Works of Gen. E. A. Hitchcock, 191.
 Works of Plato, 18.
 Yugas, Kali and Satya, Dates, 261.
 Zaphnath-Paaneah, Hexameters, 118.
 Zoroastrian Prayer, 312.
 Zoroaster, Sketch of Life, 312.

Authors, Contributors, Noms de Plume.

- Ainsworth, 100. Alexander, Dr., 224h. Anonymous, 247.
- Bacon, Francis, 96. Banks, Richard, 253. Beecher, Edward, 71. Buford, General N. B., 173.
- Carruth, Wm. H., 206. Clarke, James Freeman, 71. Child, Lydia Maria, 69. Clivette, the Man in Black, 207. Crosby, Thos. R., 139, 140.
- Davidson, Thos., 72. Dodd, Wm., 214. Drury, David M., 46, 47.
- Fenshaw, Fannie, 116. Flint, Wm., 26. F. L. T., 208. Fryar, Robert H., 341, 299.
- Gardner, F. L., 265. Goodsir, Jos. T., 210. Greene, Wm. B., 198, 237. Gould, S. C., 1.
- Hafis, 17. Harirs, Thos. Lake, 321. Hartmann, Franz, 73. Heald, Franklin H., 48. Helvetius, John Frederick, 73, 93. Heydon, John, 170. H. K., 97. Houpreght, J. F., 165. Invictus 224e.
- Jennings, Hargraves, 301. J. F., 309. J. M. S., 212. Johnson, Thomas M., 118.
- Kingsford, Anna, 95.
- Learned, Miss, 244. Leavitt, N. W. and B. E., 45. Longfellow, Henry W., 308.
- McAllister, Geo. I., 54. McLane, John 49. MacGregor de Glensteae, Comte, 299. Mackenzie, Kenneth R. H., 109, 260, 297. Mackey, Albert G., 101. Martin, Wm. A. P., 157. Michelsen, Carl, 193. M. O. W., 158.
- Neophyte, 120. Nizimi, 20. N. M. M., 208. Noel, 160. Noguchi, Yone, 324.
- One of the Mekubbalim, 161.
- Peters, Samuel, 245. Pike, General Albert, 142.
- Respiro, 321. Richardson, Walter, 81, 205, 257. Rubinsohn, Theophilus, April, Supplement, viii. Ruggles, J. Francis, 208.
- Smith, Franklin, 77, 224a, April, Supplement, iv. Singleton, M. T., 224d.
- Terry, Milton S., 213. Tillotson, Benj. M., 125. Townley, James, 211. Tupper, Frederic Allison, 124.
- Veritas, 160.
- Wallace, Wm. Ross, 115. Westcott Wm. Wynn, 273. Whitman, Sarah Helen, 22. Wilder, Alexander, 213, 316. Wither, Geo., 156. Wolfe, Charles, 149, 151.
- Yarker, John, 215, 226, 262, 296, 317, April, Supp., 111. Zariel, 99.

Addresses, Essays, Historicals.

Banks, Richard. The Solar System Explained . . .	253
Buford, Gen. N. B. The Philosopher's Stone . . .	173
Flint, Rev. William. Address, Lafayette 41, June 24, 1854 . . .	25
Fryar, Robert H. Crystal Gazing . . .	241, 299
Gardner, F. Leigh. Talismans . . .	265
Gichtel, John George. The Chemical Wedding . . .	120
Greene, William B. The Mekubbalim . . .	237
Gould, S. C. Evolution of Secret Societies . . .	1
Gould, S. C. Rosicrucian Chronology . . .	145
Harris, Thomas Lake. Rosicrucian Extracts, Comments . . .	321
Helvetius, John Frederick. Transmutation of Metals . . .	93
Hodges, Henry Clay. Sketch of Zoroaster . . .	213
Houprecht, J. F. Benjamin Joehla, the Rosicrucian . . .	165
Jennings, Hargraves. The Hermetic Philosophers . . .	301
(J. F.) The Anonymous Preface. (Unknown Writer) . . .	309
McAllister, Geo. I. Oration, Lafayette 41, Sept. 1, 1859 . . .	54
McLane, John. Lafayette 41, 75th Anniversary, Sept. 1, 1899 . . .	49
Mackenzie, Kenneth R. H. The Prince of the Rose Croix . . .	297
Mackenzie, Kenneth R. H. The Rosicrucians . . .	109
Mackey, Albert G. The Rosicrucians . . .	102
Michelsen, Carl. An Alchemist . . .	193
Michelsen, Carl. The Tripartite Regeneration, April Supp. . .	1
One of the Mekubbalim. The Doctrine of the Kabbalah . . .	116
Peters, Rev. Samuel, and others. The Frogs of Windham . . .	244
Richardson, Walter. History of the Druids . . .	81
Richardson, Walter. Revelations of Apollo (Dec., 1905) . . .	84
Smith, Franklin. The Dilemma of Science, April Supp. . .	19
Smith, Franklin. Pragmatism and Idealism . . .	224a
Smith, Franklin. Philosophy Simplified . . .	77
Tillotson, Benjamin M. Dedication O. F. Hall, Aug. 5, 1847 . . .	125
Westcott, Dr. W. W. Christian Rosenkreuz, the Rosicrucian . . .	273
Wilder, Dr. Alexander. The Rosicrucians . . .	213
Yarker, John. The Grand Book of Maxims . . .	296, 317
Yarker, John. The Order of Ishmael or B'nai Ismael . . .	262
Yarker, John. The Society of the Rosy Cross . . .	225

Hymns, Odes, Poems, Songs, Sonnets.

A Macaronic Poem.	152
A Persian Poem. Nizimi	20
Ballad of Judas Iscariot	153
Buds, Blossoms, Buzzes, Butterflies, Bees. Byron . . .	147
Burial of Sir John Moore. Charles Wolfe	150
Cleanthes' Hymn to Jove. Beecher, Clark, Davidson . . .	70-71
Dedication Hymns. Thomas R. Crosby	139-140
Dream of Romance and Beauty. Edward V. Kenealy . . .	20
El Amin — Mahomet. William Ross Wallace	115

Hermes Trismegistus. Henry Wadsworth Longfellow	308
I Hail Myself As I Do Homer. Yone Noguchi	324
Isadore. Gen. Albert Pike	142
Mind and Matter	19
Persian Poems. Hafis, and Nizimi	17, 20
Rhomboidal Dirge. George Wither	156
Sibylline Acrostic. (Five Translations)	210 214
Some Call It Evolution, Others God. W. H. Carruth	206
The Battle of Phantoms. Frederic Allison Tupper	124
The Bull-Frog Fight	249
The Contrast. Charles Wolfe	149
The Gazelle. (N. Y. Evening Mirror)	143
The Holy Bible in Verse	24, 74
The Shadow and the Dreamer. Fannie Renshaw	116
The Strength of Monosyllables. Dr. Alexander	224h
The Successful Search. A Sufi Poem	272
The Venus of Milo. Sarah Helen Whitman	22
The Wondrous Stone. Ainsworth	23
There's Room In The World For All That Is In It	21

Mathematical, Mystic, Scientific, Literature.

Adams, W. Marsham, Egyptian, Mystic,	August, p. 202
Alchemical, Hermetic, Rosicrucian Books,	March Supplement
Bacchic, Eleusinian, Rosicrucian Books,	April Supplement
Beauties of Authors, Homer, Shakespeare, etc.,	October, p. 252
Bowen, Dr. Seranus,	February Supplement
Brotherhood of the New Life, Respiro,	September Cover
Byrne, Oliver, Mathematical Books,	December, p. 325
Cabiric, Kabbalistic, Trismegistic Books,	April Supplement
Chapman, Alfred F.,	February Supplement
Clymer, Dr. R. Swinburne, Secret Societies,	October Cover
Davidson, Peter, Philosophic, Mystic,	September Supplement
Dowd, Freeman B., Rosicrucian, etc.,	November Cover
Essays and Papers, Rosicrucian Colleges,	February Supplement
Gould, Sylvester C.,	February Supplement
Heydon, John, His Published Books,	February Cover
Hitchcock, E. A., Books, Philosopher's Stone,	August, p. 191
Jacob Boehme and William Law, Books,	May Covers
Key to Chronology of the Hindus, Alex. Hamilton,	April, p. 91
Massachusetts College Rosicrucians,	February Supplement
Metropolitan College Rosicrucians,	February Supplement
Rosicrucian Bibliography,	April, May, and June Covers
Philosopher's Stone,	March Supplement, August, p. 191
Plato, Titles of His Works	January, p. 18
Sutcliffe, G. E., Bombay, India, Essays,	September Supplement
Westcott, Dr. Wm. Wynn, London,	February Supplement
Zetetic Astronomy, Parallax, (Vol. XIV),	August Supplement

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EVOLUTION OF SECRET SOCIETIES.

(THE PHILODEMOSIANS.)

Fortieth Anniversary address pronounced before the members of Hillsborough Lodge No. 2, I. O. O. F., their families and invited guests, on the eve of December 21, 1883, by S. C. GOULD, P. G. Rep., Manchester, N. H.
(Printed over twenty years after in NOTES AND QUERIES.)

We have assembled here this evening, for the purpose of commemorating the chronological event of the introduction of Odd-Fellowship into the City of Manchester,—the FORTIETH ANNIVERSARY of Hillsborough Lodge,—and, as a subject appropriate to this event, we propose to consider, in a brief manner, some of the original sources from which material is gathered, and some of the singular and curious episodes which have come down to our time in legends, in traditions, in symbols, and in history, that have given such prolific resources for the foundation of Orders, Secret Societies, and Degrees. To us, there has ever been a "hungering and thirsting" (Matt v, 6) after the knowledge of the MYSTERIES, and a desire to penetrate

into the arcane meaning of the peculiar language employed to represent to the novitiate the explanations, and the symbolic instructions there often designed to be taught under cover of *the word*.

One of the very ancient philosophers has given us some most excellent advice for obtaining knowledge. It is as follows :

"The best method of obtaining intelligence consists in an orderly cultivation of reason and memory, and an acquisition of a knowledge of words, as well as of things, by unceasing industry and perseverance."

"When once the mind is thus fixed upon meditation, and yields to a desire for learning, it should reflect concerning those words which pertain to the selfhood of man, or to self-investigation. We should endeavor to obtain some definite idea of ourselves, and should observe with earnestness whatever is presented for our consideration ; we should examine everything with care, and weigh all things in the balance of reason, then in conformity to a decision of mind, we may arrive at the 'golden mean' in all our acts in life."

In this address, which also partakes of some features of a lecture, undoubtedly we may claim more for Odd Fellowship than is generally acceded by some of the leading men of the Order ; but, like all new departures, we expect criticism and adverse views. Therefore, we state here, that what is claimed is only a fair construction of language in history ; while that gathered from herioglyphics and symbols is more or less speculative.

We can ourselves historically discern, in the institution of Odd-Fellowship, in its degrees, in its lectures, pass-words, and its numerically arranged frame-work, something more than a comparatively modern Order ; we are disposed to lay a claim to its greater antiquity than the early part of the last century, or even to *Anno Domini* 79, when Titus Cæsar is said to have been the first to have called them *Old Fellows*, and that, too, in derision. James Spry, in his work on the "history of Odd-Fellow-

ship," dates its origin back into the Jews' Captivity in Babylon, but under another name. We shall not undertake, however, to give any particular date, or designate any particular place, for its origin, but believe that it is one of the outgrowths of the doctrine of evolution, and is one of the "survival of the fittest," when that doctrine is applied to the wants and requirements of the great brotherhood of man in the pursuit after human happiness. Now in the search for some of the characteristics that may have given material for a perpetuation of its principles in a different form, and with more equitable results, to adapt it to the generation and age in which it was flourishing, we will briefly give some account of the earlier mysterious societies, and from them make some comparisons.

Among the many *mysteries* of the ancients, there were those known as the "Eleusinian mysteries," celebrated at the city of Eleusis, in ancient Greece, every fourth year, and said to have been introduced by Eumolpus. These ceremonies were copied from the Egyptians and bore a general correspondence to all similar institutions; and hence an account of one is, in the main characteristics, a general reflection of all others, known as "Mysteries of the Cabiri,"—a name which of itself is a mystery, and which no learning or research has yet been able satisfactorily to explain. Not that all agree in the particular details of their practices or objects, but in their *outline* they agree, by holding similar principles for similar purposes. Now a careful comparison of all the ancient rites, as they existed anterior to the promulgation of the Gospel, leads to the following conclusion: It was a leading characteristic of all the ancient rites, that they began in sorrow and gloom, but ended in light and joy; they were all calculated to remind men of their weakness, their ignorance, their helplessness, and their omissions of duties in their daily walk; also of the shortness and uncertainty of life, of the ills which flesh is heir to, of the punishment of guilt, and the reward of virtue, and of a future and immortal life. The particular ceremonies of initiation were calculated to make

a deep and lasting impression upon the mind of the candidate.

The Eleusinian rites were so scrupulously observed, that if any one ever revealed them, it was supposed that he had called divine vengeance upon his head, and it was considered unsafe to live in the same house with him. Such a traitor was publicly put to an ignominious death. It was looked upon as a heinous crime to neglect this sacred part of religion, and the refusal of Socrates to comply, and assist in the rites, was one of the chief accusations which led to his condemnation, and we are told that "he died a philosopher." These mysteries were denominated the *greater mysteries* in contradistinction to initiation, called the *lesser mysteries*, which were especially instituted by Eumolpus in order to initiate the then world-renowned, and far-famed Hercules, who was passing near Eleusis during the observances of one of these festivals, and prayed for admission. He being a *stranger*, Eumolpus was unwilling to displease him, remembering the great service he had already rendered mankind by his "twelve labors," and then and there instituted the *lesser mysteries*, and Hercules was initiated, and remained a neophyte for the space of one year before he was considered to be in a purified condition for the *greater mysteries*. From these grades of advancement originated what are now known as *degrees*; and in nearly all secret societies the grades consist of three degrees.

We will not undertake here to describe the ceremonies; suffice it to say, the first officer was called "Hierophant," which signifies the *expounder of sacred things*, and represented the creator of all things; the "Torch bearer" represented the sun, the "Altar-man" represented the moon, the "Herald" represented Hermes, and the "Ministers" represented the inferior stars. The ballots were small pebbles dropped into a long tube with one end in an urn, and the sound made by the pebble striking against the metal bottom was adopted for the *pass-word*. The *concoction* of this word is explained in Anthon's Dictionary. Saint Croix describes the Eleusinian mysteries

with as much minuteness as if he had actually been initiated himself.

There have been many societies, and some even exist at the present day in name, while others in principles, that claim to have actually come down from very remote times. One of these is the Masonic Fraternity, perpetuating in its speculative form, that which really existed in an operative form, and which fraternity dates from the creation—A. L., *Anno Lucis*, or “Year of Light,”—forever perpetuating to coming ages, “Let there be light; and there was light” (Gen. i, 3). Their *landmarks* are traditionally and historically taught to be just twenty-eight—which is a perfect number—and, like the laws of the Medes and Persians” (Esther i, 19), unchangeable, and hence they are the corner-stone of that institution. The revival of this ancient fraternity, in its speculative form, dates back in the early years of the last century, when several others were on the wane. It immediately received new light, and new life, and commenced a search for its former *landmarks*; and that search has been continued to this day, the craft being amply rewarded with more light. The landmarks and the ceremonies, the ritual and the degrees, are all full of esoteric meaning; and undoubtedly that institution will bide all future time.

The Therapeutæ—the word signifying an attendant, servant, healer, or curer—were a Jewish society, residing mostly in Alexandria, and existed at the commencement of the Christian era. Many of their tenets, practices, habits, and even *words*, are in consonance with our Order. We are told by George Reber, who thoroughly investigated their history, that “when travelling from place to place, they were received and provided for by members of their own sect without charge, so that when one of them made his appearance in a strange city, he found one there already appointed for the special purpose of taking care of *strangers* and providing for their wants.” Every Odd-Fellow present can easily call to mind the analogy of the two fraternities; and this may refresh our memories as to our early

initiation and the lessons then taught. The Therapeutæ required for probation, before admission to the fraternity, the term of three years, and in the meantime the temper and disposition of the applicant were put to the severest test by members of the society, unknown to him; and not until he had given ample proof of his sincerity and ability to submit to their laws and ordinances was he deemed a proper person for their association. The obligations, which are given in Josephus' works, cover much the same promises as this Order, but more elaborate; and, we may say, some of the language is identical. We can trace many similarities in other portions of the ceremonies. One of their sentiments was, "*Justice to all men*,"—their formula being "Justice, Hospitality, and Humanity."

The Druids were another society which was one of the most flourishing brotherhoods in the midæval ages, when others were degenerating. Their ceremonies were performed in three degrees, the novice being successively represented as a *bard*, a *prophet*, and a *priest*. Their name signifies an *oak*, as among those trees their rites were celebrated. Their creed consisted of twenty five well-established principles, and a number of them taught the same lessons as our formulæ. Hargrave Jenning says: "A recent writer confidently states that the Druids had their origin among the Jews, probably just subsequent to the Captivity." It will be observed that this writer, and James Spry in his "History of Odd-Fellowship," previously mentioned, assign about the same time for the origin of the Druids and those who were primarily known as Odd-Fellows, namely, the Jews' Captivity. Now we would remark at this time, that the Jews had been captives for a period of *seventy* years; they were about to return to their native land, and sooner or later become dispersed and scattered throughout various countries and nations; and it is highly probable that previous to their separation they formed societies, as we now term them, and in process of time *traveled* abroad and located in different parts of the then known world. History informs

us that a portion] of the inhabitants of that country journeyed to the northwest of Palestine; they located in different parts of Europe, and even passed over into Britannia. Former associations naturally were vivid in their minds and hearts, and we have no doubt that their records would show, were they extant, that a few members came together to revive and perpetuate their early religious and protective principles, though doubtless modified to comply with their then conditions. It is well known that the most flourishing period of the Druids was in the Middle Ages, and their location in the British Isles, more particularly at Stonehenge and Asbury. History informs us that it is quite probable that the revival of Odd-Fellowship was in North Wales, and in Anglesea Isle, on the west of England; and history also states that Titus Cæsar sent an army into those sections and invaded those countries. Titus Cæsar, then emperor, is said to have presented these "Fellow-Citizens" as then hailed, a dispensation engraved on a plate of gold, having on it several symbols which are to this day perpetuated in this Order, and their emblematic significance is explained in the several degrees. Several of the symbols are identical with those used in the Eleusinian mysteries celebrated in ancient Greece.

A little reflection also leads us to note that when the ancient Druids were at the height of their glory, our Order and its contemporary, the Masonic Fraternity, were both quite unknown, or at a low ebb. When Druidism declined and had become nearly extinct, Masonry and Odd-Fellowship soon arose like a phoenix from its ashes, and both institutions have had a steady and wonderful growth for nearly two centuries. Much more could be cited to show the similarity of the principles, the practices, the rites, and their application to our lives; but we must refer our brethren to that exhaustive work by Godfrey Higgins, entitled "The Celtic Druids." Every brother who will carelessly consider and compare these subjects, will find much food for reflection, especially if he be a member of the two fraternities now flourishing. The Druids were revived in

this country in 1839, and now exist in several of the States, and Canada.

The Gnostics and Essenes were also two societies in a flourishing state at the beginning of the Christian era. They also held some principles in common with our brotherhood, but they devoted more of their teachings to the promulgation of the religious phase of their doctrines. Their symbols and emblems were many in number and full of the mysterious. They were also much given to symbolic-worship, and the more recondite symbol worn, the brighter was considered the Gnostic passing the same. The word Gnostic means *knowledge*.

An Order of United Essenians has recently been inaugurated in the United States, upon the principles of "Temperance, Sobriety, and Protection, and sooner or later they will be "searching out their ancient mother," and claiming their antiquity.

The Heptasophs, meaning *seven wise men*, or *friends*, is an Order now flourishing in this country, claiming to reach far back into the twilight of legends and tradition clustering about the Magi of the East. Mr. Findel, the Masonic historian, admits that they existed prior to the Masons of Judea. The renowned author of "Galistin, or the Garden of Roses," who wrote about A. D. 800, referring to an "Order of Seven Counsellors," says: "One of their chief characteristics is that they preserve among themselves a way of knowing each other, and they have spread their knowledge to other countries. They are never to deny counsel or advice to any one, or assistance to each other." Many of their tenets and practices are identical with our Order. They were introduced into the United States in 1852. They hold firmly to the apostolic injunction, "Do good unto all men, especially unto them who are of the household of faith" (Galatians vi, 10). Their formula is, "Wisdom, Truth, and Benevolence."

Much esoteric knowledge is covered by the name *Rosicrucians*, and many of their doctrines and objects remain to this day a

mystery, and the more wisdom that is dug out of their system, there grows up about them "the divinity that doth hedge a king." It would not be proper to discuss the "dewy" question here.

We have not time to delve into the history, and draw some parallels, of several other secret societies which existed in the Middle Ages; some of which were Philadelphians, the name meaning *brotherly love*; the Philalethes, meaning *lovers of truth*; Order of the Maccabees, that word being formed by the four Hebrew letters, "*M C B I*," which were spread upon the banner of Judas Maccabæus, standing for the words, "*Mi Camocha Baalim Jehovah*," or, "Who is like unto thee among the gods, O Jehovah." These names are very suggestive to a neophyte who has taken a few steps in these ancient societies. The Knights of Constantine have their origin from a somewhat similar circumstance. We have several other Orders, namely, the Galalean Fishermen, introduced into this country in 1856, founded on "Morality, Charity, and Brotherly Kindness"; Knights of St. John, dating back to A. D. 833, to which should be given some details, and find some parallels to substantiate the conclusions that may be drawn from them. The interested person will be amply repaid to examine the *origin* of several of these Orders, whose *origin* cannot be *written*. There are others that bear a striking resemblance to us, if symbols, smblems, escutcheons, mottoes, and such talismanic engravings speak louder than words, as they often do to the adept. Right here, we can all realize the aptitude of that familiar question, "*What's in a name?*" There is often a whole history in some words, used by a secret society.

We find in the history of nearly all secret societies that more or less claims are made for their antiquity, and several of them perpetuate the claim in their name, as the Ancient Free and Accepted Masons, Ancient and Primitive Rite, and Scottish Rite; Ancient Order of Zuzimites; of Hibernians; of Foresters; Ancient Brothers; and we also have in our Order, *Ancient Odd-Fellows*, a distinction allowed by our laws and usages in less than two years from the admission of a candidate,

paradoxical as it may appear ; yet, these tried and true brothers, who have "borne the burden and heat of the day," are required to wait a quarter of a century before they can be admitted as members of the *Veteran Odd-Fellows'* Association! Such is one of the anomalies of the uses that have been perpetuated. We think that the words *Ancient Odd Fellow* convey more antiquity than is accredited to them by the modern application of that term.

Thus we have given a few brief characteristics of some of the present existing societies that call themselves *ancient*, and the time they have been resurrected and resuscitated, for the purpose of comparing some of their objects, and their antiquity. We find that nearly all have very much the same broken history, like that of this Order. There is a great *interim* of years, ranging from a hundred to even two and three thousand, to complete a chain of history; there are "missing links." They all, like this Order, have more or less in their ritualistic work that was taught in the ancient mysteries; several of the religious societies are perpetuating fragments of the same esoteric doctrines which undoubtedly have come down from the writings of Saint John, which are full of mystery. One of the books attributed to him, though translated to us as "*The Revealed*," seems to be a misnomer in name.

The principles of these various societies summed up, seem to have a general tendency to a great and Benevolent Order of the Friends of Humanity, whose ultimate foundation will be "Security, Safety, and Permanency." They all have their "Abracadabra," their "Shibboleth," their "mysteries," and their "secrets." The profane may oppose secret societies, but it does not retard them one *jot* or tittle" (Matthew v, 18), *he* may contradict, but "charity *vaunteth* not itself" I Cor. xiii, 4; *he* can only become convicted, convinced, and converted by analyzing the work, "*Veni, Vidi, Vici*,"—"I came, I saw, I conquered."

We read in the Gospel according to Saint Matthew the following quotation :

"Enter ye in at the strait gate ; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat."

How many are aware that this quotation is a part of the Pythagorean ritual, and was used by that ancient philosopher ? Saint Paul quotes from the same ritual in his letter to the Ephesians, saying, "Let not the sun go down upon your wrath " (iv, 26), and gives evidence of a familiarity with the Pythagorean symbols and doctrines in several places.

We find in many of the ancient writings of antiquity, such as Homer's "Iliad," Virgil's "Æneid," Josephus' "Wars," and his "History of the Jew," and many others, that references are made to these secret societies, when members met and parted by an interchange of the peculiar recognitions, and the *grip*. We find in Virgil's "Æneid," Book III, lines 82-83, the following language, where he is describing the landing and reception of Æneas and his aged father Anchises on the island of Delos, in his voyage to the Luvinian shores :

*"Anius Rex, . . . Veteran Anchisen agnoscit amicum,
Fungimus hospitio dextras, et tecta sublimus."*

Here are only a dozen words, but they speak ten-fold to the observant ear or eye. They are rendered by Davidson by the following free translation :

"King Anius comes up, and presently recognizes his old friend Anchises. They join right hands in amity, and come under his *hospitable* roof.

Virgil often speaks of his "*fides Achates*,"—"his faithful friend,"—who was always his attendant, and seemed closer than a brother.

There was instituted in New York city, in 1882, a society to be forever hailed and known by the mysterious corporate name of "*Lone, We, Tong, Eng, Ti*," for the expressed objects of mutual friendship, brotherly love, and service to the Supreme Being, by mutual succor in distress and aid in sickness, poverty, adversity and affliction, conducted somewhat upon the principles of Odd Fellowship. That name, it seems, is of "celestial "

origin, and no doubt is formed to perpetuate that noble, grand maxim of their Ancient Master, which is common to us all, the *Golden Rule*—

"Do unto another what you would he should do to you ; and do not unto another what you would not should be done to you. Thou needest only this law alone ; it is the foundation and principle of all the rest."

Confucius summed up his previously given ninety-nine Moral Axioms in this one-hundredth rule, and it will descend to all future ages, with its analogous sentiments so familiar to every household, as "*Old Hundred*."

Now, brethren, we are told that "history repeats itself." This will probably not be denied ; but usually it is in cycles, of sometimes hundreds of years ; and we can now realize how several attempts were early made to establish Odd-Fellowship on this continent, on the very threshold of the present century. John Duncan, one of the "original five," who started Washington Lodge No. 1, on April 26, 1819, said he himself was initiated into a Lodge in Baltimore in 1802 ; Shakespeare Lodge was instituted in New York city, December 23, 1806, and Solomon Chambers was its first Noble Grand. But we do not propose to go into details of the Order at this time.

Thus are perpetuated the heaven-born principles of the Order, but under, even to us, very *odd* names.

We believe that the antiquity of more or less of the fraternities have their esoteric origin coeval with "Father Adam" ; and that they date back to the very year of the world, or A. M. —*Anno Mundi*,—and that our progenitor was endowed with their precepts. We are informed by the Scriptures that there was an "Order of Melchizedek" (Psalm cx, 4), and that its founder taught, and actually practiced, hospitality when he met the patriarch Abraham, "Father of many nations." We are taught the divine principles of the decalogue as given to Moses ; and we are instructed by the record of these patriarchs that hospitality was characteristic of all their acts and walks in life. The priesthood of Aaron is officially represented in this Order, that it may be directed and guided to all Truth. This

Order has been, and is now, a progressive institution ; and the name whereby it is now known and hailed, namely, "*Odd-Fellows*," will probably, in future time, be only known in the history of this brotherhood. "*History will repeat itself.*" The axiomatic adage, "*Qui non proficit, deficit*,"—"He who does not advance, goes backward," is applicable to us. In other words, "Not to progress is to retrograde." Let us say, "*Qui veritas, ad perfectionem feramur*," "For the sake of Truth, let us 'go on' unto perfection."

We here give an extract from a work on Odd-Fellowship, published almost "forty years ago." The author says :

"Written languages constantly change—principles never. Descending through a long period of years, probably several hundred, perhaps a few thousand, our principles have never changed ; but the name by which we were once known, a very beautiful and expressive word, now fails to indicate to the uninitiated the elevated principles and moral precepts which Odd-Fellowship enjoins. Yet to us, who have entered within the veil, and have traced Odd-Fellowship to the pure fountain of its existence, it is still hallowed by the elevated principles that it inspires. To us it is a talisman, that restrains us from our evil propensities, and aids us in the pursuit of all that is good."

We are led to inquire, what was that "beautiful and expressive word," by which this Order was formerly known ? This author tells us that that very expressive word signifies "*Friends travelling together*," or fellow travelers.

This Order, we are informed by several authors, was first called Odd-Fellows by Titus Cæsar, A. D. 79, in ridicule and derision ; prior to that time they were known and hailed, in the Latin language then spoken, as *Peregrinatus Cives*, that is, "Travelling Citizens," and after locating and forming societies, they were then called *Fellow Citizens*. At this time, probably in procession, the Emperor applied the epithet *ridiculus*, which made the name *Odd Fellow Citizens* ; in process of time the word "Citizens" was dropped, as they had subsequently become scattered throughout other countries not subjects of the Roman empire. Several works, which were written long prior to the Christian era, record that these "travelling people, who were strangers to the natives along their peregrinations, as *Xenopolitans*, signifying "citizens from abroad" ; and these writers also state that these Xenopolitans were very generally entertained in a hospitable manner, during their sojourns in various cities. The older Greek writers also mention these friendly

societies, under the name of "*Philodemosians*," this word being formed from two Greek words, *philos* and *demos*, signifying "friends travelling together," or "friendly travellers." Saint Luke, in "Acts of the Apostles," and Saint Paul, in his "Epistle to the Corinthians," both make use of these words, and apply them to themselves and others, in travelling abroad, in propagating their doctrines. Thus we find that that beautiful and expressive word,—*Phi-lod-e-mo-sians*,—by which this Order was anciently known, has nearly disappeared from history, but not lost. Let us repeat the several former names of this institution: Philodemosians, Xenopolitans, Peregrinants Cives, Fellow Citizens, *Odd Fellow-Citizens*, *Odd-Fellows*

We are told that "Great bodies move slow." We all undoubtedly realize that it is true. We hope the "powers that be" will in this progressive age, sooner or later, be led to "search out the *ancient mother*," and restore some of the ancient landmarks and perpetuate them to coming ages. Let the *name* be *found* that shall convey the true designs of what we are "the agents, and the actors"; let us be "doers of *the word*." We think the time has come; and we use the words of the author previously quoted, that "the name by which we are" *now* "known, fails to indicate to the uninitiated the elevated principles and moral precepts which the Order enjoins." This Order laid its foundations deep, and its triple-linked motto, "*Amicitia, Amor, et Veritas*," "Friendship, Love, and Truth," should be indelibly implanted in the heart of every true brother.

The author, who quotes the significant name of these "ancient friendly travellers," sums up the object of the Order in the two following paragraphs:

"The ancient institution of *Odd-Fellows* is intended to meet the great defects of society. Its members are associated in the bonds of Love and Friendship, for mutual protection against the unavoidable evils of life. Charity, holy charity, in its most exalted and purifying sense, is the lodestone which attracts and unites them together. It is not simply by affording pecuniary relief in cases of sickness and destitution that the duty of an *Odd Fellow* is discharged. The sick and infirm are visited at brief intervals, the sympathy of friends and brothers softens the anguish of pain and suffering, and the poor orphan learns to know that the *friends* of his father will be his protection and support."

"The mysteries of this ancient Order are open to all who seek them aright, and who are worthy to be initiated therein.

They have come down to us clothed with the glory of antiquity, reflecting through long ages the beams of Charity and Love. Our study shall be to preserve them carefully and truly, and to maintain the principles which they embody and *conceal*. So shall we, as friends and as brothers, uphold and sustain each other in pain, in sickness, and in adversity, and render still more worthy and illustrious the institution of Odd-Fellows of which we are members."

The doors of the Secret Temple are closed against the intemperate, profane, and licentious; but to the lovers of good order, who yield obedience to the laws of God and man, it extends the hand of fellowship and says:

"*Ask*, and it shall be given you; *seek*, and ye shall find; *knock*, and it shall be opened unto you" (Matthew vii, 7).

Pythagoras was pleased to communicate many of his doctrines under cover of symbolic language. The strict injunction of secrecy which was given by oath to the *initiated* Pythagoreans has effectually prevented any *original* records of their doctrine concerning many tenets from *passing down to posterity*. Plato and Socrates have preserved some few fragments, and there are some few phrases quoted by Saint Paul.

History informs us that a large majority of all secret societies base their *unwritten* work on three grades, and that these probationary periods of advancement are also symbolized by triune principles, which are represented by *three links* in the great chain of fraternal virtues, which trinity of names became associated with societies under whose patronage they have been propagated and flourished. The Masons venerate King Solomon and the two Hiram; The Templars will perpetuate the names Hugh de Payens, Jakes de Molay, and Cœur de Lion; the Ancient Mysteries had their Hermes, Zoroaster and Appolonius; the Rosicrucians had their patrons in Cornelius Agrippa, Raymond Lully, and Paracelsus; but this Order will carry down to posterity the name of Thomas Wildey,—more familiarly, "Father Wildey,"—James Lot Ridgely, and Joshua Vansant, surnamed "the Honest," as the "three pillars" of American Odd-Fellowship. Two, of these "three great lights," have gone up higher, and passed into that Grand Lodge where the hidden mysteries of all Orders that have not yet been revealed to man will be made manifest to every true brother.

At the Fortieth Anniversary of American Odd-Fellowship, celebrated in the "City of Brotherly Love," James B. Nichol-

son, Past Grand Sire, very appropriately quoted some expressive lines, which illustrated the future Utopian Lodge, which extract is perfectly adapted to our Fortieth Anniversary, as prospective to some future anniversary that will be nearer to such a "good time coming," when the "King of Peace" shall reign.

*"I can conceive a time when the world shall be
Much better visibly, and when as far
As social life, and its relations tend,
Lo a dure height we know not of, nor dream ;
When all men's rights and duties shall all be clear
And charitably exercised and borne ;
When education, conscience, and good deeds
Thall have just, equal sway, and civil claims ;
Great crimes shall be cast out as were of old,
Devils possessing mad men. Love shall reign,
Humanity be enthroned, and Man sublimed."*

It was the great Galileo who believed, and consequently preached to the world, that progression was the order of this universe, and under the most discouraging circumstances, was forced audibly to say, "*E pur si mouve*," "It does move notwithstanding." This is just as applicable to the sociologic phases of society as developed in our Order, as it was to the physical systems for the universe.

We all have a Utopia of some description, that is, all who are in real earnest when they talk of Progress. For he who believes in and preaches Progress will be met by the question, "Progress in what" What is the goal to be reached? To this question he must have some answer. It is not necessary that we should frame some new theory of perfectibility, or ordinate a whole new organization of society. We call ourselves philanthropists, or progressionists, or by any other flattering, well-chosen name, and what we have evidently to do is this: we should work for some definite and unmistakable improvement in ourselves, in our brotherhood, and in society. We cannot now foresee that future state of society, which may be the outcome of many organizations for advancement; but we may rely on our observations in the past, that at each period, society will model the individual to live in the new age, and he will be *the* medium, or coming man, to labor still further on, for this or that advance in knowledge, in art, and in all social aspects, that shall tend toward the UNIVERSAL BROTHERHOOD.

A Persian Poem.

FROM HAFIS.

A child of clay delights thee by her presence ;
 Thy daily thoughts are fixed upon her light.
 At night she hurries slumber from thy lids ;
 Thy soul is bent alone upon her brightness.
 Beneath her feet of ivory pure or silver,
 Thou layest down thy head, O loving one !
 Thine eye beholds no form but her, alone,
 Thy heart trembles like a leaf in her presence.
 If she asks thee for thy soul, thou wouldst bestow it,
 Nay, thou wouldst surrender heaven itself.
 If a vain passion, airier than the air,
 Thus subdues thee in thy young energies,
 Wonder not at the spell of power which enshrines
 Those who love the True Light ; ¹
 Wonder not if they are wholly absorbed.
 They heed not Life ; their life is in Him.
 They value not the earth, but willing leave it
 To be immersed in the Paradise splendor
 Which He, crowned with the encircling light,
 Ever opens wide to their possession.
 What ! though they move about in robes of clay,
 Their feet are on the earth, their souls are fire.
 Wisdom illuminates their glowing thought.
 By faith they cannot command the mountains ;
 At one word a city falls with all its towers ;
 They are as mighty in their will as are the winds,
 Yet are still and silent even as marble.
 God, the Most Beautiful, they see everywhere ;
 Every fair apparition reflects but Him,
 Even as though it were an image in a mirror.
 By them alone are the pure delights of love felt ;
 They have abandoned all for the Supreme One.

¹ Among the Persians, as among the more intellectual of the ancient Greeks, there exists an intense yearning after a Kalon, or the Invisible, the Beautiful, and the Immortal, which is also called Sufism ; it exhibits itself in many ways. Thus the brother of Mirza Salâm burst into tears at the sweetly mournful singing of a boy in the service of the Khan.

THE WORKS OF PLATO. Our correspondent, COSMOS, some time since, inquired for a list of Plato's works. We suppose he meant the names of Plato's various dialogues, discussions, etc. Hence we will now give them : Plan and method of them, divided according to subjects. Review of his political works. The Laws. The Republic, The Politicus. The Theages, The Minos. His Dialogues on Moral Subjects. The first Alcibiades. The Philebus. The Meno, the Protagoras, and the Clitopho. The Laches, the Charmides, and the Hipparchus. The Dialogues, metaphysical and theological. The Parmenides. The second Alcibiades. The Euthyphro. The Timæus. The Atlantis, and the Tradition concerning the Atlantic Island. Dialogues on Love. The Phædrus. The Lysis. The Banquet. Aristophanes' amusing Theory of Love. Dialogues on Science. The Epinomis. The Theætetus. The Rivals. Dialogues on the Sophists. The Greater and Lesser Hippias. The Georgias. The Euthydemus. The Sophista. The Io, a Dialogue on Poetry. The Cratylus, on words or names. Dialogues on the trial and Death of Socrates. The Apology of Socrates. The Crito. The Phædo. Plato's Epistles. Here we have the titles. One should read Plato in order to comprehend the Platonic system of philosophy.

THE TRANSLATION OF "LOGOS." Our correspondent, NEW DOOR says he would like to suggest *one word* for the translation of "Logos," which has caused much discussion, and that his word is "Reason." Well, here are several translations that have already been in print, and among them his (John i, 1).

En arche en ho Logos, kai ho Logos en pros ton Theon, kai Theos en ho Logos.
 In the beginning was LOGOS, and the LOGOS was with God, and LOGOS was God.
 In the beginning was Verbum, and Verbum was with God, and Verbum was God.
 In the beginning was the Word, & the Word was with God, & the Word was God.
 In the beginning was Reason, and Reason was with God, and Reason was God.
 In the beginning was Speech, and Speech was with God, and Speech was God.
 In the beginning was Wisdom, and Wisdom was with God, and Wisdom was God.

Mind and Matter.

Somebody said, can't say how long ago
 It might have been a hundred years or so,
 That matter don't exist, that what we call
 By matter's name : cash, houses, lands and all,
 Are but a picture of the spirit's sight,
 Projected outward on the infinite.
 And then another chap, some hard old head,
 Perceiving sharply, of the other said
 That when he claimed there wasn't any matter,
 His say so mattered not ; and such like chatter.

But now, when we are fairly brought to choose
 Which of the two we'd rather have or lose,
 Matter or mind, the most of us resist
 The stubborn claims of the materialist.
 Who, with is scapel and his other tools,
 Disects alike the wise men and the fools,
 Descries in flesh the hiding place of thought,
 And finds in tissues all that God hath wrought.
 The soul, he says, is but imagination,
 The mind only the body's manifestation,
 And what we idly style the spirit's work
 Results from brandy, bear, or beans or pork ;
 And what we suffer what we call our death,
 The spirit part, too, dies for lack of breath.

In spite of him, immortal mortals hold,
 With childish hope, the precious faith of old ;
 The faith which took its substance and its shape,
 What time the man developed from the ape,
 Or which, concealed in protoplasmic cell,
 Inhabited the primal oyster's shell ;
 The faith which lived and moved and had its being
 Before tools for cutting, microscopes for seeing,
 Were known to men who boast that now so well
 They can perceive the perceivable ;
 The faith that knows, rejoicing in the knowing,
 That seeds of God bring fruit well worth the sowing.

So when we're called, these latter days to choose
 If mind or matter we had rather lose,
 Against all science still we cling to mind,
 And gladly whistle matter down the wind:

FROM NIZIMI.

Fair and stately, flower-entinctured, perfumed
 Was the garden, through which roamed delighted
 Sage Ferhâd ; and in the midst a Palace
 Reared its radiant dome beneath the cypress.
 There were roses blooming like the summer,
 Bloodlike in their hues ; the gorgeous tulip
 Waved its glowing turban in the zephyrs ;
 Trees were there of wine and honey blended —
 Hawthorn, willow, violet, and narcissus.
 Onward passed Ferhâd ; in other regions
 He sojourned, and strayed in other gardens,
 But saw none so fair and flower-entinctured.
 Years passed over quickly ; back returning
 To that much-loved scene, he found but ruin.
 Gone was all that paradise of roses ;
 Weeds and thorns assailed him with their daggers.
 Where whilom the nightingale had wandered,
 Crows and kites yelled forth their horrid noises.
 All was fog, miasma, swamp and desert.
 Sorely wept the sage while thus surveying
 That which once had been a scene of splendor.
 Is it thus, he said, that all men's treasures
 Fade and pass away to desolation ?
 That the pomp, and pride, and royal beauty
 Which so charms the sons of mortals vanish
 Go, and in thy cell amid the forest
 Meditate, and know that earth hath nothing
 Which thou canst not find within thy spirit.
 So he sought the forest, and thenceforward
 Found in God alone delight unceasing.

Dream of Romance and Beauty.

The early sunshine streaming o'er the glade,
 The song of birds, the voice of some sweet flute,
 The ancient trees with broad and leafy shade,
 The moon that clothed the halls in silver suit,
 The fire-winged stars, the solemn silent night,
 The lamps through many a latticed window seen,
 The deep-toned bell for morn and evening rite,
 The reverend gloom relieved by the moon's sheen

"There's Room In The World For All That Is In It"

Men build up their worlds like poor, blinded moles,
 With just room enough for their own narrow souls,
 'Tis plain to their minds that black is not white,
 And there's only one line 'twixt the wrong and the right,
 Firmly believing their creeds to be true,
 They wonder that others don't think as they do.
 In the ages ago, they tortured each other,
 And forced down there creeds in the throat of a brother.
 They forgot, in mechanics, no two clocks will strike
 Throughout all the hours precisely alike ;
 That our species, like clocks, are of different kinds,
 And mankind are fashioned with various minds.
 Ah ! 'tis a great truth to learn, a prize, if you win it,
 "There's room in the world for all that is in it."
 This life is a play, where each human heart,
 To make the *denouement*, must act out his part.
 If all men like sheep should follow one way,
 Then life would, indeed, be a very poor play.
 'Tis a law of our being most pointedly shown,
 That each soul must live out a life of its own.
 Ah ! be not too rash to judge of another,
 But ever remember that man is your brother.
 God made the owl see where man's sight is dim,
 And the ight that guides *you*, may be darkness to *him* :
 'Tis a great truth to learn, a prize, if you win it,
 "There's room in the world for all that is in it."
 Our mission on earth is well understood ;
 To root out the evil, and cultivate good.
 Down deep in the innermost depths of the soul,
 A voice ever sings of a far, distant goal ;
 And it whispers so soft, like a faint, muffled breath,
 There's a something within us that's stronger than death !
 That souls are but sown, in this hard, earthly clod,
 To blossom and bloom in the garden of God !
 Oh, brothers, there's only one God for us all,
 But his voice unto each makes a different call.
 Some see him in rags, as Jesus of old ;
 Some mitered, and blazing in purple and gold.
 Ah ! let us not proudly monopolize right,
 Nor demand of a brother to see with our sight ;
 'Tis a great truth to learn, a prize, if you win it,
 "There's room in the world for all that is in it."

The Venus of Milo.

BY SARAH HELEN WHITMAN.

Goddess of dreams, mother of love and sorrow,
 Such sorrow as from love's fair promise flows,
 Such love as from love's martyrdoms doth borrow
 That conquering calm which only sorrow knows.

Venus, triumphant; so serene and tender,
 In thy kind after-bloom of life and love,
 More fair than when of old thy sea-born splendor
 Surprised the senses of Olympian Jove.

Not these the lips, that kindle into kisses,
 Poured subtle heats through Adon's languid frame,
 Rained on his sullen lips their warm caresses,
 Thrilled to his heart and turned its frost to flame.

Thy soul transcending passion's wild illusion,
 Its fantasy and fever and unrest,
 Broods tenderly in thought's devout seclusion,
 O'er some lost love-dream lingering in thy breast.

Thy face seems touched with pity for the anguish
 Of earth's disconsolate and lone hearts;
 For all the lorn and loveless lives that languish
 In solitary homes and sordid marts.

With pity for the faithlessness and feigning,
 The vain repentance and the long regret,
 The perfumed lamps in lonely chambers waneing
 The untouch fruits on golden salvers set.

With pity for the patient watchers, yearning
 Through glimmering casements over midnight moors,
 Filled by the echo of far feet returning
 Through the blank darkness of the empty doors.

With sorrow for the coy, sweet buds that cherish
 In virgin pride love's luxury of gloom,
 And in their fair unfolding beauty perish,
 Fading like flowers that knew not how to bloom.

With sorrow for the over grown pale roses,
 That yield their fragrance to the wandering air;
 For all the penalties that life imposes
 On passion's dream, on love's divine despair.

The Wondrous Stone.

Within the golden portal of the garden of the Wise,
 Watching by the seven-sprayed fountain the Hesperian Dragon lies.
 Like the ever-burning Branches in the dream of holy seer ;
 Like the types of Asia's churches, those glorious jets appear.
 Three times the magic waters must the Winged Dragon drain,
 Then his scales shall burst asunder and his Heart be reft in twain.
 Forth shall flow an emanation, forth shall spring a shade divine,
 And if Sol and Cynthia aid thee, shall the charmed Key be thine.

In the solemn groves of Wisdom, where black pines their shadows fling
 Near the haunted cell of Hermes, three lovely flowerets spring ;
 The Violet damask tinted in scent of flowers above ;
 The milk white vestal Lily, and the purple flower of Love.
 Red Sol a sign shall give thee where the sapphire violets gleam,
 Wattered by the rills that wander from the viewless golden stream ;
 One violet shalt thou gather, — but ah — beware, beware ! —
 The Lily and the Amaranth demand thy chiefest care.

Within the lake of crystal, Roseate as Sol's first ray,
 With eyes of diamond lustre, a thousand fishes play.
 A net within that water, a net with web of gold,
 If cast where air bells glitter one shining fish shall hold.

Amid the oldest mountains whose tops are next the Sun,
 The everlasting rivers through glowing channels run ;
 Those mountains are of silver, those channels are of gold,
 And thence the countless treasure of the kings of earth are rolled.
 But far, far must he wander o'er realms and seas unknown
 Who seeks the Ancient Mountains whence shines the Wondrous Stone.

— AINSWORTH.

THE CONTEMPLATIVE PHILOSOPHER.

The celebrated Bartolozzi engraved a portrait of Cagliostro and entitled it "The Contemplative Philosopher." This portrait was on exhibition in New York City, in May, 1875. Beneath the portrait was written this stanza :

" Behold this wondrous man, whose talents sublime
 His skill each day doth eager death disarm,
 His noble soul, sordid int'rest doth decline,
 Humanity alone his breast doth warm."

The Holy Bible.

Genesis first in order stands ;
 Exodus gives the ten commands ;
 Leviticus and Numbers see
 That Deuteronomy next will be,
 Joshua, Judges, Ruth — each dwells
 Before Samuel, Kings, and Chronicles.
 Ezra and Nehemiah, then
 To Esther point, the pious Queen.
 Job, Psalms and Proverbs next appear,
 With Ecclesiastes, while we hear
 The Song of Solomon declare
 What beauties in the Savior are.
 Isaiah speaks in of sweetest strain
 Of Christ, and tells us all his pain ;
 While Jeremiah weeping bears
 His Lamentations to our ears.
 Ezekiel, Daniel then will come ;
 Hosea, Joel here find room,
 Amos and Obadiah too ;
 Jonah and Micah stand to view.
 Nahum and Habakkuk make way
 To Zephaniah and Haggai ;
 Then Zechariah's book is seen,
 And Malachi concludes the scene.

This is the way the Gospels run :
 Matthew, Mark, Luke, and John.
 Then comes the Acts inviting you
 The Apostolic Church to view.
 The Epistles next our notice claim,
 Which in succession thus we name :
 The Romans and Corinthians were
 To cities sent renowned afar ;
 Galatians and Ephesians then
 Wrote by the same inspired pen.
 Philippians, Collossians stand
 With Thessalonians near at hand ;
 Timothy leads to Titus on,
 This brings us down to Philemon.
 The Hebrews soon we gladly find
 And that of James comes close behind.
 To Peter now our thoughts we give,
 With loving John we wish to live :
 Then solemn Jude will pierce the soul
 And Revelation close the whole.

HISTORIC MAGAZINE. AND NOTES AND QUERIES

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THE GENIUS OF FREEMASONRY.

A Masonic address delivered before the members of Lafayette Lodge No. 41, and invited guests, Manchester, N. H., on the the celebration of St. John's Festival, June 24, 1854, by Rev. William Flint, Charlestown. Mass.
[Now reprinted over fifty years after in NOTES AND QUERIES.]

We are permitted by the good will of our Supreme Grand Master to assemble as his Masonic children, to celebrate the birthday of that distinguished saint and chosen patron of our Order, St. John the Baptist. In every country of the world where Masonry exists — and there are few civilized lands in which it is not found — this anniversary festival is hailed with gladness by the Sons of Light. It is a day set apart by the brotherhood to worship the Great Father of Lights, from whom they desire their illumination, to implore his blessing upon the whole human race, and to partake of the feast of fraternal affection, by cultivating those moral, social and religious feelings, which exalt man in the scale of creation.

More than eighteen hundred years have now roiled away, lost in the deep waters of a past eternity, since the voice of St. John was lifted up in the wilderness of Judea, reverberating

over the mountains and echoing through the valleys of Israel, saying "Reform! amend your ways; for the kingdom of heaven is at hand." But those long centuries that have thus been consigned to the overwhelming flood of the past, have neither dimmed the light that then illumined the temple of Masonry, and shone as the precursor of the still more glorious light of the Gospel,—the true light that lighteth every man that cometh into the world,—nor has Masonry itself become superannuated or decrepid with old age. Its beacon light still shines out with undiminished lustre upon life's dark waters, and guides the weary, tempest tossed pilgrim over the troubled waves, to the peaceful haven where the weary find rest, and the homeless a shelter. Indeed, when we view the authentic records of the history of the world, we cannot but see that Masonry is superior to all changes of time and place. Empires may rise and fall, religious sects may exist, which have left us but a name, the best constructed systems of human society may be crumbled down; but Masonry, ever unchanged in principle and in practice remains. Unaffected by the mutation of all things earthly, by the stern commands of the despot, by the still more terrible, because unreasoning, commands of the bigot, it has resisted all human efforts, and yet lives. The hand of time, which destroys all things else, has not crumbled one pillar which supports its noble temple, nor even defaced one ornament. The shafts that have been levelled at her pure breast, either by religious bigotry or political tyranny, have recoiled as from a triple shield of brass. Maintaining ever an unflinching warfare with the evil passions and corrupt propensities of men, she has come forth victorious, resplendent with the rays of holiness and truth.

She has remained thus permanent, because unconnected with any peculiarities of religion or evil polity. Her religion is that wide-spread, diffusive one, imprinted by the Great Creator upon all his works: love to God, benevolence and good will to man. Her polity is to promote the happiness of the universal brotherhood of mankind, wherever on earth man may be found, in all

stations and under all circumstances, cherishing within him the feeling of common origin and common destiny, and leading him to a calm and rational contemplation of the Great Architect of the Universe, the God and Father of All. Had Masonry been connected with politics, it must have shared the fate of other political institutions; for since its authentic history commences, many nations have become extinct and live only in name, and the whole face of the civilized world has been changed. Customs, manners, social and political institutions, creeds and forms of religious worship, have all passed in review on the pages of history, as the shifting scenes of a theatre. But, unaffected by time, the destroyer of all things human, Masonry remains the same imperishable monument of divine knowledge, and finite rectitude, indestructible, unchangeable.

It was the boast of the Emperor Charles V., that the sun never set on his dominions. This, too, in our day, may be truly affirmed of Freemasonry, the same in her principles and her teachings as she was a thousand years since. The bright orb of day, in his diurnal revolution, finds at each hour some hallowed spot, the home of a Mason, or the domicile of a Lodge, on which to distribute his rays of light and heat. As he leaves the ancient shores of Asia, and with them Lodges of India and Persia and Turkey, he looks down upon other assemblies of the brethren amid the populous cities of Europe, or cheers some solitary disciples as they greet each other in the deserts of Africa; and still continuing his course he is welcomed by the Sons of Light in our own happy land, and in the Republics of South America. Everywhere may the Mason find a home and a brother. From west to east, from north to south, over the whole habitable globe, wherever the wandering steps of civilized men have left their footprints, there have our temples been established. The lessons of Masonic lore have penetrated even into the far-off wilderness of our own west, and the red man of the soil has shared with his more enlightened brother the mysteries of the craft. In Europe, lodges are to be found in the

full vigor of operation in every kingdom, except Italy and Spain; and even there though the bigotry of the Romish church and the tyranny of the rulers prevent the public exhibition of our rites, are to be found many warm and intelligent adherents of the Order. In Asia and the islands of the ocean, it has taken deep root, and many of the natives have been and continue to be initiated. In Africa, Egypt, and Algeria, all the English and French settlements, and even in Genoa, once a stronghold of the Inquisition, the banners of Freemasonry have been unfurled. At no time since God said, "Let there be light, and there was light," has Masonry been more diffused than at the present moment; never were its boundaries more extensive, or its members more numerous. Wherever the principles of heavenly truth pour down their rays, there are they reflected from some jewel of our Order, there are they received and cherished in the heart, and made manifest in the life of some member of our craft.

Not in all places, indeed, as in this, does the lodge gather its members, and proceed in its work, listening to the sound of the gavel, and responding to the lesson of charity and good will to men. Not everywhere, as here, do the brethren meet with the regalia of their rank and, under the protection of a free government, keep their solemn feast days. Far from this; in some lands they gather under the scowl of hostile authority, and with sentinels to hear the approach of the cowl, they deliberate upon the secrets of their union, and devise means to make them profitable in spite of the denunciations of their opponents.

Such was the case even in our own borders some twenty-five years since. Masonry, like her patron saint whose birth we now celebrate, dwelt in the wilderness, with her raiment made of camel's hair, and a leathern girdle about her loins, and her meat was locusts and wild honey. But she endured the ordeal well, and has now come up from the wilderness once more, as at this day, to put on her beautiful garments, to shake herself from the dust of obscurity, to brush her silver locks, to burnish

her working tools for new service, to adorn herself with her ancient insignia, to shed her pure light on the social circle, to open the hand of charity to the needy, to wipe away the widow's tears, to hush the orphan's deep and plaintive wail, and spread the cement of brotherly love over many hearts. The storm was indeed a furious one that drove her into the wilderness. Ambitious politicians, unprincipled demagogues, base apostates sought her ruin. Then did the rains descend, the floods came, the winds blew and beat upon our house, but it fell not, for it was founded upon a rock. A few noble spirits, unseduced by flatterers, unterrified by threats, remained firm and open in their attachment to the Order. They waited patiently till the long, dreary tempest was past, and their sojourn in the wilderness ended. That tarrying was, in truth, voluntary on their part, resulting from their choice rather to suffer wrong than to do wrong. They well knew that the excitement against Masons and Masonry was unjust, cruel, relentless, and intolerant, and that they had both the legal and the moral right to continue their meetings and defend themselves from the assaults of their adversaries; yet they chose to waive their rights and wait in silence for the returning sense, the sober second thought of the community, well knowing that great is truth and it must prevail; that in the end a misguided and excited public will right itself, and that when the combustibles are exhausted, the fire will go out.

Permit us to give an illustration from the pages of the "Free Masons' Magazine," which will demonstrate at the same time the vitality of Masonry, and the patience and charity, the forbearance and long-suffering good will of our brethren in those times when they did indeed try men's souls.

Go with me to the then quiet village of Syracuse, New York. It is the dark year of 1828. Military Lodge is in session. Its charter, hung upon the wall, bears the beloved and revered names of Morton, Livingston and Tompkins. Upon its roll of members you may see the names of some of the strongest

men who have honored the judicial bench or legislative halls of the Empire State, or represented her in the councils of the nation. But the desolating scourge of anti-Masonry, which has swept over the whole country like a tornado of fire, has diffused itself through the community. What shall we do? is the question before the Lodge. It has been discussed freely, fully, and at great length. But now a venerable man, clad in the emblems of high official station, rises to speak. Every heart beats low, and every eye rests upon him. He commences thus: "Brethren, 'now abideth faith, hope, charity; but the greatest of these is charity.' Brethren, follow after charity. The time has come to test the practical strength of this, our cardinal virtue. Let us close this room, trusting to the justice of our covenant-keeping God, for a day when we can again open it without offence to those we love, who now hate and persecute us, not knowing what they do." The vote is taken without another argument, and passes without a dissenting voice. The Bible, that great light of Masonry, lies open on the altar, the gavel on the master's desk, the charter on the wall, and all the other implements, regalia, jewels, books, records, curtains, chairs and ink-stands are left in their places. The brethren in solemn veneration bow the knee and offer prayer for themselves, the craft they love, and their persecutors. And now in silence they withdraw, and lock and bolt the door. Time rolls on. That venerable form sleeps with his fathers, and his compeers, one after another, are laid by his side, and the wave of fiery desolation sweeps the last green blade from their turf-covered tombs. Twenty-three years have passed; patience has had her perfect work, and charity is unchanged. The old men have passed away and the young men have become old. A few still live and, leaning upon the tops of their staves, go up to their temple to worship. The bolt moves at the touch of that long-unused key, the door creaks upon its rusty hinges, and they again, with uncovered heads and in solemn silence, enter that room and bow again in prayer, where no human foot has trod

for near a quarter of a century. But there they find every article just as it was left, and use the very ink from the same old bottle, to sign the petition for a new charter, and commence the record of proceedings in the same old book which chronicled the closing resolution in 1828. Such was the voluntary withdrawal of Masonry into the wilderness, and such has been her blessed return throughout the length and breadth of our land.

On an occasion like the present, when so many of our brethren are gathered together, and so many others who have never entered our sacred portals, are watching our doings and listening to our words, it may be well for us to take a brief and rapid view of our past history, that the claims of the Order to antiquity may be established; and we be excited to hand it down unimpaired to our successors.

You are members, my brethren, of an Order which lays claim to a very high antiquity, which travels upward with the light of its own record, far beyond the birth of any existing human institution. You are members of an Order which has included in its ranks and yet numbers with its members the great and good of the earth, whom all men have delighted to honor. When the claims of an institution, thus venerable from age, respectable from the character of those associated with it, and lovely because of the virtues which it fosters, are presented before an intelligent community, we cannot but expect that they will be heard with attention and considered with candor.

It is, we think, unwise in Masons to endeavor to trace their history in the fabulous ages of antiquity; or lay claim to that which cannot be clearly proven. The principles of truth, and love, and charity; which constitute the groundwork and design of Freemasonry, are of course co-eval with the creation; and this is all that can be meant when the birth of Masonry is dated from that era. Those cardinal virtues taught by the patriarchs are taught in the dogmas and doctrines of the institution, and in this view many of our writers have claimed a legitimate

descent for the speculative Freemasonry of the present day from the primitive Freemasonry, as it has been called, of the antediluvian world, and of Noah and his immediate descendants. But this we cannot but regard as mere fancy.

Others again find the origin of our Order in the mysteries of paganism. This opinion rests upon a better foundation. These mysteries were instituted by the more learned and virtuous of the heathen, for the purpose of preserving and handing down to posterity, a knowledge of God and the practice of morality. These philosophers, from tradition or from the light of nature, possessed some knowledge of the truths early communicated to man, yet they dared not publicly to deny the prevalent polytheism, or to shake the common prejudices against the immortality of the soul. They therefore taught in secret, and only to the initiated, what they dare not inculcate openly. They illustrated their teachings by symbols, often having a hidden and unsuspected meaning. Their members were initiated by a solemn ceremonial; they had various progressive degrees, in which light and truth were gradually diffused, and the recipients were in possession of certain modes of recognition, known only to themselves. In these respects they closely resembled the practices of our Order.

Some of them, too, combined with their religious and philosophical character, the study and practice of architecture. Thus we learn from contemporary historians that there existed in Asia Minor, at the time of building King Solomon's Temple, a society called the Dionysian Artificers, who were extensively engaged in operative Masonry, and who were distinguished by many peculiarities which assimilated it to the speculative Freemasonry of the present day. Among these was the division into lodges, each governed by its own officers; the use of ceremonies, in which symbolical instruction was communicated by means of the implements of operative Masonry; the practice of an emblematic mode of initiation; the existence of an important legend, whose true meaning was known only to the

perfected, and the adoption of a secret system of recognition among the brethren. Of this society all the architects of the East were members, and among them, it is said, were the workmen sent by Hiram, King of Tyre, to assist King Solomon in building the Temple at Jerusalem. These men, under the superintendence of that son of a widow of the tribe of Naphtali, whom Hiram also sent to Solomon as a curious and cunning workman, communicated to their Jewish fellow-laborers a knowledge of the advantages of their fraternity, and invited them to participate in its mysteries and privileges. From this union arose that perfect organization of the workmen at the Temple, which enabled them in the short space of seven years to construct so magnificent a building.

But we need dwell no longer here. The investigation would be curious and instructive, and well worthy the attention of Masons ; but it is one that cannot be carried on outside of the precincts of the lodge room. For ourselves we are willing to allow the Order a more modern origin, and while we would not deny the claims of those called our ancient brethren, we are satisfied in knowing that from authentic records we have a longer existence than any other existing human institution.

Freemasons were, we think, originally, as their name literally imports, builders of houses. We find mention made of them in England in the third century, when St. Alban, the proto-martyr of Britain, appointed the regular meetings of the lodges, and presided over them in person. Three centuries after we find the craft under the patronage of St. Austin, when Gothic architecture first began to be used, the richest and the most beautiful of all the orders, and at the same time the most natural. Its pointed arches, clustered columns, rich tracery and varied embellishments, may find their prototypes in the trunks, branches and foliage of primeval forests, while the stiff shafts, square entablatures and circular arches of the Grecian and composite orders, will look in vain for their likeness in heaven above or in the earth beneath. At this time was built the old

cathedrals at Canterbury, at Rochester, and those of St. Paul's and St. Peter's.

In 1856 we find Masonry under the patronage of St. Swithen, whom King Ethelwolf employed to repair some religious buildings, and it continued to increase until the time of Alfred the Great, 872, who was its zealous supporter and patron.

We have now arrived at an important era in the history of Masonry, the year 926. At this time the first Grand Lodge was formed in England, at York; and Edwin, the brother of King Athelstane, was appointed the Grand Master. The Order rapidly grew in favor, and kings, princes, and other eminent persons were partakers of its mysteries. Frequent mention is made in history of the labors of the craft in connection with the public buildings, colleges and churches of England, until the year 1865, when Sir Christopher Wren, the accomplished architect of St. Paul's Cathedral, London, was appointed Grand Master.

Under him Masonry received its present organization, and it is an abiding monument of the wisdom, virtue and piety of all who were concerned in the work. Its constitution was framed for perpetuity; the tests and qualifications were made to exclude all immoral persons, and all whose habits and opinions were dangerous to the good order of society and the civil peace of the community. The obligations of them embers were so framed as to exact the performance of the noblest and most important duties of man in a social state, and the whole superstructure of Freemasonry, as it now exists; and as it is now represented before you this day, was laid upon the broad basis of love to God and love to man.

It recognizes the Bible as a revalation from God to man, solemnly professes faith in its doctrines, and deduces its own code of ethics from the exalted scheme of Jesus Christ. In proof of these assertions we need but refer you to the authorized text-books of Masonry, which contain the formulary of its ceremonies, its charges and its constitutions. We may safely

venture still farther, and say that there is no other human institution which has so completely interwoven the thread of revealed religion with the whole tissue of its polity, means and ends, as the fraternity of Freemasonry.

You well know, my brethren, that by our unalterable laws, no Lodge can legally proceed to business until the sacred volume is opened upon the altar. You well know the reverence that is there taught you for God's most holy name. You cannot forget that solemn moment in your initiation, when the Great Architect of the Universe was first invoked, and you were taught ever at that name to bow with humble submission and fearful awe. You well remember that celestial canopy over your heads, the emblem of the Grand Lodge on high, only to be reached by the exercise of that faith which never doubts, that hope which never sickens, and that charity which never wearies in well-doing.

We would not indeed have any look upon Masonry as a substitute for religion. We would have you regard it as a faithful auxiliary and servant, the dutiful handmaid of religion; that as St. John went before and prepared the way for Christ, so Masonry, by recognizing and leading its votaries to bow in adoration before the great Creator, and seek to know and imitate his perfections, and by its emblems and moral lessons strives to expand the affections and charities of the human heart, remove its vices and cultivate its virtues, prepares the way for the more enlightened and spiritual worship of the Father, the higher perfection of virtue, and the loftier and purer and better hopes of the Gospel.

But it is often said, Religion of itself is sufficient for all things, and we gladly acknowledge it; but then, to be so, it must pervade all things, and when that great predicted time shall come, when "from the rising of the sun to the going down of the same, God's name shall be great among the Gentiles, and in every place incense shall be offered unto Him, and a pure offering, then shall Masonry be absorbed in the greater light of

Religion ; then, its mission being accomplished, its doors shall be opened, and the mysteries of its Lodges cease. But until that time come, may it flourish as a blessed instrument in carrying out and applying the principles of religion, promoting peace on earth and good will to man, and glory to God ; by relieving the distressed, abating strife, reconciling enemies, drawing closer the cords of brotherly love, enjoining mercy, temperance, frugality and submission to lawful authority, belief in God, and Christ whom he hath sent, reverence for the Bible and the institutions of christianity.

But this leads us to say that our Order is a charitable as well as a religious one, especially bound indeed to the good work. Its object is not only to teach its votaries to worship God in humility, sincerity and truth, but to establish a society upon the purist principles of philanthropy, which shall embrace in its bosom the good and charitable of all the nations of the earth, and enable them to speak the same language of kindness and love ; thus forming a fraternity commensurate with the habitable globe, where the weakness and errors of each shall be remedied by the virtue and strength of all ; where each member serves the whole body, and the whole body protects each member, and joy of one is the joy of all.

We would not assert that Masonry is the author or the one chosen home of philanthropy ; but we do say that it makes the principle of love to man practically useful ; that it cherishes and keeps active within us the sense of mutual obligations and mutual dependence, and hence that her appropriate dwelling-place is in the Lodge. She retreats thither from the cold selfishness of the world ; and is ever welcomed, and finds there her active sphere of selfishness. Sordid desires and over-reaching cupidity often drive her from the busy, bustling marts, and wandering to find some resting place for the soles of her feet, she takes up her abode with us. The good, the true in our Order cordially sympathize with her ; and though we invoke God in our secret assemblies ; and are taught to stand in fear of

his greatness, yet is our love to him best evidenced by the fruits of our love to man. We do not originate; we only protect and encourage charity; for her birth was far before the foundations of the earth were laid. She is the eldest daughter of heaven's mercy, one of that august council that formed the world and bade it spring into existence; all clothed in beauty and loveliness, and her praises were chanted when the morning stars sang together and all the sons of God shouted for joy.

In the exercise of this heaven born principle, the true Mason lets his light shine in deeds of beneficence, rather than in words and empty professions. His kind offices are confined to no sect or party; no name or nation; no color, sex, age, language or condition. Whether in the wilds of our western forests, among the savage tribes that wander on the banks of the far-off Columbia, among the gold-hunters of every nation, as they crowd the banks of the Sacramento, on the snow clad hills of frozen Lapland, the burning sands of Africa, the spicy groves of India; whether in the midst of the hottest conflict of the battlefield, or in the calm retirement of the home and social life, the sign of a Mason in distress, the call for pity and relief will be heeded and answered.

Nor, as we have said, are the charities and ready sympathies of Masonry confined to the members of the fraternity, or to their families. They, it is true, are the first to be heard, for their claims are first. But charity ceases not, stops not with them. As the pebble dropped into the bosom of smooth water starts a wave in a circle, and that circle spreads from the center all around, and is followed by others spreading wider and wider until the shore is reached, and every part of the quiet lake dances at the salutation; so the love, the charity of this blessed institution spreads wider and yet wider in successive circles, beginning at the center, till it embraces the whole family of man, and causes every desolate heart to weep for joy.

You ask for the evidence of this. A true Mason likes not that his good deeds should be blazoned abroad, that they

should be engraven on monuments of stone, or trumpeted in the magazines and through the streets. To learn them you must give a tongue to prison walls and dungeon floors ; you must visit the cottages of the poor and the desolate, and hear the thrilling tale of the widow and orphan ; you must listen to the song of the exile, who has found a home and a family in a strange land, and even then you would have but half. To know the whole, you would have to read the heart, and learn that history which is nowhere written but in the chambers of imagery. There you might learn how female beauty was protected by strong hands and faithful hearts, while, at the same time, it was shrouded in a thicker veil than ever eastern jealousy threw around it ; there you might find how the rancor of party zeal and sectarian bigotry had been destroyed, and how the cordial grasp of the hand, and the salutation of Brother from the lip, while his eye rested upon the symbols of all that was excellent, had sent a gush of kindly affections into his soul, which spread like the light of a summer's dawn upon his countenance.

We have said that Masonry likes not that her good deeds be blazoned abroad ; but we cannot forbear giving you one instance from the many before us, of the manner in which she exercises her charities. It is related by Brother Joseph R. Chandler, Past Grand Master of Pennsylvania.

Not long since, he says, a constable of Pennsylvania was instructed by a large property holder to proceed to make attachment of household furniture for rent dues. The distress would reach nearly all that the law allows to take ; and painful as was the task to the kind-hearted officer, it was, nevertheless, a duty. The tenant was a widow, with a little family of children. While the officer was sitting, distressed at the misery which he was compelled to inflict, the widow entered the room, bearing upon her the garments of her widowhood, whose freshness showed the recency of her loss, and testifying, by her manner, the utter destitution to which this attachment was reducing her and her children.

"I know not," said she, "what to do. I have neither friend nor relation to whom to apply. I am alone, utterly alone, friendless, helpless, destitute, a widow.

"But," said the officer, "is there no association upon which you have a claim?"

"None! I am a member of no beneficial society," she replied, "But I remember, she continued, "that my husband has more than once told me that if I should ever be in distress, I might make this available," and she drew out a Masonic jewel. "But it is now too late, I am afraid."

"Let me see it," said the officer, and with a skillful eye he examined the emblem consecrated to charity, as the token of brotherly affection. The officer was a Mason; he knew the name of the deceased, and recognized his standing.

"We will see," said the officer, "what effect this will have, though the landlord is no Mason. Who is your clergyman?" The widow told him. The clergyman was a Mason. The attachment of goods was relinquished for a moment. The officer went to the clergyman, made known the distress of the widow, and her claims through Masonry.

"And who," said the clergymen, "is the landlord?" and the constable informed him.

"Ah!" said he, "does his religion teach him to set us no better example? We must show him what Masonry requires at our hands. I have spent all of the last payment of my salary, but here is my note at a short date for the amount due; tho landlord will scarcely refuse that."

In twenty minutes the rent was paid. The kind hearted officer forgave his fees, and perhaps gave more, and the widow and the orphan blessed God for the benefits they had enjoyed through Masonry.

We might give many such instances, but time will not permit.

We can only say that when the sons of masonry live and act in the noble spirit of their institution, she may well adopt the language of pious Job, and say, "When the ear heard, then it

blessed me ; when the eye saw, it gave witness unto me ; because I delivered the poor that cried, the fatherless and the widow, and him that had none to help ; the blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

The character of our institution, as a religious and charitable Order, independent of all professions and deeds, may be safely concluded from the character of those who in present or past times have been its members. They reason rightly and conclude justly, that the great, the wise, the good of and ancient and modern times, would never have attached themselves to Masonry and continued devoted to it publicly and privately through life, and requested before death came to be buried according to its forms and usages, if they had not known it to be good in itself, and calculated to do good in the world. We know that it is answered to this, that many individuals, during the excitement that prevailed against Masonry, renounced their connection with it and denounced it in severe terms, declaring that their consciences would not allow them to profess, encourage or countenance Masonry.

But we cannot but ask, where were the consciences of these men during the many years that they had been zealous patrons of the institution, constantly attending its meetings and loud in its praises ? What was it that so suddenly awoke those slumbering consciences from the lethargy of years ? In the exercise of all chaaity, we can never think of these men, without being reminded of the fable of the bat, when there was war between the four-footed animals and the birds of the air. The combat was long and severe, and for a time the victory doubtful. Now, the quadrupeds would be victorious, when the bat would be down upon all fours, shouting victory to the beasts ; then the birds would rally, and the beak and talon would put the beasts to rout, when the bat would mount upon the wing, and shout with honest zeal, victory to the feathered tribe. So, such men, like the bat, are determined to be with the strongest party, whether

social or political ; whether the four footed beasts or the birds of the air be the victors, they are sure to be with them.

We know, indeed, that many Masons have not been good men ; that they have come far short of the duties required of them. But is it right, is it fair to condemn an institution because some of its votaries have acted inconsistently, or come short of their duties ? If so, then christianity must be condemned, for how many, alas ! of its professors disgrace and dishonor that holy name ? We are liable to be deceived by false professions, We cannot know the heart of an applicant for our mysteries, and may therefore admit a bad member, as though upright and virtuous when admitted, they may fall from their integrity and become a disgrace to the Order.

But it is often asked, why we retain such after knowing their faults and errors ? But we would ask such an objector, before he condemns us, to consider the means which we may have used to effect a reformation.

" He knows not the times nor the fervor with which we have entreated, persuaded, admonished, and warned ; he knows not the long suffering with which we have waited and prayed in charitable hope for his return ; nor the times he hath plead, saying, cover my faults this once more with the mantle of a brother's charity, and I will be faithful and sin no more."

If, indeed, we have been guilty of a fault in too often hearkening to entreaty of an erring brother, and have forgiven him more than seventy and seven times, let those who have never forgiven less be our judges."

Permit us, in this connection, to relate an anecdote condensed from brother Chandler's account, the generous benefactor of which, it is said, was our worthy brother himself.

Many years ago, says he, but within my own recollection, and generally under my own observation, the respectable firm of Howard and Thompson (I use fictitious names), in the city of ———, fell into some commercial difficulties, which the limited capital of the junior partner, Thompson, was unable to

surmount. Lacking energy of character, but possessing some pride, he declined a subordinate station in a counting room, until his habits became so bad that he was deemed unfit for any place of trust, and he rapidly sunk into utter destitution and misery. He became brutified ; whole days would he lie upon the public wharves, drunk with the liquor which he had extracted from the hogsheads being landed at the time. He was not a drunkard merely, but he was drunk all the time.

He had not only lost all moral standing, all name of, or claim to, decency, but self-respect had fled, and he was the nearest approach in habits and appearance to the brute, I ever saw in a man.

One day, it was a clear sunshine of January, Thompson had thrown himself against the southern angle of a public building ; and about noon, as the members of the ——— came from their halls, he looked for a little aid that would enable him to add a loaf of bread to his more easily obtained liquor. But member after member passed on ; the case was too disgusting to excite sympathy ; one member only was left, and as he passed, attracted by the appearance of the wretch before him, he was about to offer alms, when, looking closer, he exclaimed, " Are you Thompson ? " " Yes, " " Well, here is something — but we are watched ; come to my office, this evening. "

He had been recognized as a Mason, once a member of a lodge of which the gentleman was Master. Thompson kept his promise, and presented himself at the office. He was not again seen for several weeks, and if any thought of him it was to congratulate themselves that they were relieved from the presence of such a squalid wretch.

About two months afterwards, as the troops of the United States marched through the city, on their way to the north-western frontier, Thompson was seen in the manly uniform of a lieutenant of infantry. He acquitted himself like a man, and died honorably, a captain in the service.

Beautiful illustration this, of the manner in which Masonry

deals with an erring brother, and of her power to do good. How instructive would it be to us, to my brethren, to know just what passed in that evening's interview between these two Masons. To know the persuasions on the part of the senior, and the willing yieldings of the erring junior, to have witnessed the new gush of self-respect, its bright return to the heart, when it was proposed that he should hold a commission, and that there was one who not only had sufficient influence to procure the appointment, but more than this, had confidence enough in him to be responsible for his future virtue. But we may not lift the veil to look in on the scene. Masonry, when she works such good, tiles the floor, and lets others judge of the means by the beauty and excellence of the end.

But we have trespassed too long upon your patience. Permit us, in conclusion, to address a few words especially to the members of the Fraternity. Brethren, of the mystic tie, assembled here on this joyful occasion! as men and as Masons, as lovers of your race and of the institution to which you belong; it becomes you to take heed to yourselves and the principles of your profession. Remember that not only the eyes of the community and a gainsaying world are upon you, but the eyes of the Infinite One. Guard, then, as you do the avenues of your lodges, the avenues of your hearts. See to it that the plumb-line of rectitude, and the square of virtue be faithfully applied to every thought, act, word, and deed. Let your light so shine before men that they, seeing your good works, may be led to glorify your Father who is in Heaven, for the blessed institution of Masonry, and have no evil thing to say of you.

Let the virtues of temperance, fortitude, prudence, and justice ever shine upon your trestle-board, like the Urim and Thummim on the breast-plate of Aaron. Above all, practice charity. Let it be your watchword, engraven upon all your armor; and written upon your banners. Let all your weapons be wrought from the true steel of love. Contend with the ignorant and the misdirected with the spear of kindness, and the

battle-axe of wisdom, and deal no wounds that cannot be healed with words of gentleness. Remember that all religion, acceptable to God, finds the voices of its worship in acts of benevolence, in works of goodness performed among those who need acts of charity, and want works of goodness.

To that ever watchful Providence, so aptly symbolized in your lodges, we commend you all, praying that you may ever know by happy experience, "how good and how pleasant it is for brethren to dwell together in unity, that it is like the oil that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments, or like the dew upon the mountain of Zion, where the Lord commanded the blessing, even life forevermore." So mote it be. Amen.

LAFAYETTE LODGE NO. 41, A. F. A. M.

[The first general meeting of "La Fayette" Lodge was held at the house of Thomas Rundlett in Bedford, N. H., on the 4th of March, 1824. There were seventeen petitioners for a charter, and eleven of these were from Bible Lodge, Goffstown; three from Blazing Star Lodge, Concord; one from Benevolent Lodge, Amherst; and two the name of their Lodge not given, name'y Otis Batchelder and Joseph E. A. Long; the latter, a clergyman, delivered an address before Golden Rule Lodge (No. 4), in Weare in 1828, and then resided in Hooksett, N. H. The Lodge was granted a dispensation June 9, 1824. The Lodge was "installed" on September 1, 1824.

The names of the petitioners were Josiah Gordon, William Wallace, Joseph Colley, Jonathan Dowse, John Martin, Diocletian Melvin, James Darrah, Jr., William McDoel Ferson, William P. Riddle, Jesse Richardson, Otis Batchelder, John Moor, Mace Moulton, James McKeen Wilkins, Joseph E. A. Long, James Harvell, and Thomas Pollard, Jr. The warrant was granted to Robert Dunlap, Thomas Rundlett, John Moor, "and others," so that Dunlap and Rundlett became charter members—so called, 19 in all. Dunlap was the first Master, Rundlett the Senior Warden, and Moor the Junior warden. Lafayette Lodge was removed from Bedford to Manchester August 13, 1845.]

THE LEAVETTS' OPERAS. Messrs. N. W. and B. E. Leavett, father and son, are the authors of several operas on historic and colonial subjects; the first writing the librettos and the second the music.

"The Frogs of Windham" (written in 1889) shows the folly of marrying American heiresses to foreign titled nobodies.

"Charter Oak" (1895) illustrates the patriotic attitude of the American people against oppression.

"The Idyll of the Mill" (1897) has for a theme the effect of usury on mankind.

"Chocorua's Curse" (1899) is a short grand opera, based on an Indian legend of the White Mountains.

"Bell Rock" (1900) is a satire on the present age by showing that our forefathers would not have tolerated many of the abuses of today.

"Ponce de Leon" (1901) has for its theme the craving of the soul for immortality, as exemplified in the aged cavalier's search for the Fountain of Youth.

"The Factory to the Potter's Field" (1906) has for its theme, "I Gather Them In." The Old Sexton.

Address Burton E. Leavitt, Putnam, Conn. (See ad.).

THOMAS TAYLOR'S WORKS. (N. AND Q., Vol. XXIV, p. 202.) In the article referred to herewith, we supposed that the book, "Concordance to the Holy Scriptures," London, 1801, was by Thomas Taylor the Platonist, but we have been informed by our esteemed correspondent Thomas M. Johnson, the Platonist of America, that Taylor the Platonist was not the author of the Concordance, but another cotemporary of the same name. We thank Mr. Johnson for the information. We also find by one Cyclopædia that there was a Thomas Taylor (1776-1836), a Puritan minister, born at Yorkshire, England, and author of a volume of sermons. He was the probable author of the book.

"Many are the wand-bearers, but few are the true Bacchanals." -- PLATO.

"Of Earth and starry Heaven, child am I: my race is of the Heavens."

S. P. Q. R. (Vol. XXIV, p. 216.) These letters stand for "Senatus Populusque Romanus" (The Senate and Roman People).
DAVID M. DRURY, Brooklyn, N. Y.

This calls to mind other quaternions which might be added to the above here :

I. N. R. I. "Iesus Nazarenus Rex Iudæorum" (Jesus of Nazareth the King of the Jews).

I. N. R. I. "Igne Natura Renavator Integra" (By fire nature is perfectly renewed). A Rosicrucian explanation.

I. N. R. I. "Iammim Nour Rouah, Iabescheh" (Used in a Philosophical Lodge to represent Fire, Salt, Sulphur, (and) Mercury).

I. H. S. V. "In Hoc Signo Vinces" (In this sign we conquer).

A. G. L. A. "Atah Gihor Lolam Adonai" (Thou art mighty forever, O LORD).

M. C. B. I. "Mi Camocha, Baalim, Iehovah" (Who is like unto thee among the gods, O JEHOVAH).

I. A. A. T. "Ignis. Aer, Aqua, Terra" (Fire, Air, Water, Earth).

M. M. T. P. "Mene, Mene, Tekel, Peres" (Numbered. numbered, weighed, divided).

J H V H. (The Tetragrammaton.) "Jehovah."

H R D M. "Herodem."

A. D. A. M. "Anatole, Dysis, Arctos, Mesembrion" (The initials of the four stars, representing the four quarters of the earth, forming the name Adam, says Bede).

E. L. O. M. "Eagle, Lion, Ox, Man" (the initial of the Cherubim, also the ancient division of the Zodiac).

There are many more of these four-lettered combinations, formed at various times for pass-words, and other purposes as reminders and mnemonics, all of which are explained to the initiates. There are esoteric historical accounts connected with several of them, found in the Bible and its allied literature, that has been made foundations of some degrees, also books, and novels.

IS THERE A CHINESE SYSTEM OF FREEMASONRY? If so, is it recognized by European or American Freemasons?

D. M. DRURY, Brooklyn, N. Y.

"The Cyclopædia of Fraternities," compiled and edited by Albert C. Stevens, New York, 1899 (p. 67), says :

"There is no such thing as Freemasonry among the Chinese, although there are Chinese secret societies in the United States which have been described as Chinese 'Freemasons.' This is because the word Freemasonry has been associated so many years in the minds of the public with a particular secret society that it has become almost generic or descriptive of all things regarded as similar. . . . Even Freemasonry itself has acquired a specialized meaning, and is frequently used to characterize associations which are secret. . . . There are Masonic Lodges in China, but they work under foreign warrants, and are made up almost exclusively, if not entirely, of others than Chinese. There is, however, an excuse for referring to some Chinese secret societies as Chinese Freemasonry. This is the more remarkable when one recalls the antiquity of both, and the lack of opportunity for either to pattern after the other."

"The Spokane *Review* of August 21, 1897, outlined an imitation ceremony at a Chinese 'Masonic' Lodge in that city, at which it was said four white men, Freemasons, were present by invitation. The ceremonies seemed to parallel those of the Hung Leage and Kolao Hui, from which it may be inferred the Spokane Chinese Lodge represents a benevolent branch of the Kolao Hui, of which less is heard in China than of the main or revolutionary and violent section of that society.

"There were references to the 'immortal three,' circumambulation, four stations at which questions were asked and answers returned, kneeling on crossed swords, tea drinking, burning incense, a 'traditional' season of refreshment, and signs in which the head and hands were used; yet the Occidental Masons present were unable to detect anything that resembled the Masonry with which they were familiar."

There are Chinese secret societies in all the large cities of the United States. In New York, it is reported is the Celesto-Terrestrial Society, perhaps better known as "The Triad," Heaven Earth and Man; power is invested in "Three Brothers."

Mr. Stevens states that not any of the Chinese secret societies in the United States are Masonic in character or have any affiliation with Masonic bodies.

The Procession of Planets.

The Procession of Planets. A Radical Departure from Former Ideas of the Processes of Nature ; Showing the True Motions of Matter. By Franklin H. Heald. 12mo ; cloth, stamped title on side and back. Portrait of the author. Profusely illustrated. Price in cloth, \$2.50. Los Angeles, Calif. Era of Man, 306. The copies are numbered and signed by the author and illuminator ; the editor's copy is No. 84.

Mr. Heald's Procession of the Planets has been several times brought to the attention of the readers of this magazine as displayed and explained in his former monographs and discussed in his monthly organ called *Higher Science*, edited and published in Los Angeles, Calif.

The book above described now contains the theory of Mr. Heald elaborated and illustrated with many cuts and diagrams thus bringing it within the easy comprehension of all readers.

An extract from the preface of the book states his objects :

"The book is not intended as a textbook on astronomy as much as an attempt to correct some of the mistakes of astronomers. It shows the true motions of matter as they force themselves along the lines of least resistance. It shows the opposite force to gravity, which Newton overlooked, and which is expansion caused by heat. It shows that there are but these two forces, or causes of force, (gravity and heat) in nature and that they are self-operating.

"It teaches that there is always a procession of expanded matter or gas, going up from the sun, and a returning procession of planets, moons, comets, and other solid matter, falling back to the sun, which keeps it supplied with fuel and energy.

"It furnishes the mathematical proof of such a procession in our solar system, by pointing out the facts concerning their relative distances from the sun, and their speed along their orbits, all of which astronomers have measured and proved.

"It teaches that all motions are related and governed by the same laws ; that suns are traveling around each other, with their solar systems and falling toward each other in binary systems ; that binary systems are traveling in galaxies, and that all is system, and order as forced by the motion of all matter and that it could not be otherwise without a mind of intent or purpose to interfere." The author has taught these several laws to support his theory for the past eight years.

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AND
NOTES AND QUERIES

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No. 3.

ADDRESS OF JOHN McLANE, M. W. G. M.

Lafayette Lodge No. 41, A. F. and A. M.

75TH ANNIVERSARY, SEPTEMBER 1, 1899.

Worshipful Master and Members of Lafayette Lodge:

Permit me at the outset to express to you the very great honor that I feel in being present and sharing with you the pleasures of these interesting ceremonies attending the observance of the Seventy-fifth Anniversary of this splendid Lodge of Ancient Free and Accepted Masons.

We cannot make progress or achieve success without a knowledge of the past, it is so closely related to the present and connected with the future. Knowledge of the past is the foundation upon which rests our possessions and possibilities, what we are and what we hope to be. The efforts and aims, the struggles and achievements of those who have gone before are our inspiration and guide, and they should be sacredly cherished and pondered as we move along the pathway of destiny.

These frequent anniversaries manifest our growing love for

reminiscence and are elevating in tone and purpose, for they tell of work well done, they increase our pride for the men and brothers who, with hearts filled with devotion to the great principles of brotherly love, laid the foundations upon which has been built this noble Masonic institution known as Lafayette Lodge. They recall to our minds the high character and courage, the lofty purpose and great sacrifices of those grand old Masons and bid us imitate their virtues, Anniversaries such as these, thoughtfully and seriously observed, accomplish the greatest good. They emphasize the ties of home and country; they appeal to our better aspirations and incite to higher and grander aims.

It was a noble and patriotic sentiment that inspired the founders of this Lodge to name it in honor of that glorious son of France who loved Liberty and was the friend of Washington. America owes much and France everything to Lafayette. The spirit of liberty unites all races in one common brotherhood; it voices in all languages the same needs. This spirit has made possible a century of unbroken friendship between France and the United States. The friendship of individuals, their unselfish devotion to each other, their willingness to die in each others stead, are the most tender and touching of human records. They are the inspiration of youth and the solace of age. But nothing human is so beautiful and sublime as two great peoples of alien race and language transmitting down through the ages a love begotten in gratitude and strengthening as they increase in power and assimilate in their institutions and liberties.

No ship, except the Mayflower, ever sailed across the ocean from the old world to the new carrying passengers of such moment to the future of mankind as when Lafayette, with high resolve and noble aspirations came to the rescue of the struggling colonies, and joined the Continental army as a volunteer to serve without pay.

It is idle now to speculate whether our fathers could have

succeeded without the French alliance. But the alliance assured our triumph and Lafayette secured the alliance.

The war finished: his farewell to Congress was a trumpet blast which resounded round the world, then bound in the chains of despotism and caste. Hear his words; "May this immense temple of freedom ever stand a lesson to oppressors, an example to the oppressed, a sanctuary for the rights of mankind; and may these happy United States attain that complete splendor and prosperity which will illustrate the blessings of their government and for ages to come rejoice in the departed souls of its founders."

Washington and Lafayette were the great founders of our mighty Republic. Their fames survives, bounded only by the limits of the earth and by the extent of the human mind. They survive in our hearts, in the growing knowledge of our children, in the affections of the good throughout the world. And when the numberless monuments of stone and bronze, which have been erected to their memory, have crumbled into dust, when nations now powerful shall exist no more, when our mighty Republic, vast and ever expanding, shall have perished and been forgotten, still will the immortal names of Washington and Lafayette, with undiminished glory, shine until love of virtue ceases on earth or earth itself sink into chaos.

I congratulate you that the pioneers of Masonry in Manchester had the wisdom to name their Lodges after these two most eminent and distinguished patrons of Freemasonry.

As a representative of the Most Worshipful GRAND LODGE of MASONS in New Hampshire, I extend to the officers and members of Lafayette Lodge, friendly and brotherly greetings on this important occasion which commemorates in a worthy and fitting manner the Seventy-fifth Anniversary of your organization. I offer you my personal congratulations upon the splendid record you have made during these seventy-five years. A full and complete history of your Lodge would

be a history of the progress of Masonry in New Hampshire. Masonry in this community has illustrated in a practical manner the great unifying force of our Order. For this agency it has a peculiar adaptation. Its teachings commend themselves to all circumstances and occasions; its standards requiring personal freedom, personal completeness and pure character, gives cohesion without stiffness and without interfering with individual activity. More than all the unit principle, which is one of the great fundamental principles on which Freemasonry is founded, is the recognition of man as man.

Masonry offers no place for selfish toil which does not benefit the mass or for an overvaulting ambition which rises by the downfall of others. Its honors are of worth and work, its high places the gift of all. The leader of today becomes the follower of tomorrow. The man as a Mason stands solely upon his manhood, and yet his relations to family and friends and society, are simply and adequately recognized. It is no slight thing to have in a city like this a quiet influence at work softening the asperities of political conflict, smoothing the harsh lines of business and lulling the antipathies of culture and of creeds.

Masonry is not a party but it saves parties from degenerating into factions. It is not a religion but it applies the earthward and manward side of divine law to the control and guidance of daily human life. We have heard that Masonry is grand because she is old, but Masonry is old because she has withstood the ravages of time, the revolutions of ages, the unrelenting crusades against her because she is founded on a philosophic basis. She is that imperial institution which carries lessons of true manhood, devotion to woman, loyalty to truth, to every town and village within our borders. She is that permanent institution whose example has actually called into being almost every other benevolent Order which exists today. She is that imperishable institution which takes by the hand a brother who has fallen in the hard battle of life, that kindly

raises him to his feet again and gently brushes from his brow the dust of defeat and encourages him to go forth again to the conflict with renewed strength.

Ours is that noble institution which in the silent watches of the night unobserved carries joy and gladness to the lonely and desolate of earth. That immovable institution which by her tenets and cardinal virtues draws unbidden to her sanctum sanctorum the high, the low, the rich, the poor, and numbers them all alike her own plighted sons and workmen. That imperious institution which by her sublime principles, unswerving faith and noble deeds, challenges the admiration of all men. Masonry is an attempt to establish a permanent good in society. It is an effort to realize in the social sphere what the builders of the pyramids sought to realize in the sphere of the material. It is said that the shadows of the pyramids fell upon Abraham and his flocks as he journeyed towards the land of promise, and yet amid all changes these monuments have stood in their imperishable and unchangeable majesty on the confines of the mighty desert. But when the mutations of time have leveled even the pyramids to the ground Masons will exchange greetings by the same mystic words and forms as they do now and the same ties will hold them together as bind us tonight, ties which are designed not only to bind our Masonic hearts together but the years and centuries as well.

Masonry has emphasized a larger life for the race. It announces the liberty of the choice of companions; it insists that the ties of the heart are the only ties that cannot be broken. Masonry is built on practical benevolence, not only doing well but wishing well.

These, my brothers, were the principles and aims which filled the hearts of the founders of Lafayette Lodge seventy-five years ago. Their principles are yours, their aims are yours, their fame and history form a part of the common and honorable record which come of honest purpose and lives through beneficent action among men.

ORATION OF GEORGE I. MCALLISTER, D. G. M.

Worshipful Master and Brethren :

On the seventh day of September, 1896, the City of Manchester celebrated in a magnificent manner the semi-centennial anniversary of its corporate existence. It was a delightful occasion and a memorable event in the annals of New Hampshire. Today we enjoy the great privilege of participating in the celebration of the seventy-fifth anniversary of Lafayette Lodge No. 41, Ancient Free and Accepted Masons, the oldest organization of any kind in our beautiful Queen City of the Granite State: an organization which has quietly, but successfully performed a great work in promoting and improving the social, moral and intellectual culture and education of the people who have built up and made Manchester what she is today, the largest and most progressive city in our commonwealth.

This is an important and memorable day in the history of this Lodge named for the immortal hero and patriot, General Lafayette, who was made a Mason by General Washington at the Old Freeman's Tavern on the Green at Morristown, New Jersey, in 1777, and who was elected a member of our own Grand Lodge, with the rank and title of a Past Master, in 1825, on the occasion of his last visit to America.

It is truly a day of joy, congratulation and thanksgiving upon the completion of three-fourths of a century, devoted by her members to the noble and glorious duty of binding men together as brothers with the indissoluble chain of reciprocal love and friendship; cultivating the moral and domestic virtues and the graces of life; elevating and extending the thoughts of men; broadening and strengthening human character, and in practising and diffusing the sublime principles of charity and pure beneficence in this vicinity.

It is eminently fitting and proper that we should pause amid

the busy activities of life, and assemble here to honor her by our presence; show our appreciation of her worth and of the grand charitable and beneficent work she has accomplished for our city and state; and listen to an eloquent recital of her interesting and honorable history by her distinguished and accomplished historian.

Seventy-five years ago today the learned and polished scholar and college professor, Most Worshipful Grand Master James Freeman Dana, who was then Commander of our grand old historic Trinity Commandery, assisted by the officers of the Grand Lodge, solemnly and impressively constituted Lafayette Lodge, dedicated its hall and installed its first officers according to ancient form and Masonic ceremony.

The corn of nourishment, the wine of refreshment and the oil of joy were poured upon the symbolic lodge, a prayer of consecration was offered to Almighty God, and the hall was dedicated to the name of the great Jehovah, the Holy Saints John and of the fraternity to Free Masonry, virtue and universal benevolence, and a Masonic home was established.

It was an important event in this community, located in the valley of our noble Merrimack river. An institution was established here which has been a pillar of cloud by day and a pillar of fire by night, to hundreds of poor and weary brothers, travelling over the rough and rugged pathway of human life, whose necessities she has relieved and whose burdens she has lightened by kind, generous and sympathetic treatment and by a practical recognition of the brotherhood of man.

For seventy-five years this Lodge has been a beacon light in Manchester, illuminating the pathway for many an unfortunate and perhaps discouraged brother, and casting a ray of hope and sympathy into many a sorrowful and afflicted domestic circle. She has been indeed a ministering angel in many a hospital and home and has carried cheerfulness and gladness everywhere. Quietly and ostentatiously she has been

feeding the hungry, visiting the sick, burying the dead, binding up the wounds of the afflicted, giving good counsel to the erring brother, encouraging him to live an upright and honorable life, using her influence for the maintenance of law and order, repressing the slanderer, discouraging intemperance, vice and immorality, protecting woman and guarding the home.

With the church and the schools she has been a mighty factor in the great work that has been accomplished in the moral, social and intellectual development of our people and in advancing civilization in Manchester. She has been a public benefactor, for the reason that she has trained many men in the Lodge room for the active duties of life and to be good citizens by teaching them that "truth is a divine attribute and the foundation of every virtue"; by placing before them as a guide in everything the Holy Bible, the great light in Free Masonry; by insisting upon a restraint of improper desires and passions; by demanding of them that they act upon the square in their dealings with each other; and enjoining them to be charitable to their fellow creatures.

It is probable that the population of that portion of Bedford known as Piscataquog, and which is now a part of this city, and of the town of Manchester, in 1824 did not exceed one thousand. The inhabitants were largely strong, honest and hard working farmers scattered over a large area of territory. They were a superior class of people, for many of them were descendants of Scotch Irishmen who emigrated from Ireland in the early part of the eighteenth century and settled in southern New Hampshire that they might breathe the air of liberty more freely, be more independent, and enjoy the right to worship God as they saw fit. Their brave, thrifty and intelligent Scotch ancestors possessed strong minds and remarkable physiques; were noted for their lofty courage and indomitable perseverance; and they were high-spirited.

progressive citizens who worked hard for a living and taught their children that labor is honorable and necessary for success in every occupation. Our early settlers loved truth, and were moral and virtuous. Independent in thought, strong in their convictions, tenacious of their opinions, inflexible in their fidelity to their engagements, free holders, lovers of liberty and patriotic, they were leaders in social, religious and political affairs. No better class of emigrants ever landed upon the shores of America than the Scotch Irishmen, and none have accomplished more in war, in statesmanship, on the bench, in the church, the schools, and in every avenue of human activity, to make our Union the grandest and most enlightened nation on the face of the earth.

Many of the people who lived in this vicinity in 1824 were sons and descendants of the Revolutionary heroes of New Hampshire, who fought for liberty and independence at Bunker Hill with that brave and intrepid hero, Major General John Stark, and with that chivalric warrior and illustrious patriot, General Joseph Warren, Grand Master of Masons in Massachusetts, who gave his life for his country on that historic battlefield; with Stark at the decisive battle of the Revolution at Bennington; with General John Sullivan, our first Governor and the first Grand Master of our Grand Lodge, at Trenton; with the heroic Scammel at Yorktown; with the illustrious brother George Washington at Princeton, Germantown and Monmouth; and who on a terribly tempestuous winter night, when other troops hesitated and refused, ferried Washington and a part of his army across the Delaware when it was full of blocks of floating ice, and were present when Cornwallis surrendered.

It was from such a people, descended from such noble and patriotic ancestors, that Lafayette Lodge received her charter members and her candidates for the rights and privileges of Masonry, and among whom she established her

home and erected her altar dedicated to God and humanity.

Those brothers who laid the foundation of the Lodge upon the everlasting rock of truth were well versed in the principles and teachings of Free Masonry, and were admirably equipped for the wicked and malicious war in which they were to be soon forced to defend and protect the good name of their beloved institution, whose existence was seriously threatened.

No Lodge could have asked for a better place for her home than among the noble and intelligent yeomanry who then lived on the green hills and in the fertile valleys of Bedford and Manchester. For the short space of four years she grew and prospered, and then black and angry-looking clouds gathered and cast a shadow upon her and soon a fierce and terrible storm of partisan hate, religious malice and bitter prejudice overtook her and beat down upon her with a venom unparalleled in the history of the world.

Those heroic brothers, worthy descendants of Scotch Irish and Revolutionary ancestors, through whose veins the best blood of the land flowed, were men of strong convictions and knew that the fundamental principles of Masonry were right, just and eternal. They believed in the justness of their cause and could not be scared or driven. Those noble brothers were men of undaunted courage, who knew no such word as surrender, and never sounded the retreat in unholy battle that was waged against an institution whose mission is "peace on earth and good will to men." They kept the good ship of Masonry in their jurisdiction upright and afloat in the awful sea of libel, misrepresentation, partisan ridicule and religious hate in which she was placed by her enemies. Eternal vigilance was their watchword. They knew that they were right and with the same loyalty and inflexible fidelity to principle which distinguished the illustrious and historic Tyrian, they kept their staunch ship before the wind and successfully repelled the wicked and malicious assaults of their foes for nearly twenty years until reason had resumed her throne in the

minds of her opponents and victory had perched upon her banners which they had never lowered. Those brothers won a great victory for freedom of thought and for toleration of ideas in this community. They did more. They proved absolutely and conclusively that

*" Truth crushed to earth shall rise again,
For the eternal years of God are hers."*

So widespread and formidable was the anti-Masonic agitation, encouraged and developed by unscrupulous politicians, religious fanatics, that William Wirt, the anti-Masonic candidate for President, received the electoral vote of Vermont. Families were divided, friendships rudely broken, and neighbors estranged.

Brethren: No veteran soldiers of ancient or modern times ever displayed grander courage or nobler heroism on the field of battle, than did those faithful and unwavering brethren of Lafayette Lodge, who kept their organization intact when so many others were disrupted, and stood like a solid phalanx facing the foe, from 1828 to 1846, and proudly held aloft the banner of Free Masonry upon whose ample folds, inscribed in letters of living light, was their motto; "Truth is mighty and will prevail."

Brethren: It is true that "Peace hath her victories no less renowned than war." While many Lodges in this and other jurisdictions and some Grand Lodges perished in this cyclone of libel, slander and vituperation, Lafayette Lodge was, as she ever has been, true, loyal and faithful to the Craft.

All of those Worshipful Masters, Robert Dunlap, John Moor, Joseph Colley, Thomas G. Peckham, Diocletian Melvin, Otis Batchelder, Thomas Rundlett, John Wells, William McDoel Ferson, Jonathan Dowse, James McKeen Wilkins, Daniel Balch, and many brothers who were of the household of the faithful during the first twenty-five years of the existence of the Lodge have gone to "that undiscovered country

from whose bourne no traveller returns." Would that some of them were here tonight that we might grasp them by the hand and thank them for their constancy and fidelity to the cause of truth in those memorable days of anxiety and adversity. All honor to their precious memories. They will never be forgotten so long as Free Masonry survives in the world.

In 1846 peace reigned once more in this jurisdiction. The brethren, whose faith in the durability of the sublime principles of Masonry had never wavered, began to exemplify the secret work upon candidates in the Lodge room, with their altar brilliantly illuminated by the light of truth which had been severely tested and found to be genuine. Lafayette Lodge, stronger and more vigorous than ever by reason of having demonstrated her right to live, entered upon a wonderfully prosperous and remarkably successful career. The brethren of this Lodge have been active and public-spirited citizens, promoting the cause of education and giving hearty and practical support to religious, charitable and philanthropic institutions.

Masonry has taught the Craft to be obedient to the laws of the land and enjoined them always to remember their allegiance to their country. Free Masons have always been lovers of human, political and religious liberty. They have always been patriotic, ready and willing to defend their rights and those of their countrymen with their purse and sword when wrongfully assailed by foreign or domestic foes. Their sympathies have been actively enlisted for the relief of the oppressed and down-trodden in all ages and in every clime and country. Their patriotism has been active and practical.

Fifty-two of the fifty-six signers of the Declaration of Independence were members of our fraternity. Many of the statesmen and generals in the Revolution were Masons. The names of Washington, Warren, Gates, Green, Lafayette and

Sullivan adorn the nation's roll of honor. Grand Master Paul Revere, whose memorable ride from Boston to Portsmouth will never be forgotten; Benjamin Franklin, one of America's leading philosophers, who drew the lightning from the heavens and made it the servant of man; Grand Masters Henry Clay, the eloquent lawyer and famous statesman, and Andrew Jackson, an able honest and sincere patriot; the "little giant" Stephen A. Douglas, who put country above party and stood by the side of the immortal Lincoln, upholding and defending the Union with all his power and eloquence in those dark and perilous days in the spring of 1861; the lamented Garfield, the brave and impetuous Logan, Benjamin Harrison, President McKinley, and many other rulers, statesmen and soldiers, have gladly laid aside the sceptre of power and the sword for the trowel and have met their brothers on the level and worshipped with them at our shrine in the Lodge room, where sectarian religion and partisan politics are never tolerated and the better feelings of humanity are exhibited without disguise.

The brethren of Lafayette Lodge have not been wanting in patriotism. They were aroused to instant action by the booming of the rebel cannon trained on Fort Sumter. On April 22, 1861, the Mechanics Phalanx, a military company, was enlisted for the Union by Captain John N. Bruce, who still lives, a venerable and respected Mason.

Fifty-three brothers of Lafayette Lodge, whose membership was 188 in 1871 and 225 in 1865, fought gallantly for human liberty and the preservation of the Union. Two of those brothers were in the First Regiment and went to the front under the command of that great tribune of the people, Colonel Mason W. Tappan. One of them was Quartermaster Richard N. Batchelder, who has been Quartermaster General of the United States Army. Six were in the Second and fought under the leadership of the brave and gallant Marston at Bull Run and Malvern Hill. Colonel Edward L. Bailey, one of these broth-

ers, was in command of this regiment in the famous Peach Orchard at Gettysburg, the decisive battle of the Rebellion. Our distinguished brother, Thomas P. Pierce, was made a Mason in this Lodge, served in the Mexican war, and was the first colonel of this regiment, and brother Samuel G. Langley was its adjutant and was also Lieutenant Colonel of the "Fighting Fifth," which was commanded by the fearless and heroic Colonel Cross, of imperishable memory. Eight were in the Fourth and were ably and brilliantly led by Colonel Thomas Whipple, a hero of two wars. This regiment won imperishable renown by the bravery and intrepidity of its members in the perilous but successful assault on Fort Fisher, on whose bloody ramparts in the hour of victory its brave, wise and talented leader Colonel Louis Bell, fell, mortally wounded. Brother Francis W. Parker was Lieutenant Colonel of this splendid regiment and was severely wounded at Malvern Hill.

Three were in the Seventh and fought valiantly and covered themselves with glory at Fort Wagner. Four, including Major Jesse F. Angell, were in the gallant Tenth under General Donahue at Fredericksburg, where many a noble freeman from New Hampshire sacrificed his life on the altar of his country. First Lieutenant Edward H. Hobbs and seven others were in our Light Battery and did valiant service at Fredericksburg and Gettysburg. Six were in the Heavy Artillery, several in other regiments and three in the Union navy, who fought with the greatest naval heroes of this country, Farragut and Dewey. Brothers Amos B. Shattuck, William R. Patten, Joseph Freschl, William E. Stearns and John N. Bruce were Captains, and Samuel F. Murry was a Captain in the Second Regiment, United States Volunteer Sharpshooters, and was brevetted Major for meritorious services, and John E. Mason was First Lieutenant in the Ninth.

Our soldier brethren of Lafayette Lodge fought with undaunted heroism, performed many deeds of valor and gallantly

and unflinchingly bore the heat and burden of cruel war with McClellan at Antietam; with Burnside at Fredericksburg; with Meade and Hancock at Gettysburg; with the great chieftain Grant, at Vicksburg and Petersburg; with gallant Phil Sheridan in the vicinity of Appomatox; and marched with the redoubtable Sherman from Atlanta to the sea; and our naval brethren defended the stars and stripes with Admirals Porter, Farragut, Schley and Dewey on board men-of-war. They were true to themselves; to Lafayette Lodge; and loyal to their country. They are not all here. They are not all living. Some have passed from "labor to rest."

*"On Fame's eternal camping ground
Their silent tents are spread;
And glory guards with solemn sound
The bivouac of the dead."*

Brethren: Though no mounds, statues, triumphal arches or sculptured monuments of bronze, marble and granite have been erected by the people in their honor, there is a monument of love and heartfelt gratitude to them for their services and sacrifices for the Union in the heart of every brother and of every American. They will never be forgotten by a grateful people and a patriotic fraternity. Their names are inscribed on the Nation's roll of honor; Lafayette Lodge is proud of her soldiers, living and dead; Manchester is proud of them. Their record is grand and imperishable. Masons have always stood the test of patriotism.

The keystone of the Masonic arch is charity and the brethren of this lodge have not been unmindful of their charitable duties and obligations, for they have expended more than five thousand dollars of Lodge funds for the relief of sick and indigent brothers, their widows and orphans, and for the burial of the dead; and many thousands of dollars have been contributed as a free-will offering by her members for like charitable purposes.

We are taught that hospitality is a grand characteristic of our venerable institution, which has a home in every land and among every race of people, and whose refulgent rays of faith, hope, and charity, emanating from her altar fires, illuminate many dark spots on the hills and in the vales all over the world, and carry good cheer, gladness, and joy to many a weary soul.

A striking characteristic of Manchester is the cordial greeting and kindly welcome she extends to her guests and to strangers within her gates and the bountiful hospitality she provides for them. She owes a great debt of gratitude to this Lodge and the Masonic fraternity for the noble example they have set and the high standard they have always maintained in this respect.

Lafayette Lodge has always been true and faithful in her allegiance to the Grand Lodge, has supported her loyally and has willingly obeyed her laws and edicts. Several of her members have honored themselves and the Craft by holding honorable and responsible offices in the Grand Lodge, Chapter, Council, and Commandery, where their work has been well done, for they have been true Masons, imbued with the love of truth, who have aimed to do their whole duty to Free Masonry. Their highest ambition has been to serve God, promote the cause of truth, justice and universal benevolence for the uplifting and ennobling of humanity. Their grand aim has been to unite men of every race, sect and opinion, regardless of their station in life, upon the broad platform of equality, brotherly love and truth.

Brethren of Lafayette Lodge: The record of your Lodge is bright, clean and honorable. You can contemplate its acts and achievements of the last three-quarters of a century with pride and satisfaction. Its history is grand and inspiring, and you have reason for rejoicing. The past is safe. What of the future?

We stand upon the threshold of a new century, looking out upon a brighter and a better world than that which greeted the vision of our brothers in 1824. Behind us is the nineteenth century, rich beyond comparison with the achievements and triumphs of genius, in invention, discovery, art, science, literature and in every form of material, moral and intellectual civilization. Human slavery no longer exists, republics have multiplied, woman has been emancipated from the thralldom of ages and made the equal of man in the home; schools, law, medicine, theology, and in every path of life, and the portals of every avenue to wealth and fame have been thrown wide open for her entrance.

Free Masonry is a live and practical institution and there is a great work for her to accomplish. There is in this age of gigantic trusts, political dishonesty and financial rascality a strong demand for men of high character, rugged honesty, inflexible integrity, patriotic and charitable impulses, who will transact public and private business honestly and efficiently, and be faithful in the discharge of their duties to home and country. The true mission of Masonry is to train and educate such men in her Lodge rooms by deeply impressing upon their minds lessons of wisdom and instruction, based upon her sublime and beneficent principles. Its members are not perfect. There is no human institution whose members are perfect. The average standard of character and intelligence is higher in Masonry than in any other institution, because no man can join the fraternal band unless he is a believer in Almighty God, of good moral character, sober life, and receives a unanimous vote in his favor. The atheist, libertine and weak-minded man knocks in vain at the door of our Lodge room, which is truly a schoolroom for the social, moral, and intellectual instruction and development of a brother.

There is not a sentence or a word in our secret or public ritual that is immoral or debasing. On the other hand

lofty ideas and sublime sentiments are clothed in beautiful and inspiring language in our ritual. The truths inculcated are grand and eternal. There is a splendid intellectual training for the brother who assists in the exemplification of the work and holds an office in the Lodge.

Masonry is not religion, but it is the able and accomplished handmaid of religion, working unceasingly with her in improving the social and moral welfare of humanity.

Brethren of Lafayette Lodge: With the Holy Bible as the rule and guide of your faith, close up your ranks and march steadily forward, shoulder to shoulder, in the glorious cause of liberty and universal benevolence, along the pathway of life lighted up by the unquenchable fire of truth burning brightly on your altar. Hold aloft the banner of Free Masonry, an emblem of hope and of inspiration to duty, to the high and the low, the rich and poor everywhere, for Masonry is universal and like the sun in its daily journey, circles the globe.

Brothers:

** By one God created, by one Saviour saved,
By one Spirit lighted, by one mark engraved;
We're taught in the wisdom our spirits approve,
To cherish the spirit of Brotherly Love.*

Love, Love, Brotherly Love,

This world hath no spirit like Brotherly Love.

*" By one God created, — come, brothers, 'tis day !
By one Spirit lighted, — come, brothers, away !
With Beauty and Wisdom and Strength to approve,
Let's toil while there's labor in Brotherly Love."*

[The foregoing address and oration have been set up from the original typewritten copies as pronounced at the seventy-fifth anniversary, September 1, 1899. They are complete as delivered and are now first printed as such that they may have a permanent record. — *Editor.*]

Lafayette Lodge, No. 41. A. F. & A. M.

Seventy Fifth Anniversary, September 1, 1899.
Park Theatre, Manchester, New Hampshire.

COMMITTEES.

EXECUTIVE COMMITTEE.

William R. Bartlett, W. M.,	Charles R. Corey, J. W.,
Albert Somes, S. W.,	William G. Garmon, Treas.,
Thomas W. Lane, Sec'y.	

COMMITTEE ON ENTERTAINMENT.

John K. Wilson, Chairman,	Charles Noll,
George N. Burpee,	Edward H. Currier,
William K. Robbins,	Fred A. Downs,
Abraham L. Garmon,	Sylvester C. Gould,
Herbert E. Richardson,	Henry I. Haselton.

COMMITTEE ON RECEPTION.

H. E. Richardson, Chairman,	Ezra Huntington,
William G. Garmon,	Fred K. Ramsey,
Rufus L. Bartlett,	Clarence M. Platts,
Abraham L. Garmon,	John K. Wilson,
Edward Dorsey,	David O. Fernald,
Harvey L. Currier,	Joseph E. Bennett.
David Cross.	

COMMITTEE ON REFRESHMENTS.

Henry I. Haselton, Chairman,	John K. Wilson,
Amariah Avery,	Charles R. Corey,
Edgar D. Seaver,	William McElroy,
John M. Kendall,	Charles A. Hoitt.

COMMITTEE ON INVITATIONS.

Thomas W. Lane, Chairman,	John H. Blonquist,
Frank A. Cadwell,	David W. Perkins.

1824

1899

LAFAYETTE LODGE NO. 41. A. F. & A. M.

ORDER OF EXERCISES.

OVERTURE. "*Romantique.*" Kela Bela.
Morey's Orchestra.

QUARTET. "*Golden Chains in Circlets Binding.*"
Corinthian Quartet, Boston.

PRAYER.
Rev. Bro. William Northey Jones.

RESPONSE. "*Lift Thine Eyes Unto the Hills.*"
Quartet.

ADDRESS OF WELCOME.
William R. Bartlett, Worshipful Master of Lafayette Lodge.

ADDRESS.
John McLane, M. W. Grand Master of New Hampshire,

QUARTET. "*Tell Me, Ye Stars.*"

HISTORICAL ADDRESS.
Herbert E. Richardson, R. W. State Grand Lecturer.

QUARTET. "*So Many Years Ago.*"

ORATION.
George I. McAllister,
R. W. Deputy Grand Master of New Hampshire.

QUARTET. "*Benedic Anima Mea.*"

BENEDICTION.

Hymn to Jove, By Cleanthes, The Stoic.

A PROSE TRANSLATION.*

"Hail, Great King, and Father of the Gods! Thou, who hast many names, but who art One, sole, omnipotent Virtue! Jupiter, Author of Nature, who governest all things by thy wisdom! allow mortals to call upon thee; for all things that exist are thy offspring, images of thy being, echoes of thy eternal voice. I will sing to thee, and exalt thy power without end. The whole universe moves by thy influence. The infinite variety of souls that inhabit earth, sea, and the ethereal spheres, are subject to thy wise control. The lightnings are thy ministers. They flash from thy powerful hand, and all nature trembles. Thus thunder-armed, thou guidest creation by an unerring law, and through the present admixture of evil thou guidest all to good. Thou curbest all excess, and wilt cause all confusion to result in universal and eternal order. Unhappy are mortals ignorant of thy law, which, if they obeyed, would lead them into a virtuous and happy life. In blind frenzy they stray from the chief good, tempted by thirst of glory, or shameless avarice, or voluptuous pleasures. But oh, great Jupiter, giver of all good, who dwellest with lightnings in the clouds of heaven, save mankind from these dreadful errors! Remove all shadows from our minds, and enable us to understand thy pure and righteous laws. Thus honored with a knowledge of thee, we shall be fitted to return the gift in praises of thy mighty works; and neither mortal nor immortal beings can be more blest than in singing thy immutable, universal law with everlasting hymns."

* From "The Progress of Religious Ideas, Through Successive Ages" (Vol. I, p. 309). By Lydia Maria Child. Fourth edition. New York, 1855.

THE DIVINE MYSTERIES. "I will declare a secret to the Initiated, but let the doors be wholly shut against the profane. . . . Suffer not the prepossession of your mind to deprive you of that happy life, which the knowledge of these mysterious truths will procure you; but look on the DIVINE NATURE; incessantly contemplate It, and govern well the mind and heart. Go on in the right way, and SEE THE ONE GOVERNOR OF THE UNIVERSE. He is One and of Himself alone; and to that One all things owe their being. He operates through all, was never seen by mortal eyes; but does Himself see everything."

Cleanthes' Hymn to Jove.

TRANSLATED BY DR. EDWARD BEECHER.

Great Jove, most glorious of the immortal gods,
 Wide known by many names. Almighty One,
 King of all nature, ruling all by law,
 We mortals thee adore, as duty calls :
 Forthou our Father art, and we thy sons,
 On whom the gift of speech thou hast bestowed
 Alone of all that live and move on earth.
 Thee, therefore, will I praise : and ceaseless show
 To all thy glory and thy mighty power.
 This beauteous system circling round the earth
 Obeys thy will and where'er thou leadest
 Freely submits itself to thy control.
 Such is, in thine unconquerable hands,
 The two-edged, fiery, deathless thunderbolt :
 Thy minister of power, before whose stroke
 All nature quails, and, trembling, stands aghast :
 By which the common reason thou dost guide,
 Pervading all things, filling radiant worlds,
 The sun, the moon, and all the hosts of stars,
 So great art thou, the universal King.
 Without thee nought is done on earth, O God !
 Nor in the heavens above, nor in the sea ;
 Nought save the deeds of sinful men,
 Yet harmony from discord thou dost bring ;
 That which is hateful thou dost render fair ;
 Evil and good dost so co-ordinate.
 That everlasting reason shall bear away ;
 Which sinful men, blinded, forsaken and shun,
 Deceived and hapless, seeking fancied good.
 The law of God they will not see nor hear ;
 Which if they would obey would lead to life ;
 But they unhappy rush, each in his way.
 For glory some in eager conflict strive ;
 Others are lost inglorious, seeking gain ;
 To pleasure others turn, and sensual joys,
 Hasting to ruin, whilst they seek for life.
 But then, O Jove, the giver of all good,
 Darting thy lightning from thy home of clouds,
 Permit not men to perish, darkling thus ;
 From folly save them ; bring them to the light ;
 Give them to know the everlasting law
 By which in righteousness thou rulest all,
 That we, thus honored, may return to thee,
 Meet honor, and with hymns declare thy deeds.
 And though we die, how dear thy deathless praise
 Since not to man nor gods is higher meed
 Than ever to extol with righteous praise
 The glorious, universal King Divine.

Cleanthes' Hymn to Jove.

TRANSLATED BY JAMES FREEMAN CLARKE.

Greatest of the gods, God with many names,
 God ever-ruling, and ruling all things !
 Zeus, origin of Nature, governing the universe by law,
 All hail ! For it is right for mortals to address thee ;
 For we are Thy offspring, and we alone of all
 That live and creep on earth have the power of imitative speech.
 Therefore will I praise thee, and hymn forever thy power.
 Thee the wide heaven, which surrounds the earth, obeys :
 Following where thou wilt willingly obey thy law.
 Thou holdest at thy service, in thy mighty hands,
 The two-edged, flaming, immortal thunderbolt,
 Before whose flash all nature trembles.
 Thou rulest in the common reason, which goes through all,
 And appears mingled in all things, great or small,
 Which filling all Nature, is king of all existences.
 Nor without thee. Oh Deity,* does anything happen in the world.
 From the divine ethereal pole to the great ocean,
 Except only the evil preferred by the senseless wicked.
 But thou also art able to bring to order that which is chaotic,
 Giving form to what is formless, and making the discordant friendly :
 So reducing all variety to unity, and even making good out of evil.
 Thus throughout Nature is one great law
 Which only the wicked seek to disobey, —
 Poor fools ! who long for happiness,
 But will not see nor hear the divine commands.
 [In frenzy blind they stray away from good,
 By thirst of glory tempted, or sordid avarice,
 Or pleasure sensual, and joys that pall.]
 But do thou, Oh Zeus, all-bestower, cloud-compeller !
 Ruler of thunder ! guard men from sad error.
 Father ! dispel the clouds of the soul, and let us follow
 The laws of thy great and just reign !
 That we may be honored, let us honor thee again,
 Chanting thy great deeds, as is proper for mortals,
 For nothing can be better for gods or men
 Than to adore with hymns the Universal King.†

* Greek, DAIMON, "Demon." † Greek, NOMOS, "Law," used for King.

- "The mystery of Adam is the mystery of the Messiah."—*Rabbis*.
 "The Ancient Logos puts on the world as a garment."—*Philo*.
 "Every one sees the body of the Sun, not one its Soul."—*Plato*.
 "Through ten words the world has been created."—*Mishna*.
 "The mind-perceived Light existed before the Sun."—*Philo*.
 "I am done, who will follow to support my cause !" — *Confucius*.

Cleanthes' Hymn To Jove.

TRANSLATED BY THOMAS DAVIDSON.

Most glorious of all the undying, many-named, girt round with awe !
 Jove, author of Nature, applying to all things the rudder of law —
 Hail ! Hail ! for it justly rejoices the races whose life is a span
 To lift unto Thee their voices — the Author and Framers of Man.
 For we are thy sons ; Thou didst give us the symbols of speech at our birth,
 Alone of the things that live, and mortal move upon earth.
 Wherefore Thou shalt find me extolling and ever singing Thy praise ;
 Since Thee the great Universe, rolling on its path 'round the world, obeys ; —
 Obeys Thee, wherever Thou guidest, and gladly is bound in Thy bands,
 So great is the power Thou confidest, with strong, invincible hands,
 To Thy mighty, ministering servant, the bolt of the thunder that flies,
 Two-edged, like a sword and fervent, that is living and never dies.
 All nature, in fear and dismay, doth quake in the path of its stroke.
 What time Thou preparest the way for the one Word Thy lips have spoke.
 Which blends with lights smaller and greater, which pervadeth and thrilleth all
 So great is Thy power and Thy Nature, in the Universe Highest of Kings, [things,
 On earth, of all deeds that are done, O God ! there is none without Thee.
 In the holy æther not one, nor one on the face of the sea ;
 Save the deeds that evil men, driven by their own blind folly, have planned,
 But things that have grown uneven are made even again by Thy hand.
 And things unseemly grow seemly, the unfriendly are friendly to Thee ;
 For so good and evil supremely Thou hast blended in one by decree.
 For all Thy decree is one ever — a word that endureth for aye,
 Which mortals, rebellious, endeavor to flee from and shun to obey —
 Ill-fated, that, worn with proneness for the lordship of goodly things,
 Neither hear nor behold, in its Oneness, the law that divinity brings ;
 Which men with reason obeying, might attain unto glorious life,
 No longer aimlessly straying in the paths of ignoble strife.
 There are men with a zeal unblest, that are wearied with pursuit of fame,
 And men, with a baser quest, that are turned to lucre and shame.
 There are men, too, that pamper and pleasure the flesh with delicate stings ;
 All these desire beyond measure to be other than all these things.
 Great Jove, all-giver, dark-clouded, great Lord of the thunderbolt's breath !
 Deliver the men that are shrouded in ignorance, dismal as death.
 O Father ! dispel from their souls the darkness, and grant them the light
 Of Reason, Thy stay, when the whole wide world Thou rulest with might,
 That we, being honored, may honor Thy name with the music of hymns,
 Extolling the deeds of the Donor, unceasing, as rightly becoms
 Mankind ; for no worthier trust is awarded to God or to man
 Than forever to glory with justice in the law that endures and is One.

CLEANTHES the Stoic lived from 300 to 220 B. C., after the age of Plato and Aristotle. The God of this philosopher was the great First Cause — the Most High God — and the hymn rings with the grand, the beautiful, and the sublime ; quoted in the N. T., " We are his offspring (Acts xvii, 28). " God and men are of the same race " — *Pindar*. " The descent of man is divine " — *Pythagoras*.

A Rosicrucian Prayer.

Eternal and Universal Fountain of Love, Wisdom, and Happiness; Nature is the book in which Thy character is written, and no one can read it, unless he has been in Thy school. Therefore, our eyes are directed upon Thee, as the eyes of the servants are directed upon the hands of their masters and mistresses, from whom they receive their gifts. Oh Thou Lord of Kings, who should not praise Thee unceasingly and forever with his own heart? for everything in the Universe comes from Thee. Everything that exists will ultimately re-enter Thy Love or Thy Glorification. Thou alone art the Lord, for Thy Will is the Fountain of all powers that exist in the Universe; none can escape Thee. Thou art the helper of the poor, the modest and virtuous. Thou art the King of the World, Thy residence is in Heaven and in the Heart of the Sanctuary of the Heart of the virtuous. Universal God, One Life, One Light, One Power, Thou All in All, beyond expression and beyond conception! O Nature! Thou something from nothing, Thou Symbol of Wisdom! In myself I am nothing, in Thee I am I. I live in Thy I made of nothing; live Thou in me, and bring me out of the region of self into the Eternal Light. Amen. — *Symbols of the Rosicrucians.*

CHABRATH ZEREH AUR BOKHER. In answer to two correspondents, we will say the Societas Rosicruciana in Anglia, composed of Masons, several years ago adopted membership in what is known as the "OUTER." This is the C. Z. A. B., or Order of the G. D. It has a complete scheme of initiation into the Kabbalah and the Higher Magic or the Western Hermetic type; and admits both ladies and gents. It is a direct descendant from the mediæval sodalities of the Rosicrucians, they themselves descending from the Egyptian Mysteries. There are three principal officers, namely, Imperator, Premonstrator, and Cancellarius. Membership hidden.

The G. D. was quite active in England before the sixties, and subsequently fell into abeyance. In 1887 it was revived by three learned Fraters, W. R. Woodman (deceased Dec. 20, 1891), Dr. W. Wynn Westcott, and S. L. McGregor Mathers.

ERRATUM. P. 93, for Dr. Adrian Helvetius, read John Frederick Hevelius.

The Books of The Bible.

Genesis tells the world was made
By God's creative hand ;
Exodus, how the Hebrews marched,
To gain the promised land.

Leviticus contains the law,
Holy and just and good ;
Numbers records the tribes enrolled,
All sons of Abraham's blood.

Moses, in Deuteronomy,
Records God's mighty deeds ;
Brave Joshua, in Canaan's Land,
The host of Israel leads.

In Judges, their Rebellion oft
Provokes the Lord to smite ;
But Ruth records the faith of one
Well pleasing in his sight.

In First and Second Samuel,
Of Jesse's son we read ;
Ten Tribes in First and Second Kings,
Revolted from his seed.

The First and Second Chronicles
See Judah captive led ;
But Ezra brings a remnant back
By princely Cyrus' aid.

The walls around Jerusalem
Nehemiah builds again ;
While Esther saves the Israelites
From plots of wicked men.

In Job we read how faith will live
Beneath affliction's rod ;
And David's Psalms are precious songs
To every child of God.

The Proverbs, like a goodly string
Of choice pearls, appear ;
Ecclesiastes teaches men
How vain are all things here.

The mystic Song of Solomon
 Exalts Sharon's sweet rose ;
 While Jesue, Savior and the King,
 The rapt Isaiah shows.

The mourning Jeremiah
 Apostate Israel scorns ;
 His plaintive Lamentations
 Their awful downfall mourns.

Ezekiel tells, in wondrous words,
 Of dazzling mysteries ;
 While kings and empires, yet to come,
 Daniel in vision sees.

Of judgment and of mercy
 Hosea loves to tell ;
 And Joel describes the blessed days
 When God with man shall dwell.

Among Tekoah's herdsmen
 Amos received his call ;
 While Obadiah prophesies
 Of Edom's final fall.

Jonah displays a wondrous type
 Of Jesus, the risen Lord ;
 Micah pronounced Judah lost,
 But again restored ;
 And Nahum tells on Nineveh,
 Just judgment shall be poured.

A view of Chaldea's coming doom
 Habakkuk's visions give ;
 Next Zephaniah warns the Jews
 To turn, repent, and live.

Haggai wrote to those who saw
 The temple build again ;
 And Zechariah prophesied
 Of Jesus triumphant reign.

Malachi was the last who touched
 The high prophetic chord ;
 The final notes sublimely show
 The coming of the Lord.

Matthew, Mark, Luke, and John
 The Holy Gospels wrote,
 Describing how the Savior died,
 His life and all he taught.

Acts proves how God the apostles owned,
 With signs in every place ;
 Saint Paul in Romans teaches us
 How men are saved by grace.

The apostle, in Corinthians,
 Instructs, exhorts, reproves ;
 Galatians shows that faith in Christ
 Alone the Father loves.

Ephesians and Philipians tell
 What Christians ought to be ;
 Colossians bids us live in God
 And for eternity.

In Thessalonians we are taught
 The Lord will come from Heaven ;
 In Timothy, and Titus too,
 A bishop's rule is given.

Philemon marks a Christian's love,
 Which only Christians know ;
 Hebrews reveals the Gospel,
 Prefigured by the law.

James teaches, without holiness
 Faith is but vain and dead ;
 Saint Peter points the narrow way
 In which the saints are led.

John, in his three epistles,
 On love delights to dwell ;
 Saint Jude an awful warning gives
 Of judgment, wrath, and hell.

The Revelation prophesies
 Of that tremendous day,
 When Christ, and he alone shall be
 The trembling sinner's stay.

Philosophy Simplified.

BY FRANKLIN SMITH, WEYMOUTH HEIGHTS, MASS.

In essays in the October, November, and December Nos. of NOTES AND QUERIES, of 1905, it was sought to show that the moving principle of all life and animation, and the cause of all motion, consisted in the truth that every phase of Being has its correlative opposite phase, and that the tension between these phases was the conscious power involved in all manifestations. No matter what department of universal Being you analytically examine, you will find but the one fact of the collision and stress of correlative opposites — whether it be in the sciences of geometry and mathematics, astronomy, chemistry, and meteorology, in all physical phenomena, or in the realm of psychology and metaphysics, or in religious and moral philosophy, one and all, when reduced to their ultimate foundations, rest upon correlative opposition, as their core and sole constituent. And this fact has but one Law, one Principle — the perfect equality between all correlative opposites, which is the principle of *Balance* or *Justice*. But a stumbling block in the way of its acceptance has been the confusion of correlative opposition with "contradiction," and the want of discrimination between them. The former are *inseparable* and *inclusive* of each other, the latter are *separable* and *exclusive* of each other; the former apply to principles, ends and causes, the latter to the realm of manifestation. They are exact opposites, and in this respect correlate each other, but in themselves correlative opposites never contradict each other, but constitute absolute unities. These unities constitute what Plato, more than two thousand years ago, enunciated as his celebrated doctrine of "Ideas" as the soul of all phenomena, which derived all the reality they possessed from participation in these Ideas. But with the generally prevailing scientific fallacy, that all life and force was the result of motion or change, his theory appeared to invert the relation of cause and effect, and it seemed inconceivable to see any connection between these fixed ideas and the universe of moving forces.

Two thousand years after, Hegel undertook to clear up the mystery and solve the problem by making these Ideas the *result* of a process of change, by which every idea goes over into its correlative opposite, and these into a new idea. But it will be seen that what he has done is to describe the evolution and development of phenomena by means of correlative opposites, and so far it is true, but in making these correlative opposites the *result* of process instead of its cause, he has introduced a new confusion into Philosophy and confounded correlative opposition with "contradiction," which pertains solely to the plane of manifestation. It has become a stereotyped elucidation of Hegel's philosophical system that opposites go over and are canceled and annuled in a higher idea, which, in its turn, discedes into new opposites, and the process goes on *de novo*. But in truth these ideas *per se* never go over into each other, never lose their identity. It is only their motions and manifestations of which this is true.

All Ideas are inseparable unions of correlative opposites, and as Ideas they are immutable, and make of the universe an indissoluble unity; when they initiate manifestation their tension causes motion and change. In this process of change correlatives are separately manifested, and hence "contradiction" arises.

The human mind forms all its judgments of any and all objects by regarding them as between correlative opposites. We judge all physical objects as large or small, heavy or light, hard or soft, in contrast with other objects. It is a process of weighing and balancing between opposite conditions, and an analogous process is equally true in our judgments of everything above the material plane. Every Idea contains within itself its correlative opposite. The realm of Ideas is a world of the tensions of these opposites in a perfect equilibrium, hence permanent and unchangeable. The process of manifestation in the world of phenomena is the separation of these perfectly equilibrated tensions under the conditions of Space and Time. Space separates all things, and Time all movements and events. The human mind takes into its cognizance the objects and events of the phenomenal world and weighs their separated

qualities and tensions in the light of the perfect equilibrium of its immutable underlying Ideas.

The almost universal confusion of "correlative opposition" with "contradiction," which is the confusion of principles with their manifestations, of what is permanent with what is transient, has been the bane of Philosophy. It is palpable even in the most diverse systems; in the school of Sir William Hamilton and in the empirical philosophers, as well as in those of Kant and Hegel and other German thinkers. When Kant puts "affirmation" and "negation" among his principal categories of universal being, and Hegel makes "Being" and "Nothing" the basis of thought, and Sir William Hamilton, that all thought is a mean between two contradictories, they are simply manipulating an unreal abstraction. When we think of anything we do not, necessarily, at the same time, or at any other time, think of its annihilation or negation. They are not correlative and one is not implied in the other. No concrete universal could ever be got out of such categories. Of true correlatives, the negation of either is the annihilation of both like unity and plurality, one and many, cause and effect, parent and child, and on to infinity. Nothing, either thought or thing, could be a mean between two contradictories, for one or the other could have no being or existence at all.

But it may be objected to this criticism, that nothing can be plainer than that all these thinkers have correctly described our conscious experience in all processes of thought. All thought involves just such contradictions as they have described. It is the very nature of thought. But does it necessarily follow that these descriptions give us its philosophy, any more than physical phenomena give the scientific principles that underlie them? What can be plainer than that the sun circuits round the earth every day? Thought is just as phenomenal as any astronomical or any and all other physical processes. All descriptions of the phenomena of thought or processes are not Philosophy, but only so many attempts towards it.

The charge is often made that while science has made such great advances in our knowledge of Nature, metaphysics has

remained barren of results. How could it be otherwise when the scientific method has sought for immutable principles back of phenomena, while metaphysical inquiry has delved among the items of thought, discovering only disconnected and phenomenal facts.

It is plain that the central principle of all life and being is consciousness, for without it all things would be as though they were not. This principle is primarily a synthesis which presupposes elements in union. This synthetic union is feeling or consciousness. These elements, considered in separation, is "analysis" or "Thought." These opposite processes play back and forth in every pulsation of our conscious existence, down to its utmost minutiae, and they again unite in Desire, Will, and Endeavor, as the Central principle of our, and of all, Life and Being, or what is termed *Love*.

The unity of consciousness consists in the inseparability of the correlative opposites of Being, and their eternal equilibrium is the unchanging Ego of our personality, and it is this perfect equilibrium which constitutes the principle of Intelligence that weighs every incoming impression in its perfectly balanced scales.

This law of correlative opposition offers the only solution of the vexed questions which have harassed the human mind ever since it began to think. These questions have divided mankind into opposing parties on every conceivable subject of paramount interest; into antagonistic sects in Religion, contradictory schools in Philosophy, and bitter and warring parties in Politics. All for the lack of seeing that every question about which men differ has correlative opposite sides; looking at only one of these sides and blind to the other; unmindful of the fact that all harmony comes from the co-operating union and balanced adjustment of *inseparable* opposing views. A striking instance of this is right here present with us today in the agitation of the question of Socialism and Individualism. Any satisfactory, and adequate solution must depend on the proper adjustment between these opposing tendencies in all human nature and activity — constituting, as they do, the spring of every human *impulse*.

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HISTORY OF THE DRUIDS.

BY WALTER RICHARDSON, CARLTON, AUS.

The Druids have kept an unbroken record of history from the birth of the European race 10,010 years ago. That knowledge was most perfect in Britain, "The White Island of the West," was admitted by the Brahmins and Confucius. The most important symbols and Druid teachings will be found in this book.¹

To the Druids we are indebted for the most noble conception of God. God is a Druid word which means good, and Hu, their name for Apollo, the son of God, means humanity. It was a direct opposite to African and Asiatic beliefs which offered up blood sacrifices.

Druid records show that the Classical, now Catholic Church, was founded by the Angels when they brought the seeds of the twelve sons and twelve daughters of Europe from the Sun to Hellas. Sixty years later the eldest son, who had been elected king, and appointed Pontifex Maximus, owing to quarrelling instigated by wandering Arabs who had been hospitably entertained, left with his retinue and journeyed to Britain, and there founded the Druid Church of Europe. The Europeans who

remained in Hellas elected another Pontiff over the Classical Church, and Pius X is the 907th Classical Pontiff, and Pella Crissa is the 831st Pontiff of the Druid Church of Europe. The Classical symbol was the Sun; the Druids adopted the Crescent. When the Anglicans claim that their Church was the original one they are only echoing what their Druid forefathers claimed thousands of years before.

A religion which produced such a man as Pindar is worthy of careful consideration. Two thousand five hundred years ago Pindar prayed :

*"Grant me, O God, each crooked path to shun,
Simple and straight my honest race to run!
So may mine be
No name to tinge with shame my children's cheek!
Gold, lands, let others ask; I ask an honored grave;
The good to adorn,
And load the vile with scorn."*

Nobler and manlier sentiments have never been expressed. Pindar's name will never die. The despicable money grubbers who gluttonize, whilst women and babes die of starvation, are forgotten a few days after death.

According to the Revelations of Apollo, and Druids' Gospel, God commanded Europeans, Africans, and Asiatics NOT TO MIX. For mixing the three races and allowing poverty, departed souls suffer remorse in the Sun.

Without the History of the Druids and the Revelations of Apollo, it is as impossible to reconstruct Classicism and Druidism from a study of the Round Bel Towers, Stonehenge or the Commons, Chants, or adulterated Secular history, as it would be to reconstruct the New Testament from a hymn book.

The belief of the Druids that the Sun is the center of the Universe, which they expressed by the symbol of a dot in the center of a circle, is now gaining favor among independent astronomers. They contend that the Milky Way is the inner circle of the Universe, and the Sun is in its center, and that the Sun is actually inhabited. Of course atheistic astronomers will contend that the Sun is a ball of fire, but they know so little about the Earth's atmosphere that they cannot forecast the

weather for twenty-four hours accurately. Their theories as to the nature of the Sun's rays before they reach our atmosphere are absurd. A match is cold, but with friction and inflammable surroundings may cause a great fire. And on the top of a high mountain there may be snow whilst at its base there is intense heat.

Another publication will be issued later on, containing Druid history of the organization of the Arabs' invasion of Europe by Ptolemy I, who was an Arab : His instigation of the destruction of Apollo's Temple at Delphi, and assassination of Philip of Macedon, who punished the Phocians for their sacrilege. Ptolemy's career as financial adviser to Alexander and as king of Egypt. His hatred of Europeans, and concoction of the Pentateuch with the object of destroying European Nations by usury (Deut. xv, 6 ; vi, 10 ; vii, 16), and in the event of the Arabs failing, they would be sent back to Egypt (Deut. xxviii, 68). The Arab instigators of the Destruction of Classical Temples and Religion, Massacre of the Druids and suppression of Druidism, Destruction of the Aristocrats and substitution of unprincipled, heartless financiers as the ruling class. Wars and debts of nations to swinish financiers, etc., and the usurpation by the blasphemous Arabs of a European name for God, and their attempt to force the Evolution Theory, so that money would be the only God, and the Arab financier would be the highest product of the mechanical causes and environment which, according to Evolutionists, is the only Creator. The Arabs' Secret Society, founded by Ptolemy, systematically robs Europeans, gets monopoly of finance, trade, and consequently, control of most of the newspapers and of public opinion, and monopoly of the highest positions by open or secret Arabs whose oaths to European Institutions are not by them considered to be binding.

As an illustration of the fact, all African and Asiatic knowledge and religion was received from God's last and most perfect creation, the European race, the Druid symbol that the body was the Temple of Sol, or Soul, which comes from the Sun (Sol), and which Temple, though taking a life time to build, yet when laid in the grave is destroyed by the worms in

seven days. That symbol was borrowed by Arab history fabricators and was applied to an Arab kingdom which never existed and never will exist until Nations no longer tolerate their corruption-breeding practices.

The Druids hope to see the Protestants become Druids again, and hope to see the Catholic Church denounce Arabism and become the magnificent Classical Church again which produced Pindar, Hesiod, Socrates, and Seneca.

The Revelations of Apollo were received by a Priestess of the Classical Church in the Temple at Pagasae. She uttered the teachings, whilst unconscious, in Celtic, the language used in the Sun. As she knew nothing of that language, the Priests of the Temple, who had been educated by the Celtic Druids; recorded and handed the Revelations to the Three Custodians of Druidism.

[REVELATIONS OF APOLLO, N. AND Q., VOL. XXIII, NO. 12.]

According to the Gospel of the Druids, Creation is advancing towards Perfection by the exercise of Reason. (Reason uses material to make different machines — the machines do not evolve spontaneously when required.)

Commencing in space, Reason created Air, Water, Mineral, Vegetation, and Animals, and each species was created for a definite purpose in the long ages of development,

Then the African man and woman were created, and their seed reigned 10,000 years, but like the monkeys and many other animals they lost what they had been taught.

Then the Asiatic male and female were created and tried for 10,000 years, but like the African they lost every vestige of what they had been taught by the angels, and the barbarians were restricted by Apollo to Africa and Asia.

Then, corresponding to the 12 sons and the 12 daughters of God in the Sun, the seeds of the 12 brothers and 12 sisters of the primitive European family were brought from the Sun by the angels, who nursed and taught them.

The nine muses who wait upon the Queen of the Sun, were the angels that brought the seeds of three races of mankind from

the Sun to the Earth, and taught them until evil appeared, then they returned to the Sun.

They were taught Music, Language, Numerals, Astronomy, Architecture, and how to provide for themselves ; and to reverence the Sun on the seventh day, and not to mix with Africans and Asiatics, because on the purity and progress of the Europeans depended the advancement of the world.

They were taught that the Sun is the home of God, and his Consort, and their 12 sons and 12 daughters ; and the birthplace of the soul, or individual, to which it returns to reap its reward when the earth body is no longer a suitable habitation for it.

Then it will return to the one of the three kingdoms of man, in the Sun, to which it belongs ; and it will live in village community, and inhabit a body, in harmony with its life and desires whilst on earth. And it will look down upon the earth, and feel glad for the good it has done, or remorseful for the sorrow it caused or could have lessened.

They were taught to obey majority rule as expressed by a direct vote of the people ; and provide villages where every person would have the right to go and, in exchange for services during a fourth of the day, receive the birthright God intended for all : food, clothes, shelter, and a share of the comforts of life. And also to grant life leases of land to those who prefer not to live in the villages, and at the termination of the lease to compensate the family for improvements made.

The eldest brother of the primitive family of Europe received the baptismal name of John, signifying amiable, and he was elected king, and happiness reigned until he goodnaturedly admitted a wandering tribe of barbarians (Africans or Asiatics), then trouble commenced ; the barbarians prompted the next eldest brother, Pluto, to found a rival kingdom. Then king John and his wife May with nine of the brothers and nine of the sisters and their children left the scene of discord, and journeyed through the north of Europe until they came to the Cimmerian Channel which they waded across to the White Island, on which they landed on the first day of May in the sixtieth year of the European era. Then they set up an altar

to God and placed oak branches upon it, and kindled them with the fire which the angels had given them, and they founded the Druid kingdom of Humanity.

In the first two thousand years of the European era the Druids invented seventeen signs to record language, and made articles of gold in addition to those of stone and wood. King John and Queen May died during the second century, and they returned to the Sun, and were made rulers over the Valleys of the Blest of the European kingdom in the Sun. Pluto and his wife died during the first century, and they returned to the Sun and were made rulers over the evildoers of the European kingdom, and they are divided from the good by the River of Justice, which they cannot cross until Humanity again rules the earth.

In the second two thousand years, silver, copper, bronze, glass, colored cloth, harps, and other musical instruments were made, and architecture progressed; but the Plutonians had given up their villages and become victims to greed.

In the third two thousand years, tin and iron were brought into use by the Druids; but the Plutonians had fallen into barbarism.

In the fourth two thousand years Hu (Apollo) warned the Plutonians and they built temples to God, and received wisdom from the Druids, and science and art flourished.

In the fifth two thousand years, the Plutonians again turned to evil, and being instigated by the greedy barbarians they massacred many thousands of the Druids, destroyed the Temples, and bound Art, Science, and Philosophy in chains; and although this period expired at the end of 1895 so called, and we began the era of Humanity, still we have not shaken off the yoke of Pluto, intolerance and greed.

The Druid symbols represent Morality, and Truth; but the same symbols were borrowed by the Africans and Asiatics and applied to immorality and superstition, and for that the Custodians of Druidism were to blame, because in direct opposition to Druidism they suppressed Truth, and bound each newly initiated Custodian by blood-curdling oaths not to reveal the Druid teachings in exactly the same way as held by the three Custodians.

The first exercise of Reason having caused Creation to commence, it must go on until Perfection is attained. God uses the best instruments at hand to advance Creation, but when evil was brought into existence by the Africans, there became a destroying power which was a much easier task than building.

Inspiration, as it comes from two sources, was symbolized in Druidism by a blazing star, of five straight or truthful rays, with five crooked or evil rays alternated. The Soul, being able to weigh good and evil was symbolized by the scales, or cross, and the pivot on which the crossbeam moved was known to the Druid Custodians as the secret word of the Mysteries; the Judge of Inspiration, the pivot, or Word, was LOGIC.

Evil was symbolized by a serpent, and at Stonehenge the serpent was represented as being subjected by the circles of Religion, and Civil Government at the stomach; and the circle of Religion at the head.

The white trinitad signifies Love, Knowledge, and Truth, the essence of God. The highest mountains, the arch of Sunrise, the number 7, and seventh letter, G, and the Arch Druid's crown with seven rays, were the most important emblems of God, and the seventh child usually became a Druid teacher.

The triad was the sign or property of God or the Nation. It was also the Druid invocation, the center stroke meaning, "Help me, O God!" the stroke on left side of forehead, or breast, meaning, "Help me, Queen of Heaven"; and the stroke on the right side, meaning, "Help me Hu, the mighty Son of God." Father, Mother, and Son were symbolized by the three center stones of an arch, and their unity by a triangle.

The emblem of the Queen of Heaven and Mother of Marriage and Chastity were a ring, rainbow, dew, left hand or eye, and a heart.

The right eye or hand, five-pointed star, crown with twelve rays, represented Hu.

A banner with twelve squares represented the twelve Sons, and a bracelet of twelve beads or stars represented the twelve Daughters of God, and a crescent was the emblem of the eldest Daughter of God.

Four stars symbolized the festivals of the seasons.

A cube symbolized work, six hours of the day of six days of the week of six months of the year sufficed. The Druids were not slaves to greed ; they studied nature and science instead.

The Druids looked upon killing as the most offensive sin, unless it was in defence of home and their lives, or the hanging of a murderer. Even the animals slain for food were killed by persons imprisoned for acts of violence.

At the Druid baptism or journey to the Sun the initiate bade farewell to darkness at the South Vale and was sprinkled three times with ashes, then passed on to the red arch in the West of Hu the Revealer of Truth, then on to the blue arch in the North and was sprinkled three times at the fountain of the Queen of Heaven, then on to the East or White Arch of God. At a funeral, the Soul having returned to the Sun, the ceremony was reversed and the body returned to darkness.

At the banquets the thirteenth chair was occupied by a skeleton, skull or coffin, to keep them in remembrance of the future life. The Queen of the Sun was called the Soul of the Sun, Mother God, Juno, Latona, and a host of other names ; which gave the usurers, who represent the powers of evil, opportunity to cause much confusion and dissension in ancient Europe.

Celtic is the language spoken in the Sun.

The Druids believe that the departed enter the Sun from the South and stay in their respective kingdoms in the position they deserve until the evils they are responsible for are ended, then some are sent to other planets, but all the purified receive immortal bodies and cross the River of Justice, and are freed from selfishness, passions, aches and pains. Only on this question, of remorse, did Druids differ from the Classical Church.

The Druids kept the four festivals of the Seasons. At the Spring Festival a young man represented the year ; at the Summer Festival a middle-aged man ; at the Autumn Festival an elderly man, who distributed gifts, represented the year. The Winter Festival began December 25 and lasted seven days ; the 8th day was the birth of the New Year, which was symbol-

ized by a child, with a crown of seven rays, seated in a boat, representing Time in Space.

On New-Year's day the Druids placed a box (symbol of the body) on an unhewn stone in each Temple, and in the box was placed a cross (symbol of the soul). The box was decorated with White (symbol of God) ; Blue (emblem of the Queen or Consort of God) ; and Red (emblem of their son and messenger Hu, Apollo). The box was carried in the religious processions. On the evening before December 25 a dove or small bird was placed in the box, and the next morning, immediately before sunrise, the bird was tied to the cross and baptised, and at sunrise it was released by the chief priest and allowed to fly away ; that symbolized the return of the soul to its birthplace in its kingdom in the Sun. At noon the solemn feast in honor of the dead year was held, this being, they taught, the first of the seven shortest days. Next morning at sunrise the box was buried under a circular mound which was surmounted by the unhewn stone from the Temple at the last sunset of the old year. By means of these stones accurate record was kept of the years. The year, 1905, being the 10,010th year of the European era, the 20,010th year of the Asiatic race, and the 30,010th year of the African race.

The three foundation stones of the Druid's civilization were the belief in a future life in the Sun with rewards or remorse for actions on earth ; the Europeans not to mix with Africans or Asiatics, but to have one wife or husband only ; the prevention of poverty by providing self-supporting, profit-sharing villages under control of Shire Councils where any European can get work and maintain his wife and family in honest comfort.

The Druid Law of Profit was that each man should receive sufficient profit on his work to enable him to maintain himself in the social position he is fitted to occupy.

The above is a true and faithful account of the religions of the Druids according to the testimony of Pella Crissa the 831st Chief Custodian of the Druid Mysteries, in succession from John, surnamed, Europa who established Druidism, and this testimony was given in the year 9,998 of the European era, or the year 1895.

THE HEBREW ALPHABET. A Hebrew manuscript of the sixteenth century contains the following enumeration :

Aleph. He beholds God face to face, without dying, and converses familiarly with the seven genii who command the celestial army.

Beth. He is above all afflictions and all fears.

Ghimel. He reigns with all heaven and is served by all hell.

Daleth. He disposes of his own health and life and can equally influence that of others.

He. He can neither be surprised by misfortune, nor overwhelmed by disasters, nor conquered by his enemies.

Vau. He knows the reason of the past, present, and future.

Dsain. He possesses the secret of the resurrection of the dead and the key of immortality.

Cheth. To find the philosophical stone.

Teth. To enjoy the universal medicine.

Iod. To be acquainted with the laws of perpetual motion, and in a position to demonstrate the quadrature of the circle.

Caph. To change into gold not only all metals, but also the earth itself, and even the refuse of the earth.

Lamed. To subdue the most ferocious animals and be able to pronounce the words which paralyze and charm serpents.

Mem. To possess the *Ars Notoria* which gives the universal science.

Nun. To speak learnedly on all subjects, without preparation and without study.

Samech. To know at first sight the deep things of the souls of men and the mysteries of the hearts of women.

Gnain. To force nature to make him free at his pleasure.

Phe. To foresee all future events which do not depend on a superior free will, or on an undiscernible cause.

Tsade. To give at once and to all the most efficacious consolations and the most wholesome counsels.

Coph. To triumph over adversities.

Resch. To conquer love and hate.

Schin. To have the secret of wealth, to be always its mas-

ter and never its slave. To know how to enjoy even poverty and never become abject or miserable.

Tau. The wise man rules the elements, stills tempests, cures the diseased by his touch, and raises the dead.

A KEY TO THE CHRONOLOGY OF THE HINDUS. In a Series of Letters in which an attempt is made to facilitate the Progress of Christianity in Hindostan, by proving that the Protracted Numbers of all Oriental Nations, when reduced, agree with the dates given in the Hebrew Text of the Bible. In two volumes. Cambridge, 1820. Octavos.

This anonymous work is frequently referred to and quoted by Godfrey Higgins in his "Anacalypsis," and "Celtic Druids"; also by Edward Vaughan Kenealy in his several works, and several other writers, yet none of them seem to hint to the real name of the author of the "Hindu Chronology." In the later seventies, a Mr. S. R. Bosanquet of England undertook to ascertain the name of the author of the anonymous work, and corresponded with several libraries, universities, and societies, and he only found that copies of it were in the British Museum and in the Cambridge and Oxford University libraries. Bosanquet visited the two latter libraries and was able to learn at the Bodleian Library that the author of the anonymous work was one Alexander Hamilton, who had been a member of the Bengal Asiatic Society for 25 years, and an assistant in editing the Sanscrit manuscripts in the *Bibliothèque Imperiale* at Paris. It seems from information gathered from Mr. Bosanquet's book, "Hindu Chronology and Antediluvian History," London, 1880, that Hamilton's work was a limited edition, and probably that many of the books were presentation copies. Mr. Bosanquet reviews the "Chronology" mathematically and thoroughly, and reconciles much of it with antediluvian history. We have advertised in *N. AND Q.*, and other bibliothecal journals, more or less for twenty years, and have succeeded in obtaining a copy, recently, and also Bosanquet's review, at quite moderate prices.

"Absolute unity is the supreme and final reason of things."
— *Eliphas Levi.*

THE ENDING OF THE PATER NOSTER. Eliphas Levi says the ending of the Lord's Prayer, for the initiate at least, was said: "For thine is the kingdom, the justice, and the mercy, in the generating ages." *Tibi sunt Malchut et Geburah et Chesed per æonas*. The sign of this adoration is really kabbalistic and the meaning of the symbol is completely lost to the modern church.

THE PENTAGRAM — THE SIGN OF THE MICROCOSM. This is the symbol so exalted by Goethe in the beautiful monologue of *Faust*, Part I, Sec. 1:

"Ah, how do all my senses leap at this sight? I feel the young and sacred pleasure of life bubbling in my nerves and veins. Was it a God who traced this sign which stills the vertigo of my soul, fills my poor heart with joy, and, in a mysterious rapture, unveils the forces of nature around me. Am I myself a God! All is so clear to me. I behold in these simple lines the revelation of active nature to my soul. I realize for the first time the truth of the wise man's words: 'The world of spirits is not closed! Thy sense is obtuse, thy heart is dead! Arise! Bathe, O adept of science, thy breast, still enveloped by an earthly veil, in the splendors of the dawning day!'"

TEMPLAR BAPHOMET. The name of the Templar Baphomet, which should be spelt kabbalistically backwards, is composed of three abbreviations: TEM. OPH. AB., *Templi omnium hominum pacis abbas*, "The Father of the Temple of Universal Peace among Men." M. Veuillot is logical and demands that one should honor men who have the courage of their opinions."

AN OBSCURE TERM IN GENESIS. "God created love by placing a rib of Adam in the breast of the woman, and a portion of the flesh of Eve in the breast of man, so that at the bottom of a woman's heart there is the bone of man, while at the bottom of a man's heart there is the flesh of woman,"—an allegory not devoid of depth and beauty.

PERSIAN POETRY. "The impression of the happy moments passed in thy loved presence will never be obliterated from the tablet of my heart, whilst the world revolves and the stars continue their course. The pen of intense love has written Eternal Affection on the page of my soul, and if my body languish, nay, even if my life expire, that soft impress will remain." — *From Wasaf, the celebrated historian of Persia.*

Transmutation of Metals.

BY DR. ADRIAN HELVETIUS.¹

"The 27th day of December, 1666, in the afternoon, came a stranger to my house at the Hague, in a plebeick habit, of honest gravity and serious authority, of a mean stature and a little long face, black hair not at all curled, a beardless chin, and about forty-four years (as I guess) of age and born in North Holland. After salutation, he beseeched me with great reverence to pardon his rude accesses, for he was a lover of the Pyrotechnian art, and having read my treatise against the sympathetic powder of Sir Kenelm Digby, and observed my doubt about the philosophic mystery, induced him to ask me if I really was a disbeliever as to the existence of an universal medicine which would cure all diseases, unless the principle parts were perished, or the predestinated time of death come. I replied, I never met with an adept, or saw such a medicine, though I had fervently prayed for it. Then I said, 'Surely you are a learned physician.' 'No,' said he, 'I am a brass founder, and a lover of chemistry.' He then took from his bosom-pouch a neat ivory box, and out of it three ponderous lumps of stone, each about the bigness of a walnut. I greedily saw and handled for a quarter of an hour this most noble substance, the value of which might be somewhere about twenty tons of gold; and having drawn from the owner many rare secrets of its admirable effects, I returned him this treasure of treasures with a most sorrowful mind, humbly beseeching him to bestow a fragment of it upon me in perpetual memory of him, though but the size of a coriander seed. 'No, no,' said he, 'that is not lawful, though thou wouldest give me as many golden ducats as would fill this room; for it would have particular consequences, and if fire could be burned of fire, I would at this instant rather cast it all into the fiercest flames.'

"He then asked if I had a private chamber whose prospect was from the public street; so I presently conducted him to my best furnished room backwards, which he entered, in the true spirit of Dutch cleanliness, without wiping his shoes, which were full of show and dirt. I now expected he would bestow some great secret upon me; but in vain. He asked for a piece of gold, and opening his doublet showed me five pieces of that

¹ 'Brief of the Golden Calf: Discovering the Rarest Miracle in Nature: How by the smallest Portion of the Philosopher's Stone, a great piece of common lead was totally transmuted into the purest transplendent gold, at the Hague, in 1666.'

precious metal which he wore upon a green riband, and which very much excelled mine in flexibility and color, each being the size of a small trencher. I now earnestly again craved a crumb of the stone, and at last, out of his philosophical commiseration, he gave me a morsel as large as a rape-seed; but I said, 'This scanty portion will scarcely transmute four grains of lead.' 'Then,' said he, 'Deliver it me back,' which I did in hopes of a greater parcel; but he, cutting off half with his nail, said: 'Even this is sufficient for thee.' 'Sir,' said I, with a dejected countenance, 'what means this?' And he said, 'Even that will transmute half an ounce of lead.'

"So I gave him great thanks, and said I would try it, and reveal it to no one. He then took his leave, and said he would call again next morning at nine. I then confessed, that while the mass of his medicine was in my hand the day before, I had secretly scraped off a bit with my nail, which I projected on lead, but it caused no transmutation, for the whole flew away in fumes. 'Friend,' said he, 'thou art more dextrous in committing theft than in applying medicine; hadst thou wrapt up thy stolen prey in yellow wax, it would have penetrated and transmuted the lead into gold.'

"I then asked if the philosophic work cost much or required long time, for philosophers say that nine or ten months are required for it. He answered, 'Their writings are only to be understood by the adepts, without whom no student can prepare this magistry. Fling not away, therefore, thy money and goods in hunting out this art, for thou shalt never find it.' To which I replied, 'As thy master showed it thee so mayest thou perchance discover something thereof to me who know the rudiments, and therefore, it may be easier to add to a foundation than to begin anew.' 'In this art,' said he, 'it is quite otherwise, for unless thou knowest the thing from head to heel, thou canst not break open the glassy seal of Hermes. But enough; tomorrow at the ninth hour I will show thee the manner of projection.'

"But Elias never came again; so my wife, who was curious in the art whereof the worthy man had discoursed, teased me to make the experiment with the little spark of bounty the artist had left me; so I melted half an ounce of lead, upon which my wife put the said medicine; it hissed and bubbled, and in a quarter of an hour the mass of lead was transmuted into fine gold, at which we were exceedingly amazed. I took it to the goldsmith, who judged it most excellent, and willingly offered fifty florins for each ounce."

Sublime Prayers

THE PRAYER OF AGUR. "Remove far from me vanity and lies; give me neither poverty nor riches; but feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." — *Proverbs xxx, 8, 9.*

THE PRAYER OF SOKRATES. "Beloved Pan, and all ye diviner ones about this place, grant that I may be good in the inner nature, and that what I have of external things may be accordant with those within. May I deem the wise man truly rich, and let me have only such an amount of gold as only a provident man may possess and use." — *Bibliotheca Platonica.*

DR. ANNA KINGSFORD'S PRAYER. "Our Father Mother, who art in the upper and in the within, hallowed be thy Name; Thy Kingdom come; Thy will be done, in the body as in the spirit; give us every day the communion of the Mystical bread; and perfect us in the power of thy sons, according as we give ourselves to perfect others. Amen." — *Clothed with the Sun.*

THE ISLAMIC PRAYER. "Praise be to God, the Lord of all creatures; the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious: not of those against whom thou art incensed, nor of those who go astray." — *The Koran.*

THE GAYATRI. "Om, *Bhur, Bhava, Swar* (O Earth, Sky, Heaven). Let us adore the Divine Sun, the Supreme One, who gives light to all, who creates all anew, from whom all proceed, to whom all must return; whom we implore to direct our minds aright as we draw near the Holy Throne. Om." — *The American Akadēmē.*

THE PRAYER OF THE MADAGASCAR PEOPLE. "O Eternal! have mercy upon me, because I am passing away; O Infinite! because I am but a speck; O Most Mighty! because I am weak; O Source of Life! because I draw nigh to the grave; O Omniscient! because I am in darkness; O All-Bounteous! because I am poor; O All Sufficient! because I am nothing." — *Flatcount's History of Madagascar.*

THE STUDENT'S PRAYER. "This also we humbly beg, that Human things may not prejudice such as are Divine, neither that from the unlocking of the Gates of Sense, and the kindling of a greater Natural Light, anything of credulity or intellectual night may arise in our minds towards Divine Mysteries," — *Francis Bacon*.

THE PRAYER OF JESUS. "Oure father which arte in heven, halowed be thy name. Lett thy kyngdome come. Thy will be fulfillet, even in erth as it is in heven. Oure dayly breed geve vs this daye. And forgevc vs oure synnes: For even we forgeve every man that traspaseth vs, and ledde vs not into temptation, Butt deliver vs from evyll. Amen." — *Wm. Tyndale's Version*, 1526. (Luke xi, 1.)

A ZOROASTRIAN PRAYER. "May He who is the Light of Light, dwelling in the world, whose sun goes not down, whose is perfect freedom, in whose presence there is fulness of joy; and at whose right hand there are pleasures for evermore, clothe our mortal with immortality in the third heaven of heavens." — *Robert Brown's Religion of Zoroaster* (p. 48). London.

NOAH'S PRAYER OVER ADAM'S BODY. "O Lord, Thou art excellent in truth, and nothing is great beside Thee; look upon us in mercy; deliver us from this deluge of water for the sake of the pangs of Adam, the first whom Thou didst make; for the sake of the blood of Abel, the holy one; for the sake of just Seth, in whom Thou didst delight; number us not among those who have broken Thy commandments, but cover us with Thy protection, for thou art our deliverer, and to Thee alone are due the praises uttered by the works of Thy hands from all eternity." — *S. Baring Gould's Patriarchs and Prophets*.

THE PRAYER OF CYRUS. "Thou, Father Zeus, and Thou Sun, and all ye Gods, accept these sacrifices and thank offerings presented on account of the accomplishment of many and honorable works, and because you have pointed out to me both by sacrificial signs, and by signs in the heavens, and by auguries, and by ominous messages, what things I ought and what I ought not to do. Many thanks are also due to you, because I have also learned your watchful care, and have never in my season of prosperity been high minded above what becomes man. And now I beseech you to give happiness to my children, and wife, and friends, and country; and such a life as ye have granted me, so grant me a like death." — *Xenophon's Cyropædia*, Book viii, chap. 7.

The Society De Sigionoth.

Can you give me any proper information of a society called "El Sigionoth," whose teachings, based upon the science of sound, music would reveal the very heart of God — so to speak?

H. K., Los Angeles, Calif.

The word *Sigionoth* refers to the chanting of hymns, tunes, songs, etc., according to the fundamental chord of being. It is claimed by the society of this name that the veritable heart of God is love, sound, and color, united with the divine, creative Light that subsists anterior to all suns; that the divine root of the science of being is contained in certain *luminous* points of vital force; that, when set in harmonious motion through octaves of sound and color, these atomic centers of vitality produce cell life, and that through this primal agency both solar systems and the human race attain material or physical expression. It is also held that, through this ancient philosophy, students of mysticism may obtain the best knowledge of the divine *Logos*, or manifesting Word of God.

For the appended document the editor is indebted to the Western representative of the Society De Sigionoth, a very ancient Eastern order of Tantric philosophers. Their "Code of Reconstruction of Self" has not hitherto been published in full in English, and the following translation is direct from the original Arabic. While apparently Pythagorean in sentiment and textual embodiment, yet it is declared by the members of this order to be more than six thousand years old, though the modifications of it are traceable in the rituals of the Essenes and other fraternities of less remote antiquity. Following is the ritual to which the neophyte is required to subscribe:

"He who loves, lives; but he who loves and lives only for himself, lives in hell. He who loves and lives for others, and strives to unite his higher self with that of every other living creature, lives in heaven and shall find peace.

"I believe in the service of love and the true brotherhood of man. I believe in truth, justice, and equity among all men and to all men, and I do herein make a most solemn vow not to injure any one of my fellow-beings; and I promise ever to abstain from causing the least loss or suffering to another, unless my higher self informs me that person is intentionally injuring another. Then I shall protest.

"I fully believe in the higher selfhood of the soul — in one universal brotherhood in God. Wherefore, I, by the divine

light of Truth from God and good will toward all men, do make a solemn promise and declare that I will keep a clean heart and guard my mind from sitting in judgment upon any human being — through or by the lower animal code of morals (sensual thought) in human measurement. For it is well known that any one having no moral code for determining man's higher virtues other than the standard of sex (animal man), must aid sooner or later in producing a metaphysical miasma of disease and death.

"If I pollute the mind I corrupt the heart. I have learned from the sages and prophets of old that human lips cannot be true or speak truth when the heart is corrupt; and, as it has been written, "To the pure all things are pure," so to a selfish and impure mind nothing can be clean or good, because the heart abides in darkness. Purity is the highest good. In true purity all is clear light. Blessed are the pure in heart, for they shall see God. Only through purity can the clear light of God be seen. I will ever strive to maintain a pure heart by keeping my thoughts pure and good.

"I do most solemnly affirm that I will ever keep my higher self and heart in fellow feeling and sympathy with my brother man — will give him the full measure of divine love. Nothing can be imperfect or impure in God's great laws, though man's way of thinking may teach him otherwise. True morality is a blending or coalescence of sympathy with action in the harmonial laws of the universe.

"I promise that I will not permit persons to remain in my presence who slander, defame, or maliciously report any calumny against another without immediately protesting and afterward withdrawing myself from them and their associates; to which promise I most solemnly pledge my true higher self. And I shall ever strive to maintain in patience and silence the deeper will of purity, pressing ever onward to the triune center of being in God; for no human soul is ever forced into touch with the divine, creative Light — the divinity in man awaits quickening in patience ever-enduring. Opportunity is given to all; and the soul may use, neglect, or even abuse the same — as it chooses. Wherefore, I solemnly pledge myself to strive to know opportunity, and to embrace it for the highest good.

"By the path and light of wisdom I have learned that every man leaves behind him mighty influences (for good or evil) that never fully exhaust themselves — be they small or great, light or darkness — in the daily life or sphere in which he lives

and moves. And the Higher Wisdom shows us that the echo of good words once uttered, and kindly sympathy once exercised, continues to vibrate in space to all eternity.

"Hereunto, by my own free will and accord, I subscribe myself — to which may the invisible presence of the new age bear witness." — *Mind*.

Answer to Correspondent.

To Biblos. The "Fama Fraternitatis," and the "Confessio Fraternitatis" are two parts in one book :

"The Fame and Confession of the fraternity of R: C: commonly of the Rose Cross, with a preface annexed thereto, and a short declaration of their physical work. By Eugenius Philalethes. *Veritas in profundo.* London: printed by J. M., for Giles Calvert, at the Black Spread Eagle, at the west end of St Paul's. 1659."

This book is said to be the second edition of the English translation, the first edition being in 1652 a copy of which is in the library of the Metropolitan College of Rosicrucians, London. The translation was made by Thomas Vaughan, his pseudonym being "Eugenius Philalethes."

The 1659 edition of the "Fame and Confession" was collated by William J. Hughan and reprinted in *The Rosicrucian*, London, in chapters, running from July, 1868, to October, 1872, Nos. 1 to 18.

Books Wanted.

WANTED. A subscriber to this periodical wants the following book the author of which was John Heydon. Any one having a copy for sale can communicate with "ZARIEL," Box 324, Manchester, New Hampshire, U. S. A., stating condition and price.

"The Holy Guide, leading the Way to the Wonder of the World. A Compleat Phisitian, teaching the knowledge of all things past, present, and to come, namely, of pleasure, long life, health, youth, blessedness, wisdom and virtue: . . . with Rosie Crucian medicines, which are verified by a practical examination of principles in the great world." Portrait of the author. Published in six parts. London, 1660. 8vo.

The Wondrous Stone.

Within the golden portal of the garden of the Wise,
 Watching by the seven-sprayed fountain the Hesperian Dragon lies.
 Like the ever-burning Branches in the dream of holy seer ;
 Like the types of Asia's churches, those glorious jets appear.
 Three times the magic waters must the Winged Dragon drain,
 Then his scales shall burst asunder and his Heart be reft in twain.
 Forth shall flow an emanation, forth shall spring a shade divine,
 And if Sol and Cynthia aid thee, shall the charmed Key be thine.

In the solemn groves of Wisdom, where black pines their shadows fling
 Near the haunted cell of Hermes, three lovely flowerets spring ;
 The Violet damask tinted in scent of flowers above ;
 The milk white vestal Lily, and the purple flower of Love.
 Red Sol a sign shall give thee where the sapphire violets gleam,
 Wattered by the rills that wander from the viewless golden stream ;
 One violet shalt thou gather, — but ah — beware, beware ! —
 The Lily and the Amaranth demand thy chiefest care.

Within the lake of crystal, Roseate as Sol's first ray,
 With eyes of diamond lustre, a thousand fishes play.
 A net within that water, a net with web of gold,
 If cast where air bells glitter one shining fish shall hold.

Amid the oldest mountains whose tops are next the Sun,
 The everlasting rivers through glowing channels run :
 Those mountains are of silver, those channels are of gold,
 And thence the countless treasure of the kings of earth are rolled.
 But far, far must he wander o'er realms and seas unknown
 Who seeks the Ancient Mountains whence shines the Wondrous Stone.

— AINSWORTH.

THE CONTEMPLATIVE PHILOSOPHER.

The celebrated Bartolozzi engraved a portrait of Cagliostro and entitled it
 "The Contemplative Philosopher." This portrait was on exhibition in New
 York City, in May, 1875. Beneath the portrait was written this stanza :

"Behold this wondrous man, whose talents sublime
 His skill each day doth eager death disarm,
 His noble soul, sordid int'rest doth decline,
 Humanity alone his breast doth warm."

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The Rosicrucians.

BY ALBERT G. MACKEY.

Many writers have sought to discover a close connection between the Rosicrucians and the Freemasons, and some, indeed, have advanced the theory that the latter are only the successors of the former. Whether this opinion be correct or not, there are sufficient coincidences of character between the two to render the history of Rosicrucianism highly interesting to the Masonic student.

There appeared at Cassel, in the year 1614, a work bearing the title :

"Allgemeine und General-Reformation der ganzenweiten Welt. Beneben der Fama Fraternitatis des Löblichen Ordens des Rosenkreuzes an alle Gelehrte und Häupter Europä geschrieben."

A second edition appeared in 1615, and several subsequent ones ; and in 1652 it was introduced to the English public in a translation by the celebrated adept, Thomas Vaughan, under the title of "Fame and Confession of Rosie-Cross."

This work has been attributed, although not without question, to the philosopher and theologian, John Valentine Andreä, who is reported, on the authority of the preacher, M. C. Hirschen, to have confessed that he, with thirty others in Wurtemberg, had sent forth the "*Fama Fraternitatis*"; that under this veil they might discover who were the true lovers of wisdom, and induce them to come forward.

In this work, Andreä gives an account of the life and adventures of Christian Rosenkreuz, a fictitious personage, whom he makes the founder of the pretended Society of Rosicrucians.

According to Andreä's tale, Rosenkreuz was of good birth, but, being poor, was compelled to enter a monastery at a very early period of his life. At the age of sixteen, he started with one of the monks on a pilgrimage to the Holy Sepulchre. On their arrival at the island of Cyprus, the monk was taken sick and died, but Rosenkreuz proceeded on his journey. At Damascus he remained for three years, devoting himself to the study of the occult sciences, taught by the sages of that city. He then sailed for Egypt, where he continued his studies; and, having traversed the Mediterranean, he at length arrived at Fez, in Morocco, as he had been directed by his masters at Damascus. He passed two years in acquiring further information from the philosophers of Africa, and then crossed over into Spain. There, however, he met with an unfavorable reception, and then determined to return to Germany, and give to his own countrymen the benefit of his studies and researches, and to establish there a society for the cultivation of the sciences which he had acquired during his travels. Accordingly he selected three of the monks of the old convent in which he was educated, and to them he imparted the knowledge, under a solemn vow of secrecy. He imposed on them the duty of committing the instructions to writing, and forming a magic vocabulary for the benefit of future students. They were also taught the science of medicine, and prescribed gratuitously to the sick who applied to them. But the number of their patients soon materially interfering with their other labors,

and the new edifice, the House of the Holy Spirit, being now finished, Father Christian, as he was called, resolved to enlarge his society by the initiation of four new members. The eight now being thoroughly instructed in the mysteries, they agreed to separate, two to remain with Father Christian, and the others to travel, but to return at the end of each year, and mutually to communicate the results of their experience. The two who had remained at home were then relieved by two of the others, and they again separated for another year.

The society thus formed was governed by a code of laws, by which they agreed that they would devote themselves to no occupation except that of physic, which they were to practice without pecuniary reward ; that they would not distinguish themselves from the rest of the world by any peculiar costume ; that each one should annually present himself at the House of the Holy Spirit, or send an excuse for his absence ; that each one should, during his life, appoint somebody to succeed him at his death ; that the letters R. C. were to be their title and watchword ; and that the brotherhood should be kept a secret for one hundred years.

At the age of one hundred years Father Christian Rosenkreuz died, and was buried by the two brethren who had remained with him ; but the place of his burial remained a secret to all the rest, the two carrying the mystery with them to the grave. The society, however, continued, notwithstanding the death of the founder, to exist, but unknown to the world, always consisting of eight members. There was a tradition among them, that at the end of one hundred and twenty years the grave of Father Rosenkreuz was to be discovered, and the brotherhood no longer remain a secret.

About that time the brethren began to make some alterations in their building, and attempted to remove to a more fitting situation the memorial table on which was inscribed the names of those who had been members of the fraternity. The plate was of brass, and was affixed to the wall by a nail driven through

its center ; but so firmly was it attached, that in tearing it away, a portion of the plaster came off and exposed a secret door. Upon removing the incrustation on the door, there appeared written in large letters : " POST CXX, ANNOS PATEBO " (*after one hundred and twenty years I will appear*).

Returning the next morning to renew their researches, they opened a door and discovered a heptagonal vault, each of its seven sides being five feet wide, and in height eight feet. The light was received from an artificial sun in the roof, and in the middle of the floor there stood, instead of a tomb, a circular altar, on which was an inscription, importing that this apartment, as a compendium of the universe, had been erected by Christian Rosenkreuz. Other later inscriptions about the apartment, such as, *Jesus mihi omnia ; Legis jugum ; Libertas Evangelii* : " Jesus is my all " ; " the yoke of the law " ; " the liberty of the Gospel," indicated the Christian character of the builder. In each of the sides was a door, opening into a closet, and in these closets they found many rare and valuable articles, such as the life of the founder, the vocabulary of Paracelsus, and the secrets of the Order, together with bells, mirrors, burning lamps, and other curious articles. On removing the altar and a brass plate beneath it, they came upon the body of Rosenkreuz in a perfect state of preservation.

Such is the sketch of the history of the Rosicrucians given by Andreä in his "Fama Fraternitatis." It is evidently a romance ; and scholars now generally assent to the theory advanced by Nicolai, that Andreä, who, at the time of the appearance of the book, was a young man full of excitement, seeing the defects of the sciences, the theology, and the manners of his time, sought to purify them ; and to accomplish this design, imagined the union into one body of all those who, like himself, were the admirers of true virtue ; in other words, that he wrote this account of the rise and progress of Rosicrucianism for the purpose of advancing, by a poetical fiction, his peculiar views of morals and religion.

But the fiction was readily accepted as a truth by most peo-

ple, and the invisible society of Rosenkreuz was sought for with avidity by many who wished to unite with it. The sensation produced in Germany by the appearance of Andreä's book was great ; letters poured in on all sides from those who desired to become members of the Order, and who, as proofs of their qualifications, presented their claims to skill in Alchemy and Kabbalism. No answers, of course, having been received to these petitions for initiation, most of the applicants were discouraged and retired ; but some were bold, became impostors, and proclaimed that they had been admitted into the society, and exercised their fraud upon those who were credulous enough to believe them. There are records that some of these charlatans, who extorted money from their dupes, were punished for their offence, by the magistrates of Nuremberg, Augsburg, and some other German cities. There was, too, in Holland, in the year 1722, a Society of Alchemists, who called themselves Rosicrucians, and who claimed that Christian Rosenkreuz was their founder, and that they had affiliated societies in many of the German cities. But it is not to be doubted that this was a self-created society, and that it had nothing in common except the name, with the imaginary brotherhood invented by Andreä. Des Cartes, indeed, says that he sought in vain, for a Rosicrucian Lodge in Germany.

But although the brotherhood of Rosenkreuz, as described by Andreä in his "*Fama Fraternitatis*," his "*Chemical Nuptials*," and other works, never had a real tangible existence, as an organized society, the opinions advanced by Andreä took root, and gave rise to the philosophic sect of the Rosicrucians, many of whom were to be found during the seventeenth century, in Germany, in France, and in England. Among these were such men as Michael Maier, Richard Fludd, and Elias Ashmole. Nicolai even thinks that he has found some evidence that the "*Fama Fraternitatis*" suggested to Lord Byron the notion of his "*Instauratio Magna*." But, as Vaughan says, ("*Hours with the Mystics*," ii, 104), the name Rosicrucian became by degrees a generic term, embracing every species of

doubt, pretension, arcana, elixirs, the philosopher's stone, theurgic rituals, symbols, or initiation.

Higgins, Sloane, Vaughan, and several other writers have asserted that Freemasonry sprang out of Rosicrucianism. But this is a great error. Between the two there is no similarity of origin, of design, or of organization. The symbolism of Rosicrucianism is derived from a hermetic philosophy; that of Freemasonry from an operative art. The latter had its cradle in the Stonemasons of Strasburg and the Masters of Como long before the former had its birth in the inventive brain of John Valentine Andrea.

It is true, about the middle of the eighteenth century, a prolific period in the invention of high degrees, a Masonic rite was established which assumed the name of Rose Croix Masonry, and adopted the symbol of the Rose and Cross. But this was a coincidence, and not a consequence. There was nothing in common between them and the Rosicrucians, except the name, the symbol, and the Christian character. Doubtless the symbol was suggested to the Masonic Order by the use of it by the philosophic sect; but the Masons modified the interpretation, and the symbol, of course, gave rise to the name. But here the connection ends. A Rose Croix Mason and a Rosicrucian are two entirely different persons.

The Rosicrucians had a large number of symbols, some of which were in common with those of the Freemasons, and some peculiar to themselves. The principal of these were the globe, the circle, the compasses, the square (both working-tool and the geometrical figure), the triangle, the level and the plummet. These are, however, interpreted, not like the Masonic, as symbols of the moral virtues, but as the properties of the philosopher's stone. Thus, the twenty-first emblem of Michael Maier's "*Atlanta Fugiens*" gives the following collection of the most important symbols:

A Philosopher is measuring with a pair of compasses a circle which surmounts a triangle. The triangle encloses a square;

within which is another circle, and inside the circle a nude man and woman, representing, it may be supposed, the first step of the experiment. Over all is this paragraph :

"Fac ex mare et femina circulum, inde quadrangulum, hinc triangulum, fac circulum et habebis lapidem Philosophorum."

That is : " Make of man and woman a circle ; thence a square ; thence a triangle ; form a circle, and you will have the Philosopher's Stone."

But it must be remembered that Hitchcock, and some other recent writers, have very satisfactorily proved that the labors of the real hermetic philosophers (outside of the charlatans) were rather of a spiritual than a material character ; and that their " great work " symbolized not the acquisition of inexhaustible wealth and the infinite prolongation of life, but the regeneration of man and the immortality of the soul.

As to the etymology of the word *Rosicrucian*, several derivations have been given.

Peter Gassendi first (*Exam. Phil. Fludd*, Sect. 15), and then Mosheim (*Hist. Eccles.* iv, 1) deduce it from two words *ros*, dew, and *crux*, a cross, and thus define it : Dew, according to the Alchemists, was the most powerful of all substances to dissolve gold ; and the cross, in the language of the same philosophers, was identical with *LVX*, because the figure of a cross exhibits the three letters of that word. But the word *lux* was referred to seed or menstruum of the Red Dragon, which was that crude and material light which, being properly concocted and digested, produces gold. Hence, says Mosheim, a Rosicrucian is a philosopher, who by means of *dew* seeks for *light*, that is for the substance of the philosopher's stone. But notwithstanding the high authority for this etymology, it is thought by some to be untenable, and altogether at variance with history of the origin of the Order, as will be presently seen.

Another and more reasonable derivation is from *rose* and *cross*. This was undoubtedly in accordance with the notions of Andreä, who was the founder of the Order, and gave it its name, for in his writings he constantly calls it " *Fraternitas*

Roseæ Crucis," or "The Fraternity of the Rosy Cross." If the idea of *dew* had been in the mind of Andreä in giving a name to the society, he would have called it "The Fraternity of the Dewey Cross," not that of the "Rosy Cross." "Fraternitas Rociæ Crucis," not "Roseæ Crucis." This ought to settle the question. The man who invents a thing has the best right to give it a name.

The origin and interpretation of the symbol have been variously given. Some have supposed that it was derived from the Christian symbolism of the rose and the cross. This is the interpretation that has been assumed by the Rose Croix Order of the Masonic system ; but it does not thence follow that the same interpretation was adopted by the Rosicrucians. Others say that the rose meant the generative principle of nature, a symbolism borrowed from the Pagan mythologers, and not likely to have been appropriated by Andreä. Others, again, contend that he derived the symbol from his own arms, which were a St. Andrews' cross between four roses, and that he alluded to Luther's well known lines :

*"Des Christen Herz auf Rosen geht,
Wenn's mitten unterm Kreutze steht."*

That is : "The heart of the Christian goes upon roses when it stands close beneath the cross." But whatever may have been the effect of Luther's lines in begetting an idea, the suggestion of Andreä's arms must be rejected. The symbol of the Rosicrucians was a single rose upon a passion cross, very different from the roses surrounding a St. Andrews' cross.

Another derivation may be suggested, namely : That, the rose being a symbol of secrecy, and the cross of light, the rose and the cross were intended to symbolize the secret of the true light, or the true knowledgs, which the Rosicrucian brotherhood were to give to the world at the end of the hundred years of their silence, and for which purpose of moral and religious reform Andreä wrote his books and sought to establish his sect. But the whole subject of Rosicrucian etymology is involved in confusion.

The Rosicrucians.

BY KENNETH R. H. MACKENZIE.

In times long gone by, there existed, up to the age of the martyrdom of science, men of various races, religions, and climes, who, consolidated by a humane feeling for the preservation of those means by which human life is maintained, and next those by which human prosperity in the true sense of knowledge is assured, formed a bond, understood never to be broken, unless any brother of this strange fraternity should be worthy of expulsion, disgrace, and death. This mysterious body was bound by solemn obligations of mutual succor, of impenetrable secrecy, and of humility, while the recipient of its secrets was enjoined to labor for the preservation of human life by the exercise of the healing art.

At various periods of history, this body has emerged into a sort of temporary light ; but its true name has never transpired, and is only known to the innermost adepts and rulers of the society. By other names, having a sort of general relation, members of this body have occasionally announced themselves, and among these perhaps that of Rosicrucian is the best known. Men of the most opposite worldly creeds, of diverse habits, and even of apparently remote ideas, have ever joined together, consciously or unconsciously, to glorify the good, and despise, although with pity, the evil that might be reconciled to the good.

But in the centuries of unrest which accompanied the evolution of any kind of civilization, either ancient or modern, how was this laudable principle to be maintained? This was done by a body of the learned, existing in all ages, under peculiar restrictions, and at one time known under the name of the Rosicrucian Fraternity. Although this body existed, its corporate character was by no means marked. Unlike the institutions with which antiquity and the middle ages abounded, and of which the Masonic and other bodies are modern equivalents,

the fraternity of the Rosy Cross seldom had gatherings together. The brethren were isolated from each other, although aware of their mutual existence, and corresponding by secret and mysterious writings, and books, after the introduction of printing. They courted solitude and obscurity, and sought, in the divine contemplation of the divine qualities of the creator, that beatitude which the rude outside world despised or feared. In this manner, however, they also became the discoverers and conservators of important physical secrets, which by slow degrees they gradually communicated to the world, with which, in another sense, they had so little to do. It is not, at the same time, to be supposed that these occult philosophers either despised the pleasures or discouraged the pursuits of their active contemporaries; but, as we ever find some innermost sanctuary in each noble and sacred fane, so they retired to constitute a body apart, and more peculiarly devoted to those mystical studies for which the great mass of mankind were unfitted by taste or character. Mildness and beneficence marked each courteous intercourse as their studious habits permitted them to have with their fellow men; and, in times of danger, in centuries of great physical suffering, they emerged from their retreats with the benevolent object of vanquishing and alleviating the calamities of mankind. In a rude period of turmoil, of battle, and of political change, they placidly pursued their way, the custodians of human learning, and thus acquired the respect, and even the reverence, of their less cultivated contemporaries. They were regarded as sanctified personages of whom men spoke with bated breath, and with a species of awe such as individuals regarded as being in communion with intelligences of an ultramontane nature could alone inspire. The very fact of their limited number led to their further elevation in the public esteem, and there grew up around them somewhat of "the divinity that doth hedge a king." Nor did these pursuits uniformly draw them from the more active duties of their respective times. Some of them, such as the Abbot John of Trittenheim, ruled over communities of monks, and preserved,

by copying, the ancient historical and poetical works of Hellas and Italy ; others applied themselves to the arts of legislation, and were councillors at various courts ; others, again, like Cornelius Agrippa von Nettesheim, sought their fortunes as town orators and jurists, while some followed the arts like Albertus Magnus, and a large proportion devoted themselves, as in the case of John Baptista Porta, Theophrastus Aureolus Bombastus Paracelsus, and Johann Faust, to the study and practice of medicine.

Thus the mystical fraternities didnot neglect the practical and useful, while they pursued the more recondite studies of mental and theosophic lore. It may, however, be truly said, that they were divided into two great schools : the one occult, silent, and jealous of intrusion ; and the other, militant and even blatant, in their pretensions. All sections of men bear this two-fold character ; and while we may very properly regret the waste of energy which consumed itself in the fruitless search after the philosopher's stone, and the art of producing gold and precious stones, we ought not to lose sight of the undoubted fact that these enthusiasts, in a marked degree, contributed to an increase of our knowledge of psychology and mental science in other ways. Even of the alchemists there were two orders, those who labored at the physical forge and crucible, and those who, by a theosophic process, sought to elevate the mind into a knowledge of its constitution, thus perfecting a much higher series of investigations, and arriving at a mystical gold beyond all price. In a certain sense, these philosophers contributed very greatly to the common stock of human wisdom. They insensibly prepared the way for larger and grander views of the divine purpose in humanity ; to them we owe the first promulgation of more exact ideas on the mutual inner-relations of duty and right ; and our modern political economists are far more indebted to their speculations than they are willing to confess. It is easy at the present day to see that which is held up before every one in the broad light of a tolerant ceuntry but it was not so in the days of the Rosicrucians and other

fraternities. There was a dread among the great masses of society in bygone days of the unseen — dread, as recent events and phenomena show very clearly, not yet overcome entirely. Hence students of nature and mind were forced into obscurity altogether unwelcome or irksome, but in this obscurity they paved the way for a vast revolution in mental science.

The Kabbalistic reveries of a Johann Reuchlin led to the fiery action of a Luther, and the patient labors of John of Trittenheim produced the modern system of diplomatic cipher writing. Even the apparent aimless wanderings of the monks and friars were associated with practical life, and the numerous missals and books of prayer carried from camp to camp conveyed, to the initiated, secret messages and intelligence, dangerous to be communicated in other ways. The sphere of human intelligence was thus enlarged, and the freedom of mankind from the control of a pitiless priesthood, or perhaps rather a system of tyranny under which the priesthood equally suffered, was ensured. It is a fact not even disputed by Roman Catholic writers of the most Papal ideas, that the evils of society, ecclesiastical and lay, were materially increased by the growing worldiness of each successive Pontiff.

Hence we may see why the origin of the Rosicrucians was veiled by symbols, and even its founder, Andreä, was not the only philosophical romancer; Plato, Apuleius, Heliodorus, Lucian, and others had preceded him in this path; nor may we omit the *Gargantua and Pantagruel* of Rabelais, probably the profoundest Masonic emblem yet to be unriddled. It is very worthy of remark, that one particular century, and that in which the Rosicrucians first showed themselves, is distinguished in history as the era in which most of these efforts at throwing off the trammels of the past occurred. Hence the opposition of the losing party, and their virulence against anything mysterious or unknown. They freely organized pseudo-Rosicrucian and Masonic Societies in return, as the pages of Masonic history have already shown; and these societies were instructed to irregularly entrap the weaker brethren of the True and

Invisible Order, then triumphantly betray anything they might be so inconsiderate as to communicate to the superiors of these transitory and unmeaning associations. Every wile was adopted by the authorities fighting in self defence against the progress of truth, to engage, by persuasion, interest, or terror, such as might be cajoled into receiving the Pope as Master — when gained, as many converts to that faith know, but dare not own, they are treated with neglect, and left to fight the battle of life as best they may, not even being admitted to the knowledge of such miserable aporrheta as the Romish faith considers itself entitled to withhold.

The modern society of Rosicrucians, however, is constituted upon a widely different basis to that of the parent society. While the adepts of former times were contented with their knowledge of their mutual obligations, and observed them as a matter of course and custom, the eighteenth century Rosicrucians forced the world to think for a time that they were not only the precursors of Masonry, but *in essentiâ* that body itself. This has led to numerous misconceptions. With Freemasonry the occult fraternity has only this much to do, and that is, that some of the Rosicrucians were also Freemasons; and this idea was strengthened by the fact that a portion of the *curriculum* of a Rosicrucian consisted in theosophy; these bodies had, however, no other substantial connective ties. In fact, Freemasons have never actually laid claim to the possession of alchymical secrets. Starting from a definite legend, that of the building of Solomon's Temple, they have moralized on life, death, and the resurrection, correspondentially with the increase, decrease, and the palingenesia of nature; and rightly so. For as the science of mathematics contains within itself the protoplasmatic forms of things, and the science of morals comprehends the application of the forms to intellectual purification, so the Rosicrucian doctrine specifically pointed out the uses and interrelations between the qualities of the substances in nature, although their enlarged ideas admitted of a moral survey. The Freemasons, while they have deserved the esteem

of mankind for charity and works of love, have never accomplished, and by their inherent sphere of operation never can accomplish, what these isolated students effected. Modern times have eagerly accepted in the full light of science the precious inheritance of knowledge bequeathed by the Rosicrucians, and that body has disappeared from the visible knowledge of mankind, and reëntered that invisible fraternity of which mention was made in the opening of this article.

Presupposing in the minds of occult students some knowledge of these principles, it will readily be seen that a system existed amongst what may be emphatically, although only symbolically, termed "our ancient brethren."

It is not desirable in a work of this kind to make disclosures of an indiscreet nature. The brethren of the Rosy Cross will never, and should not, at peril and under alarm, give up their secrets. Their silent influence terminated the Crusades with an honorable peace ; at their behest the Old Man of the Mountain stopped his assassinations, and in all cases we find Rosicrucians exercise a silent and salient influence.

The *dewy* question cannot be discussed in public. The ancient body has nothing to do with any kind of Masonic rite. It has apparently disappeared from the field of human activity, but its labors are being carried on with alacrity, and with a sure delight in an ultimate success.

The degrees (more generally known as grades) of the modern Rosicrucian system are nine, as follows :

1. Zelator, or Illuminatus, or Junior. 2. Theoricus or Theoreticus. 3. Practicus. 4. Philosophus. 5. Adeptus, Junior or Minor. 6. Adeptus, Seinor or Major. 7. Adeptus Exemptus. 8. Magistri Templi. 9. Magus.

The last degree (or grade) is triple, thus : Supreme Major, Senior and Junior Substitute. The officers Master General, Deputy Master General, Treasurer General, Secretary General ; and seven Ancient Assistant Officers, namely, Precentor, Conductor of Novices, Organist, Torch-bearer, Herald, Guardian of the Temple, and Medallist.

The Rosicrucian Society of England, which has been formed on the basis of the original body, meets in various parts of England, and possesses a Metropolitan College, together with several Provincial Colleges ; the rite is also known in Scotland and Canada. To belong to it the degree of Master Mason must be attained ; but no oath or obligation is administered, it being contrary to the genius of a philosophical society, having for its object the discussion of occult science, to exact vows of fidelity already ensured by the solemn acts of the three degrees of Craft Masonry.

El Amin --- Mahomet.

BY WILLIAM ROSS WALLACE.

Who is this that comes from Hara ? Not in kingly pomp and pride,
But a great free son of Nature, lion-souled and eagle-eyed,
Who is this before whose presence idols tumbled to the sod,
While he cries out, "Alla Akbar ! and there is no god but God ?"
Wandering in the solemn desert, he has wandered like a child,
Not as yet too proud to wonder at the sun, and star and wild —
"Oh, thou Moon ! who made thy brightness ? Stars ! who hung ye there on
Answer ! so my soul may worship ; I must worship or I die." [high.
Then there fell the brooding silence that precedes the thunder's roll ;
And the old Arabian Whirlwind called another Arab soul.
Who is this that comes from Hara ? Not in kingly pomp and pride,
But a great free son of Nature, lion-souled and eagle-eyed !
He has stood and seen Mount Hara to the Awful Presence nod.
He has heard from cloud and lightning — "Know there is no god but God."
Call ye this man an impostor ? He was called "The Faithful," when
A boy he wandered o'er the deserts, by the wild-eyed Arab men.
He was always called "Faithful." Truth he knew was Allah's breath.
But the Lie went darkly gnashing through the corridors of Death.
"He was fierce !" Yes, fierce at falsehood — fierce at hideous bits of wood.
That the Koreish taught the people made the sun and solitude.
But his heart was also gentle, and Affection's gentle palm,
Waving in the tropic spirit, to the weary brought a balm.
"Precepts ?" Have on each compassion. "Lead the stranger to your door.
"In your dealings, keep a Justice." "Give a tenth unto the poor."
"Yet ambitious !" Yes, ambitious — while he heard the calm and sweet
Aiden-voices sing — to trample troubled Hell beneath his feet.
"Islam ?" "Yes ! Submit to Heaven !" "Prophet ?" To the East thou art !
What are prophets but the trumpet blown by God to stir the heart ?
And the great Heart of the desert stirred unto that solemn strain,
Rolling from the trump at Hara over Errro's troubled main.
And a hundred dusky millions honor still El Amin's rod —
Daily chanting — "Alla Akbar ! Know there is no god but God ?"
Call him then no more "Impostor," Mecca is the choral gate,
Where, till Zion's noon shall take them, nations in her morning wait.

The Shadow and The Dreamer.

BY FANNIE RENSHAW.

Once within a chamber lonely sat my shadow with me only,
Like a real and breathing Presence, there it was upon the wall.
And it seem'd so very human, so much like a living woman,
That I thought perchance 'twould answer to my word or to my call.
So I said, "Pray tell me, Shadow, if thou hearest me at all,
Why thus outlined on my wall?"

Answer'd then the Shadow, turning, "When thy lamp is trimm'd and burning
Only can I teach the lesson, thou should'st ever learn from me —
For, behold, if LIGHT thou banish, thy discerning sense doth vanish,
And thy wisdom, scarce can teach thee, Shadows from Reality.
In the darkness, thou would'st vainly blunder on to find the key
Of my being's mystery."

Said I, "Shadow, thy revealing, seems like some faint echo stealing
Over me, of spirit voices heard within my soul before —
And it may be, in my scorning, I have let these words of warning,
Knoek unheeded at the portals of my heart's unopen'd door.
Thou, the picture illustrative of them, I will study o'er,
Thou must leave me never more."

"Over me thou hast all power," said the Shadow, "this thy dower,
I was born to do thy bidding, I can follow only thee.
I am thine while life is lasting, ceaselessly before thee casting
Types of all the good or evil thou canst ever learn from mee.
But remember — just as thine is, so my onward path must be :
TAKE HEED WHERE THOU LEADEST ME."

Then my taper, burning brightly, more colossal and unsightly
Grew that form so much like human, there upon my chamber wall,
And it stood up like a column, as it said, all slow and solemn,
"Wouldst thou question of my being, when o'er thee Death throws the pall,
And the last act of life's drama, closes by the curtain's fall.
Mortal ! wouldst thou know it all?"

"I have heard what thou hast spoken — Be the silence all unbroken,
While once more, O Shadowy Presence ! I may listen unto thee."
"When my soul, no longer clinging unto things of earth, is winging,"
Said the Shadow, "its flight upward, unto God's eternity.
When thy 'dust no dust' returneth, and the grave imprisons thee,
Then I perish — cease to be —

"I but follow to the portals — Spirit-land is for immortals,
There I may not dare to enter, where the feet of angels tread.
Where the springs of life are flowing — and the tree of Life is growing,
There I may not stand beside thee, when thy scroll is read,
ON THY PATH MUST BE NO SHADOW : in thy soul no dread,
When thy doom is said."

Then I groan'd aloud, and waking, lo ! the early dawn was breaking,
I had been in dream-land roving, with my Shadow for a guide,
But at last the spell was broken, be these words the sign and token,
Of the words to which I listen'd, in that fairy world so wide —
And believe, as I do also, that perchance the truth may bide,
In the whispers of my guide. .

DID BYRON WRITE THIS POEM? Charles G. Dill (a lawyer of Middletown, N. Y.,) who has one of the largest private libraries in the state, and who takes special pride in the works of Lord Byron, has an odd volume of poems in which is inscribed in the poet's own hand, on one of the front leaves, an unpublished poem. The authenticity of the poem is attested to by an English clergyman, a distant relative of Lord Byron's family. The date at which the poem was written is not known, but it is believed to have been years before the poet's death in 1824. The doubtful history of the poem is the source of the attestation of its authenticity. Here is the poem :

Buds, blossoms, buzzes, butterflies and bees
 (Alliteration now is all the go),
 And sunny lakes and vales, and moon lit seas,
 And streams that to their own sweet music flow.
 "Here's goodly stuff toward" — and if to be
 You add a maiden with a breast of snow
 And eye of blue, you are a clumsy fellow
 If you can't rhyme as well as Miss Costello.
 Or L E L — for every fool can rhyme,
 Of love and broken hearts — that ne'er were broken,
 Since surgeons cannot find a rent — 'tis time
 To doubt a fact of which there is no token.
 But this would play the devil with the chime
 Of modern verse, and I have treason spoken.
 For hearts must break — of ladies who are single,
 But would be double (how my couplets jingle) —
 The single ladies wishing to be double,
 The married ones to save the virgins trouble.

— *Truth Seeker* (New York).

SWEDENBORG AND HIS OWN WORKS. George Bush says, in his "Statement of Reasons for Embracing the Doctrines and Disclosures of Emanuel Swedenborg," Boston, 1853 :

"It is a remarkable fact, that in his theological works, he never so much as mentions one of his previously written works," "nor never quotes from any other author," says another writer.

His scientific and philosophical works are equal to thirty common octavo volumes, and his theological works to as many more, making in all sixty octavo volumes, embracing every subject of thought and feeling, of which it is possible for any one to conceive.

"The Revealer of Secrets."

ZAPHNATH-PAANEAH. (*ΨονθομΦανηχ*. Septuaginta.) — Eusebius (*Praep. Evang.* ix, 20, 24, 27) has preserved in very rough hexameters, some lines from Philo, the epic poet, who wrote the history of Jerusalem. We give them below, and ask some of our readers to send us a translation in poetry, prose, or a paraphrase.

*Τοισιν ἔδος μακαριστον ολης μέγας ἔκτισεν ακτωρ
 "Γηπιστος, καὶ προσθεν αΦ' Ἀβρααμοιο καὶ Ἰσαν,
 Ἰακωβ ευτέκνοιο τοκος ἸωσηΦ, ος ονειρων
 Θεσπιστης σκηπτουχος ἐν Αἴγυπτοιο θρονισι,
 Δινευσας λαθραῖα χρονου πλημυριδι μοίρης.*

"For them the mighty lord of all the land
 A happy home prepared — he, now most high,
 Who from the ancient stock of Abraham
 And Isaac sprang, and Jacob rich in sons
 Claimed as his sire — Joseph of royal dreams
 The wise interpreter, who seated high
 On Egypt's throne now aways the sceptre's power.
 Much tost awhile by waves of fickle fate."

EUSEBIUS : PRAEP. EVANG. IX, 24, Trans. by Gifford.

The above translation has been received from Thomas M. Johnson, the Platonist of this country, Osceola, Mo., which is the first we have seen of this extract from Philo's epic. In searching for light on the quotation, we find in "The Homeric Centones," by J. Rendel Harris, London, 1898, some remarks on this subject worthy of quoting here. He says :

"Whatever may be said of the present state of the verses, and certainly they need some correction, the conjunction *ἔδος ἔκτισεν* is Homeric for it is the expression used of the founding of Thebes by Amphion and Zethus :

*Οἱ πρωτοι Θηβης ἔδος ἔκτισαν ἑπταπυνυλοιο
 (Odyssey λ, 263)*

and the parallel between the verses now shews that we ought

to expect the name of the *ἔδορ*, which leads us to correct the unnecessary *μέγας* into *Γέσεμ*, from which it may have been derived by transposition of the letters, or we may write *Ῥαμεσῆς κτίσεν ακτωρ* which would explain why one manuscript reads *μέσας* for *μέγας*, and would bring the line into very close agreement with the verse in Genesis (xlvi, 11),

“Καὶ κατώκισεν Ἰωσήφ τὸν πατέρα αὐτοῦ καὶ τοὺς ἀδελφούς αὐτοῦ καὶ ἔδωκεν αὐτοῖς κατασχεσὶν ἐν γῇ Αἰγυπτῶ ἐν τῇ βελτίστῃ γῇ, ἐν Ῥαμεσση καθὰ προσέταξε Φαραώ.”

The last line of the extract is obscure. I suspect that we have in *δινευσας λαθραῖα* an interpretation of the mysterious Zaphnath Paaneah, which has been expanded, for metrical necessity, by the concluding words, producing the line,

“Eddying the Secrets of Time in the full Tide of Destiny.”

But whether this be the correct explanation or not, enough has been said to shew that there is some ground for believing that Philo, the epic poet, also was acquainted with the Greek Bible, and was a student of Homer, which is, indeed, as we have said, the Greek Bible of an earlier date.” (P. 12).

The Brethren of the Gnosis.

“To the Magi nothing is unknown, and they claim superiority and rank over all others, as did Moses, Aaron, Hermes, Hiram, and others. To the Magistri are assigned the three principal sciences in a perfect degree. The Adepti Exempti are acquainted with the philosophic stone, commonly called the philosopher's stone; also with the Kabbalah and natural magic. The Majores possess the *Lapidem Mineralem*, or magnet. The Minores are instructed in the nature of the philosophical sun, and thereby perform marvelous cures. The Philosophi are acquainted with botany, natural history, and other branches of science. The Practici are inured to hardship, and find from other sources the essential forces in the form of coin, which govern any body of men. They are invested with a knowledge of chaos, not perhaps a very desirable acquisition. The Theoretici are engaged, like many others, in that frightful hunt symbolized in *Der Freischütz*, where the wild huntsman comes along — the realization of gold without labor. Of the Juniores, it is only necessary to be said that they are learners, more or less diligent according to capacity.”

The Chemical Wedding.

QUEST. 1. What is the explanation or the Rosicrucian interpretation of chemical marriages, for instance, "The Chymical Nuptials of Christian Rosenkreuz," the book of so much note among the Brotherhood." NEOPHYTE.

The book you refer to is a Rosicrucian romance. It is supposed to have existed in manuscript as early as 1601-2. It was first published at Strasbourg in 1616; in German, two editions appearing that year, both being in the Library of the British Museum. It was translated into English for the first time in 1690, under the title of "The Hermetic Romance, or The Chymical Wedding." Written in High Dutch by Christian Rosenkreuz. It antedates by a long period the other Rosicrucian books. Translated by E. Foxcroft into English. This translation, somewhat compressed by the omission of some of its prolixities, is reprinted in A. E. Waite's work, "The Real History of the Rosicrucian," occupying 98 pages. London, 1887.

Nearly all the Rosicrucian controversy centers in this mystical romance, and it has been interpreted in several ways by the cult of the Order. We have not time now nor the space even for an epitome of these interpretations, but will consider it in some subsequent issue; or will publish an article on it by some correspondent. In the meantime we advise "NEOPHYTE" to obtain the book, which is now in print, and he will be better prepared to understand a future article.

There were other chemical or mystical marriages about the same time among the alchemists, theosophers, and mystics of that period. We will here reprint a brief extract concerning the nuptials of that celebrated mystic John George Gichtel* (1638-1710) and his Divine Sophia (Wisdom). Louis Claude Saint-Martin gives a graphic account of him. Gichtel, like Boehme, was a born theosopher, and had glimpses of Sophia the Eternal Bride. One day, while walking in his chamber, he saw, at noon, a hand come down from heaven, which joined his, He heard a strong, clear voice, which said, "You must have her":

* Life of Gichtel, THE WORD (Oct., 1895, to July, 1896), New York

"Sophia, his dear divine Sophia, whom he loved so well, and had never seen, came on Christmas day, 1673, and made him her first visit; he, in the third principle, saw this shining, heavenly virgin. On this occasion she accepted him for her own-hand, and the marriage was consummated in effable delight. She, in distinct words, promised him conjugal fidelity, that she would never leave him, neither in his crosses, nor in his poverty, not in sickness, nor in death; but that she would always dwell with him in the luminous ground within. She assured him she would abundantly recompense him the sacrifices he had made in having given up, for her, an alliance with any of the rich women who had wanted to have him. She gave him to hope for a spiritual progeniture; and for dower she brought essential, substantial faith, hope, and charity, into his heart. The wedding festivities lasted to the beginning of 1674. He then took a more commodious lodging, a good-sized house at Amsterdam, though he had not a farthing of capital of his own, nor undertook anything to make money, nor ever asked a groat from anybody, either for himself or others; yet, as several of his friends went to visit him, he had to entertain them. Sophia had also a central language without words, without vibration of air, which was like no human language; nevertheless, he understood it as well as his mother tongue. This is what assured him that he was seduced by no external astral, and he rusted it with all his heart. Thus his vocation was derived from the sublimest source, and he would not have exchanged the poverty of Jesus Christ, which formed part of the dower of Sophia, for all the treasures of the world. All the most hidden mysteries were disclosed to him. His spouse revealed to him one wonder after another, as well in the inward light world, as outward nature; and he lived more in heaven than on earth. He followed the direction of Sophia in everything, and had no will of his own. From that time he gave himself a sacrifice, to be accursed for his brethren, even without knowing them; and all that he asked in his prayers, often only in thought, was granted. Sophia gave him to understand that if he desired to enjoy her favors without interruption, he must abstain from every earthly enjoyment and desire, and he did so scrupulously.

At the beginning of his union with Sophia, he thought he might rest there, and wanted only to enjoy. She showed him that that could not be, and that he must fight for his brothers and sisters; that he ought, as long as he remained under the earthly covering, to employ the time for the deliverance of those who have not yet obtained their inheritance and inward repose." — *Correspondence, Saint-Martin and Kirchberger.*

Pronunciation of Three Names.

ORONHYATEKHA.

A riter in *Notes and Queries* asks orthoepy of Oronhyatekha, chief of Canadian Order of Foresters, of whom Max Müller speaks (in *Science of Language*) as a "yung Mohawk," in part educated in Oxford in erly '60s. He is a hard man to find, being much abro'd and busy. According to his son it is arūⁿ-hya. tek-hæ, meaning bright (or burning) cloud. Ther is no n, the " being sign that ū is nasalized; kh is not guttural. Müller in one place puts it yh (for hy) meaning voiceles y (our *ʌ*, or, more likely, *ɜ*, coming between ū and a, both being bak vowels — arūⁿ-χa.tek-hæ) — questionabl. Intensity is lo in Mohawk: words ar utterd in a lazy way. We wud hav anserd thru *N. and Q.*, which askt us to reply, but printers hav not type to do it justice.

HIAWATHA.

Longfelo's dauter, askt how her father pronounced *Hi* in *Hiawatha*, said hi. This we folod on p. 173. It is uncertn whether th is t-h or *ʃ*. Longfelo folod Schoolcraft, 1793 to 1864, who livd chiefly at "the Su" (Sault Sainte Marie) among the Ojibways. Longfelo lays the sene of *Hi*. around Lake Superior among Ojibways (where evry summer aborigines enact, in Ontario east of the Su, for weeks its senes like an Ober Amergau passion play), while the pre Columbian Bismarc, Hi. was an Iroquoi, doing his confederation work 800 or 1000 miles east of Lake Superior. Among Iroquoi no name is let die out. It is stil herd among them, renderd "yont'wəp" by Ontario's archeologist, Mr. Boyle. This looks like a shifting (a in *far* and o in *for* being redily interchangeabl) of *ʌ* *ʌ* " (t)-wat ha thru "hya" watha to Longfelo's Hiawatha.

OJIBWAY.

Rev. Peter Jones, 1802 to 1856, an Ojibway haf-breed, moved in the Methodist Upper Canada Conference in erly '30s, to have a definit notation or fixt speling for Ojibway words. Nothing came of it, tho he went on to print hym-books, etc., with vowel-names as their values mostly. From this we infer that he said *ʌ* jibwə for his *Ojebwa*. Schoolcraft says of his "Ojibwa":

"The letter *a*, in this word, is pronounced like *a* in *hate*, or *ey* in *they*. 'Chippewa,' — often ritten with a useless terminal *y*, is the Anglicized pronunciation." — *Personal Memoirs*, p. 129.

Jones's name, Kahkewaquaonably, is rendered Ka-kiwe-guun-ebi on a medal presented by William IV when Jones visited him in 1832, manifestly his name latinized. The "on" in such names may be conventionalized for *ū* as above. The *o* beginning many names implies but the weak neutral and may vanish altogether in other forms of the same word, as Chipawa. "Ottawa" appears to be *Ataawas*, but the *A* is dropt in *Tawas*, a county in Michigan, the same word, recently normalized (but with questionable wisdom) to 'Ottawa.' When a vowel disappears, or is variously given in a weak syllable by different observers, it is safe to refer a weak neutral. Conversely, weak vowels are likely to have different symbols or none. — *The Herald*, (New Spelling), April-June, 1907.

Dr. Orouhyatekha of Toronto, Canada, died at Savannah, Georgia, March 3, 1907, of heart failure, where he went in quest of health. He was born August 10, 1841. He was reorganizer and practically the founder of the Independent Order of Foresters as it exists today. He was taken to Toronto where the obsequies were held. His name is Englished in the *Toronto World* of March 4, 1907, "Sun of the morning."

LONG WORDS. The following specimens are taken from the "Pali Manuscript Written on Papyrus," preserved in the Library of the Armenian Monastery St. Lazaro. Translation by J. F. Diekson, M. A. Venice, 1875. Printed at the Monastery.

Málágandhavilepanadháranamandanavibhúsantháná.

"Beautifying the person by using garlands perfumes & unguents."

*Sabbadukkhaniissarananibbānasacchikaranatthāya.

Damsamakasavátátapasirimsapasamphassānam.

"That which is above is like that which is below, and harmony is the result of the analogy of opposites." — *Hermes Trismegistus*, quoted in *The Theosophist*, Vol. I, No. 10.

"And caused him to breathe through his nostrils the breath of life." — *Genesis*.

The Battle of Phantoms.*

BY FREDERIC ALLISON TUPPER.

As in the days of Troy, Apollo made
 A phantom like Æneas's very self,
 And such as he in shield, cuirass and helm ;
 And as about that phantom man to man
 Trojans and godlike Greek destroyed the shields,
 Each of the other, buckler round and targe,
 So do we moderns fight — and all for what ?
 Each seeks some phantom madly to pursue,
 Wealth, fame or power — phantoms one and all.
 Wealth, will it last ? And how shall it be won ?
 By theft from others better than one's self ?
 Power ? And how long dost hope to wield the rod
 Snapped without reason by the people's will ?
 Fame ? Who is famous ? Dusty library shelves
 Groan with the unread books of men once great.
 So chase we all our phantoms, till the mist
 Of Death from that great ocean silent steals.
 And wraps us and our phantoms from the sight
 Of those too few who loved us, and the rest,
 Our fellow fighters and the men we fought.

— *Boston Transcript.*

* Homer's Iliad, Book v. lines 349-453.

THE ROSICRUCIAN, Vol. I, No. 2, for April, 1907, Manchester, N. H., contains the following articles, etc. :

The Philosopher's Stone,	By Gen. N. B. Buford
Works of Gen. N. B. Buford,	The Editor
The Sibylline Acrostic, Iesus Christos Theos Soter Stauros	
Order of Ishmael, or Esau and Reconciliation.	
Zaphnath Paaneah, <i>Ψαφναθ Παανη</i> .	
Transmutation of Metals,	John Frederick Helvetius
Sublime Prayers (eleven).	
The Society De Sigionoth.	
The Wondrous Stone (poem),	Ainsworth
The Chemical Wedding.	
A Rosicrucian Prayer.	
Rosicrucian Chronology,	The Editor
Literature. — Rosicrucian ; Cabiric, Eleusinian and Bacchic ; Kabbalistic ; and Trismegistic.	

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AND
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S. C. GOULD, - - - - Editor and Publisher.

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No. 6.

Address at the Dedication Odd-Fellows Hall,

Manchester, N. H., August 5, 1847.

BY REV. BENJAMIN M. TILLOTSON.

(REPRINT.)

Brothers : I very much regret that the duty of addressing you this evening falls not upon one who could devote time and ability worthy of the occasion that has called us together. Some extra duties have occupied my time and attention of late, so that I have not made that preparation satisfactory to myself, and I therefore fear that I shall not interest the brothers, nor do honor to the exalted principles and objects of our profession. But I realize that I am in the midst of a *band of brothers*, who are as ready to overlook all imperfections and shortcomings, as I am to confess them. And were I to rise up here without at least premeditation, the circumstances of the evening, with the endearing associations, surrounded by so many smiling, happy faces, encouraged by the presence, and I trust, the sympathies of the ladies, all would tend to inspire profitable thoughts and salutary reflections. Therefore, I am strengthened to speak.

We are assembled this evening, brothers, for an interesting and promising purpose. *Interesting*, because it tells of past prosperity and success; *promising*, because it bespeaks better times coming, and views the future with a trusting, hopeful eye.

To consecrate this beautiful hall to the sacred principles of Odd-Fellowship; to set it apart as the future home of true fraternal hearts; to associate with these walls all that is benevolent, social, and humane, are the pleasing duties of the evening. But I am ready to confess, that as to the part assigned to me to address you, my mind has been somewhat exercised as to the selection of a topic best adapted to the objects of the meeting. With the history of our Order, with its objects and aims, with its principles, we are, or should be, all of us, familiar. Papers and periodicals, books and pamphlets, of various descriptions, have been published and thrown into the hands of every Odd-Fellow, communicating all the leading information upon these points. And more than all, the golden chain that binds us together in our peculiar relations, made up of those three grand qualities, *Friendship*, *Love*, and *Truth*, is so easy to be comprehended, so natural to the best feelings and affections of the human heart, that it entwines itself with our noble nature, almost by intuition. But, notwithstanding we may all be so familiar with the principles and duties of Odd Fellowship, that we can recount them as readily as the school-boy repeats the alphabet; yet we are in danger, from this familiarity, of depreciating the former and neglecting the latter. It is a truth universally admitted that great familiarity with any blessing, or privilege, often makes us indifferent to its real value. Blessings that come upon us freely and constantly as the air we breathe, as the glad sunshine, as health and strength, as Friendship, Love, and Truth, how often we forget them, or pass them by with slight consideration, and dwell upon others of less importance that are bestowed with a sparing hand. In consideration of this fact, I would at this time, speak of the *importance* and *duties* of Odd-Fellowship. I would, first, briefly speak of its *worth*, of its *intrinsic good*, then recur to some of the

weightier duties, especially duties peculiar to the present stage and condition of the Order. And, first, let us glance at the worth of our institution, when considered in a social light as related to the social welfare of society.

Man is a social being. God has made him thus. Friendship and Love are the first developments of his nature. In all conditions of society, men are bound together by social attractions. The people of barbarism live and move in families and tribes, exhibiting the strongest attachments. The rude, uncultivated savage adheres to his kindred and nation with the tenacity of undying affection, and the heart of the lowest as well as the highest thrills to the voice of Friendship and Love. Life is scarcely worth possessing without these social enjoyments. Let the greatest misanthrope in the wide world be surrounded with all the blessings that are calculated to promote human happiness, except social joys; let him have the wealth of the Indies, and the most beautiful clime beneath the sun for his abode; yet away from his kindred and friends, cut off from all social privileges, he will cry out in despair,

*"O solitude, where are the charms,
That sages have seen in thy face?
Better dwell in the midst of alarms,
Than reign in this horrible place."*

See the famed Napoleon, whose mighty mind could find nourishment and delight in "the solitude of his own originality," whose soul could well sympathize with the rough elements of nature, and hold sweet converse with the thunder, and the storm, and old ocean; yet when thrown upon the lonely, island, away from society and friends, where no familiar voice of sympathy was heard, he lived a brief hour of wretchedness, and died a lonely, gloomy death!

How miserable was Byron, when with contempt for the world, he withdrew from it, and sought companions among the rocks and mountains along the shores of the Ægean sea! He drew poetry from nature, and sweetly communed with her sublimest scenery,

*"Suns, moons, and stars, and clouds his sisters were, [brothers."
Rocks, mountains, meteors, seas, and winds, and storms, his*

Yet without the friendly smile of the human face divine ;
without the warm grasp of the sympathizing hand, and the glad
voice of love, he

*"Repined, and groaned, and withered from the earth,
A gloomy wilderness of dying thought."*

The truth forces itself upon us, that we all need Sympathy,
Friendship, and Love ; that life without them would be a dreary
waste. True, philosophers and sages have talked of the charms
of solitude, and the poet has endeavored to paint with golden
hues, the hermit's gloomy abstraction. But all such visions
have vanished at the touch, as the dream vanisheth when the
morning cometh. True, too, did Cowper, at one time, become
disgusted at the world's oppression and deceit, with the sound
of strife and war, and the clanking chains of the slave, and he
exclaimed in the dissatisfaction of his soul,

"O for a lodge in some vast wilderness."

But some have supposed that these words of the poet expressed his desire for an *Odd-Fellows Lodge*, where his affectionate heart could have been cheered and warmed by Friendship, Love, and Truth. One thing we may safely affirm ; had Cowper entered our friendly Order, where all is harmony, and where his tender sensibilities could have been attuned to the song of brotherly love, he never would have desired "*a lodge in some vast wilderness*, for, although true, that

*"Much beautiful, and excellent, and fair
Was seen beneath the sun ; but nought was seen
More beautiful, or excellent, or fair
Than face of faithful friend ; fairest when seen
In darkest day. And many sounds were sweet,
Most ravishing, and pleasant to the ear,
But sweeter none than voice of faithful friend.
Sweet always — sweetest heard in loudest storm."*

We learn by the preceding reflections, that we are social beings, that we have social interests to promote, that we have social affections to cultivate, and a social nature to gratify and improve. To accomplish these desirable purposes, it needs no argument to prove the utility of associations, whereby we may be frequently induced to meet and commune together, in Friendship, Love, and Truth. And I am free to declare that no association, within the bounds of my knowledge, is better calculated to promote our social interests than the one whose insignia are visible in every part of this hall. Our mottoes, our duties, our labors, our principles — all have direct tendencies to awaken the kindest emotions, and call forth the best emotions of the human heart.

It is a truth too palpable to escape the man of most superficial observation, that in human society, even the most enlightened and refined, men are too exclusive in their feelings, too deeply engaged in their efforts for selfish gain, and are by far too cold in their affections, too slow in the cultivation of their social faculties. We do not, indeed, meet and mingle in human life, but it is in the noise and strife of worldly business, where self-interest is first and foremost in all ranks. We meet in the crowded streets, and hurry by each other, at most, with a mere word of recognition. We meet in the mart, where men's sympathies are lost in their eagerness for gain, and where all is discord and strife, in the mighty contest for dollars and cents. We meet in the political assembly, where no charitable feeling nor tender thought can extend beyond "my party." We meet in the church, beyond whose pales toleration reaches not; for there, men are, to say the most possible, *no better than they ought to be!* Thus we become unsocial and unsympathizing in our feeling; we cherish, yes, we nourish the spirit of sectarianism and prejudice, and become averse to all society, except the society of those whose opinions, tastes and habits are similar to our own. Thus partition walls are reared up in our midst, and different sects and parties are arrayed against each other, like contending armies on the battlefield, their weapons all burn-

ished for the fight ! So does the world present one vast scene of conflict and battle !

Now to destroy this illiberal and exclusive spirit, to break down these divisions in society, to transform the discord and strife in our world into Harmony, Friendship, and Love, an association is needed that shall bring together men of all parties and pursuits in life ; men of opposite feelings and opinions, of varied tastes and habits, and uniting them, not as partizans, but as men and brothers, engaged in one great work, bound together by a common nature, and common sympathies, thus teach them to realize the bond of Universal Brotherhood, and to cherish the spirit of universal philanthropy. Such an association is ours. Such are its objects, such are its claims upon community ; such will be its legitimate results. It brings together all parties in politics, all sects in religion, and as they mingle together from week to week, their bitter and exclusive feelings gradually leave them ; they learn that virtue and goodness are independent of name ; the golden chain of sympathy is brightened and extended ; the affections are enlarged, and the name of brotherly love is enkindled in the soul, until, too large to be confined by the limits of sect or party, it overleaps all selfishness and goes abroad for the suffering race.

Now this is not all dreamy speculation, nor the fanciful vision of a fond predilection. It accords with the soundest philosophy, and harmonizes with all the known laws that govern the mind. The natural fruits of frequent meetings, of social communions, of friendly associations, of brotherly greetings, are kindness, liberality, union, love, and social concord. There exists, between those who are associated in the more intimate relations of life, a stronger feeling of dependence, a purer friendship, a firmer trust and regard than can possibly unite those who meet only in the busy crowd, and move with that unfeeling multitude whose paramount object centers in selfish gain and personal welfare. Yes, brothers, and I fondly cherish the belief, that in our Lodge-meetings, acquaintances have been formed, kindnesses and affections have been awakened, that

shall go with us through life and cheer us in death, and bloom in immortal perfection beyond the tomb !

For this reason, then, the social excellence of Odd-Fellowship, let us rally around its grand, central idea, and preserve our beloved institution, as one of the choicest blessings of human life. If we regard charity of feeling and brotherly affection ; if we esteem Friendship and Love, in their purest forms, as worth possessing, let us remember that they grow not up in the cold, selfish world, as natural productions, but must be brought forth by friendly association and communion, away from noise and strife, where brothers meet in social harmony. Here it is, brothers, within these sacred walls, where we grasp the warm hand of Friendship, and hear the sweet voice of brotherly Love ; where we blend our voices and aspirations in the song and the prayer that go up to the great Father of all here it is that all social virtues shall dwell, and all social blessings be enjoyed.

We may, too, if we will, through our institution, send out a social influence into society at large, that shall be felt in all its departments. We may be, notwithstanding we are termed a secret society, like a city set on a hill, whose light cannot be hid. We may, if we will, carry out with us, individually, those divine influences and principles which we receive here, and diffuse them abroad in the world, and gladden and cheer many hearts that are now oppressed with loneliness and sorrow. We may bless the world. With God's approbation, we shall. We will stand one of the safeguards of society. I fear not for our social system. I fear not for goodness and virtue, so long as they are strengthened by associations like ours. Let the world be torn and rent asunder by discord and dissensions ; let wars and strife, and tumult rage without, within these walls Friendship and Love shall reign, and Virtue and Peace shall dwell.

*“ Lo, down, down, in yon beautiful valley,
Where love crowns the meek and the lowly,
Where rude storms of envy and folly,
May roll on their billows in vain ;*

*The lone soul, in humble subjection,
 May there find unshaken protection,
 The soft gales of cheering reflection,
 May soothe the mind from sorrow and pain.
 This lone vale is far from contention,
 Where no soul may dream of discension ;
 No dark wiles of evil invention,
 Can find out this valley of peace ;
 Ye lone sons of misfortune, come hither,
 Where joys bloom and never shall wither,
 Where Love binds all brothers together,
 In harmony ever to dwell."*

Having thus reviewed the social advantages and blessings of Odd-Fellowship, I will now notice its *charitable* features.

I am aware it is often said that ours is not a charitable institution ; that it is wholly selfish and exclusive. But in opposition to this declaration, I affirm that it is entirely charitable ; charitable in its object, charitable in its character, charitable in its every point and feature. Why, what is the leading object of this institution ? What is the injunction which is enstamped upon our seal, inscribed upon our banners, and deeply engraven upon the heart of every true Odd-Fellow ? " We command you to visit the sick, relieve the distressed, bury the dead, and educate the orphan." Is not this charity ? Charity, pure as comes to us through the precepts and examples of the world's great Teacher ? And who of us that has wiped the tear from the widow's eye, or blessed the poor orphan, that has not been cheered and strengthened by those approving words, "*Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.*"

" Pure religion and undefiled before God and the Father, is this : To visit the Fatherless and Widows in their affliction, and keep himself unspotted from the world." Is not this the crowning excellence of our institution ? the very soul and spirit and essence of Odd-Fellowship ?

And this work of charity is constantly needed in our world. Widows and orphans surround us on every side. The cry of

distress and anguish, sighs and loneliness and sorrow, the groans of the sick and dying are borne by us on every passing breeze, pleading with us most earnestly, to do our duty. Great and holy are our duties, brothers ! They lead us into the footsteps of the Son of God ! To relieve the distress and mitigate the sufferings of humanity ; to visit the widow and orphan and soothe their sorrows and bless them ; to bend o'er the couch of the dying and support the fainting head, and hold the cordial to the parched lips and fevered brow ; to speak the last words of hope and consolation to the trembling spirit, as it is hurried away into the untried future. These are the works, the legitimate fruits of Odd-Fellowship. Great and glorious works ! Go forth, daughter of Heaven, into this dark and suffering world, and light up the dreary abodes of wretchedness with the hope and joy of thy own native skies ! Go forth, on thy mission of Love, and the benedictions of all good men, the approving smiles of the God of Heaven shall attend thee forever.

In our changing world, dear are those friends and brothers who will cling to, and assist, us, in the adverse hour.

All history teaches what all observation confirms, that no condition in human life is free from trouble and misfortune. Today, a man may be in the midst of prosperity and happiness, he may enjoy the full tide of success in business, and numerous friends gather around him, health and all life's blessings flow in upon himself and his family, so that he can exclaim in the fulness of his heart : " O God, thou hast blessed me, I ask for no more." Tomorrow, the cloud of adversity may gather over him, and the storm may pour its fury upon him, sweeping away his property, with which will go all his friends ; sickness may enter his family circle and blight some beautiful flower blossoming there, and the world that today is all sunshine, tomorrow will be dreary and dark, and his troubled spirit will be like the ocean when heaved and lashed by the furious tempest, its angry waves rolling and tumbling beneath a wrathful sky ! O then will he seek the face of Friendship, and strongly grasp the sympathizing hand ; then will the whispered tones of broth-

erly Love fall like angels' voices upon his agitated soul, making it as calm and peaceful as was the sea of Galilee when the great Savior trod those rolling billows, and spake to the raging elements, "Peace, be still!"

Such is Odd-Fellowship in the hour of trouble. It breaks, like the sunlight, through the rifted cloud, dispelling the gloom of the gathering storm, and the heavens smile again in all their loveliness and beauty.

There is another hour when the blessings of our institution are especially desirable and grateful. It is the hour of sickness, when we languish on the bed of weakness and pain, "thinking o'er the bitterness of death." Then are we shut out from the bright world; we go forth no more to enjoy the free air and merry sunshine, nor to mingle with the joyous and busy multitude. How lonely must be those hours; how slowly and sadly must they pass away, if no friend comes in to cheer us with his sympathy, to gladden us with the voice of Love! It is a sad thought, that we must all, sooner or later, resign ourselves into the power of death, and in struggles and agony pass from the beautiful scenes of earth to be here no more forever! But how much of the bitterness of that last hour is removed, if fond brothers stand by our dying couch, administer to our wants, pursuing their kind vigils until the spark of life expires, and the mortal remains sleep quietly within the tomb! But to die alone, to pine away in the gloomy death-chamber, and no tokens of affection and sympathy, with no friendly visit nor manifestation of brotherly regard, such a death must be bitter indeed! And many die thus! Yes, in the crowded city, surrounded by multitudes of human beings, many die *alone*! *Such loneliness!* I have read most affecting descriptions of the lonely death at sea, away from home and friends, in the wilderness of waters, where a solitary human being passes from existence,

"Unknelled, uncoffined, and unknown."

But more disconsolate than this even, is the death in the crowded city, where we can feel the great tide of human life

rushing by, and hear the myriad footfalls on the street, and listen to the glad voices of mirth and gayety, which seem to mock our solitude and distress; and amid all this the dread thought comes o'er us that we are alone, and although surrounded by so many, not one will care for us, nor turn in to sympathize with our last moments, and soften the pillow of death! This, this is a disconsolate death! But he who enters our family dies not thus. There are those who gather around him in the last hour, and he feels that he is not alone. Even in a land of strangers, the sick brother is not forsaken. The following incident will illustrate this proposition:

"In 1840, a gentleman from the north who was an Odd-Fellow, came south on some urgent business; on his way down the Mississippi he fell dangerously sick of typhus fever. The captain, crew, and boat physician despaired of his life, and being desirous to get rid of such a charge, determined to thrust the sick man ashore. On reaching the landing, the mate and hands were ordered to take him off upon a litter, and put him on one of those miserable doggeries which, to the disgrace of civilization, infest nearly all our river towns. The rude hand of the mate upon the wasted frame of the stranger, and his gruff voice as he bellowed out, 'Go ahead,' partly roused him from his stupor, and he faintly asked what they would do with him; he was told they were putting him ashore at ———. He inquired, 'Are there any Odd-Fellows here?' A brother standing on the wharf, who had been gazing at the inhuman scene, replied instantly, 'Yes, many and true.' 'Then,' said the sick stranger, 'put me down, right here; I shall be taken care of.' He *was* taken care of, though a stranger in a strange land. Man now felt the force of sympathy. Ready friends clustered round him; they tested him; he was an Odd-Fellow, and in good standing in his Lodge. It was enough; he was taken up by the brothers' hands, supported on friendly bosoms; he was provided a place in the best hotel; the best medical aid was called in; he was nursed by friends whose eyes never slept over his couch of anguish. For many weeks his case was considered almost hopeless, but by strict attention he got well. He returned home to gladden the eyes of his aged mother, and to infuse new joy into the heart of his young and beautiful wife."

Thus does Odd-Fellowship bless the hour of sickness and

death. It hovers, like an angel from heaven, over the couch of pain, and forsakes not the poor sufferer, until his spirit is released from the world of trouble, and his body rests in the grave.

There is another hour that demands the charities of our institution. That time is when the home is left desolate and drear, and the cries of the widow and the tears of the orphan plead for consolation and protection.

The last yearnings of the departing spirit ever rest with prayers and supplications upon the loved one left behind, especially if they need the charities and protection of the world. How often does the dying father commend his companion and little ones, with anxiety not unmingled with doubt, to the uncertain charities of the cold world, which so often "pass on the other side!" How would it sweeten death to know there are those to protect those helpless ones against the storms of the world, and provide for them against poverty and want!

When I consider the provisions which our institution affords for the widow and the orphan, I am compelled to say in the language of another: "For me, I confess, that when I look upon the little family with which heaven has blessed me, for their sakes I cleave more closely to this Order; for I know should it please God to call me hence, and leave my home desolate and drear, here should my loved ones find a shelter from the storm; for the strong arm of this institution would be a protecting shield around them, to relieve the weeping partner of my joys, and take up my tender babes and bless them. Ask me not to leave it. For their sakes I will plead its cause."

Thus, my brothers, have I attempted, in a hurried manner, to impress upon your mind the importance and true value of Odd-Fellowship. May we ever act in accordance with these suggestions. As we prize our social relations and welfare; as we would have friends and brothers surround us in the hour of trouble; as we would have our dying hour cheered by their presence, and their tears drop upon the grave where we sleep; as we would have our families protected after we are gone, let

us cherish this institution, and give it our united encouragement and support.

I intended, at the commencement of my remarks, to speak at some length of our duties ; but time would fail me in the work. Let us remember that duties, corresponding to the principles of our profession, are developing upon us. We must discharge them with faithfulness. Our duties, I will mention : punctuality in attendance upon our Lodge meetings ; fidelity in visiting the sick, comforting the mourner, protecting the widow and orphan, and burying the dead. Above all, let us cherish the true spirit of Odd-Fellowship, and carry it with us in all the walks of life. We should remember that our charities and sympathies should not be confined to the members of the Order. With a fraternal sympathy and loving heart, every Odd-Fellow should go forth to redeem and bless. All his principles should be embodied in his honest, faithful, true life.

The time has come when our Order must stand upon its merits. Opposition from without, which always accelerates a good cause, has, in a great measure, died away. Its novelty has ceased. Those who united with us from any curiosity or sinister motives, have left, and are leaving us. I repeat, we must now stand on our own merit, and live upon the fruits of our own benevolent labors. "By their works ye shall know them," is a rule by which a candid world shall judge us.

We have much to encourage us, brothers. The best principles in the universe, the smiles of heaven and the wishes of the kindest sympathies in the human heart, are urging us to press on, and not be discouraged. And if the spirits of the departed are permitted to look down upon our world, and witness human affairs, those brothers who have gone, through our charities, up to their endless rest, are with us in spirit, sympathizing with us in our humble endeavors, and rejoicing in our every work of Love. Let us be faithful !

Ladies, we welcome your presence this evening. We believe we have your sympathies, your hopes, and your prayers. You will second us in every charitable undertaking. You will rejoice

in our prosperity. God has implanted within you the principles of our Order, and you are ever ready to watch at the sick bed, and to labor with constancy and affection, on the field of suffering humanity. You are all Odd-Fellows without initiation. At all times we will seek to protect your happiness, and when those hands that fondly grasped yours at the marriage altar are cold and still, and those lips that vowed eternal love are pale in death, then will we cheer your widowed hearts, and protect your fatherless children.

Finally, brothers, we dedicate this hall to the grand purposes of Odd-Fellowship: to the dissemination of the principles of Benevolence and Charity; to the immortal Trio: Friendship, Love, and Truth. Here, let Friendship dwell, with a warm heart and ready hand, which forsakes not in the hour of trial; whose voice is "sweetest, heard in loudest storm"; whose smiles are brightest in the darkest hour. And here may Love, fairest daughter of the skies, from whose presence sorrow and sighing flee away, come and abide with us evermore, filling us with her own pure spirit. And may heaven's truth dwell with us here, inspiring us with energy and courage to perform good and laudable works. So shall this hall be free from jarring discords, from strife and passion. So shall it be the home of the brightest virtues, the dwelling-place of brothers, the threshold of heaven.

Brothers: Let us congratulate each other on this joyous occasion; then go forth with renewed strength and zeal, to our labors and duties. Let cries of distress and supplications of want never reach us in vain. In Friendship let us meet, in Faith let us labor, and when our toils are o'er, the twilight of age may be cheered by the most pleasing reflections of the past, and the brightest hopes of the future.

Look up to yonder heavens on a calm, serene night. See those numberless orbs, those suns and systems moving together in infinite space. By mutual attraction and repulsion, by constancy and reaction, each rolls in its own orbit, and all move with regularity, hymning the ceaseless song of universal Love!

So let us move together in our kindly relations, acting upon each other, encouraging the right and checking the wrong, each fulfilling his own obligations and moving in his own appropriate sphere, and cherishing the spirit of Friendship, Love, and Truth.

Then shall the world's approbation, the protecting power of Heaven, and the smiles of the Infinite Father, be ours.

(The foregoing address is submitted for publication at the unanimous request of the members of the two Lodges of I. O. O. F., established at Manchester N. H. It may be well to here state that a large portion of it was unwritten until some time after its delivery, which fact will account for any deviations from the original. The author has attempted to give the precise sentiment and form of expression, as they were spoken. If this hasty production shall prove the source of any gratification to those who heard it, or of benefit to others, he will be amply rewarded for his labors. — B. M. T.)

Dedication Hymns.

Written for the occasion by Thomas R. Crosby, M. D.

AIR — "Evening Song to the Virgin."

*Brothers, assembled here, within these sacred walls,
Come, ask with rec'rd fear, God's blessings on these halls;
Come, with an humble heart, come with a trustful faith —
Come, from the world apart, offer this prayer:
Great God, in heaven above, stoop down with list'ning ear,
Bend from thy throne of love — our Father, hear!
Oh let thy presence, thy blessing ever be
On this hall, we offer, Great God, to thee!
God of the human race, teach us humanity!
Oh make us merciful, where'er the suffering be!
Bibuling the broken heart — wiping the tearful eye —
Giving a ready aid to those that cry.
Thou, that hast Friendship shown, Thou, all whose heart is Love
Thou, who art always Truth, our Father hear!
When here assembled, we e'er thy throne address,
Bend Thou, in mercy, Great God and bless!*

AIR — "The Minute Gun at Sea."

*When on the lonely couch of death,
A brother draws his fleeting breath
Without one friendly tear,
How brightly gleams the fading eye —
How swift the gath'ring shadows fly,*

*Yes, in the darkness of that night,
The dying gladdens at the sight,
As stranger friends draw near.
Through the wild storm they urge their way,
'Tis mercy guides — they ne'er delay,
For they go the lost to cheer.*

*Fear not, thou lonely widow'd heart !
Though thou from life's sweet hopes must part,
A brother still is near,
To bid all care and sorrow fly,
To wipe the orphan's tear-dimm'd eye,
And the widow's heart to cheer.*

*Then, Oh ! what comfort fills each breast,
Of the helpless ones, so deep distressed,
That in those hours of gloom and fear,
God gave their list'ning ears to hear
Of Friendship, Love, and Truth ;
And they'll love through life that band, thrice blest,
In Friendship, Love, and Truth.*

[Odd-Fellows Hall, in Patten's Block, was dedicated August 5, 1847. Address delivered by Rev. Benjamin M. Tillotson.

Odd-Fellows Hall, in Duncklee's Block, was dedicated May 23, 1856. Address delivered by Alfred Mudge, Boston, Mass.

Odd-Fellows Hall, in Martin's Block, was dedicated April 25, 1866. Address delivered by Rev. Benjamin F. Bowles.

Corner-stone of Odd-Fellows Block was laid April 26, 1871. Odd-Fellows Hall, in Odd Fellows Block, was dedicated April 26, 1872. Addresses on these occasions were delivered by Gr. Secretary Joseph Kidder.

The Semi-Centenary of Odd-Fellowship in the United States was celebrated in Manchester, N. H., April 26, 1869. Address was delivered by Rev. Alonzo A. Miner, Boston, Mass.]

OPTICAL ILLUSIONS Of all the many forms which the eye encounters none are more familiar than the letters of the alphabet. The Roman style which is generally followed is apparently very plain, but really it is the most difficult of all to make. Only an expert draftsman, engraver or sign-painter can get the best effects in grouping them into words. The letters appear to be mathematically correct in their proportions, but they each contain some peculiarity and distortion. The U. S. Coast and Geodetic Survey has published a treatise in which it is said that :

There are numerous optical deceptions in the alphabet which must be overcome in order to make the letters appear correct :

A, and all the letters with round tops, like O and S, must be one-fortieth higher than the other letters, or they will appear to be too low.

C, G, O, Q, and S, and the curved parts of B, D, P, and R, must have the widest part of the curve about one-eighth greater than the straight stems, or they will appear too narrow.

B, P, F, H, R, and S must have the middle part slightly above the center, or they will appear too low.

B, C, E, K, S, X, and Z must be narrower at the top than at the bottom, or these will appear wider.

E, N, S, and X must have the bottom spur slightly larger than the top one, or they will appear too small.

The fine horizontal lines at the bottom of the letters must be slightly heavier and longer than those at the top, or they will appear lighter and shorter, and the little curved lines which fill in the angles at the bottom of the letters must be almost horizontal, while those at the bottom must be very small and very nearly vertical.

A, N, V, W, and the left half of M, must lean about three-fourths of a degree to the left, or they will appear to lean to the right, and they must have the pointed ends of the oblique stems swelled slightly, or they will appear sunken.

X must have a slight offset in the fine crossline, or the line will not appear straight.

K must have the lower part of the fine oblique line bent down very slightly, or it will not appear straight. — *New Century Path.*

ISADORE.

BY ALBERT PIKE. 1843.

Thou art lost to me forever, — I have lost thee. Isadore, —

Thy head will never rest upon my loyal bosom more,
Thy tender eyes will never more gaze fondly into mine,
Nor thine arms around me lovingly and trustingly entine ;
Thou art lost to me forever, Isadore !

Thou art dead and gone, dear, loving wife — thy heart is still and cold —

And I at one stride have become most comfortless and old.
Of our whole world of love and song, those wast the only light,
A star, whose setting left behind, ah ! me, how dark a night !
Thou art lost to me forever, Isadore.

The vines and flowers we planted, love, I tend with anxious care

And yet they droop and fade away, as tho' they wanted air ;
They cannot live without thine eyes, to glad them with their light,
Since THY hands ceased to train them, they cannot grow aright.
Thou art lost to them forever, Isadore.

Our little ones inquire of me, where is their mother gone —

What answer can I make to them, except with tears alone ;
For if I say, to heaven — then the poor things wish to learn,
How far is it, and where, and when their mother will return.
Thou art lost to them forever, Isadore.

Our happy home has now become a lonely, silent place ;

Like heaven without its stars it is, without thy blessed face.
Our little ones are still and sad — none love them now but I,
Except their mother's spirit, which I feel is always nigh.
Thou art lost to me forever, Isadore.

Their merry laugh is heard no more — they neither run nor play,

But wander round like little ghosts, the long, long summer's day.
The spider weaves his web across the windows at his will ;
The flowers I gathered for thee last are on the mantel still.
Thou art lost to me forever, Isadore.

My footsteps through the rooms resound all sadly and forlorn ;

The garnish sun shines flauntingly upon the unswept floor ;
The mocking-bird still sits and sings a melancholy strain,
For my heart is like a heavy cloud that overflows with rain.
Thou art lost to me forever, Isadore.

Alas ! how changed is all, dear wife, from that sweet eve in spring,

When first thy love for me was told, and thou didst to me cling,
Thy sweet eye radiant through thy tears, pressing thy lips to mine,
In that old arbor, dear, beneath the over-arching vine.
Thou art lost to me forever, Isadore.

The moonlight struggled through the vines, and fell upon my face,

Which thou didst lovingly upturn with pure and trustful gaze.
The southern breezes murmured through the dark cloud of thy hair,
And like a sleeping infant thou didst lean upon me there.
Thou art lost to me forever, Isadore.

Thy love and faith thou plighted'st then, with smile and mingled tear,
 Was never broken, sweetest one, while thou didst linger here.
 Nor angry word nor angry look thou ever gavest me,
 But loved and trusted evermore, as I did worship thee.
 Thou art lost to me forever, Isadore.

Thou wast my nurse in sickness, and my comforter in health ;
 So gentle and so constant, when our love was all our wealth ;
 Thy voice of music soothed me, love, in each desponding hour,
 As heaven's honey-dew consoles the bruised and broken flower.
 Thou art lost to me forever, Isadore.

Thou art gone from me forever, I have lost thee, Isadore !
 And desolate and lonely shall I be for evermore.
 If it were not for our children's sake, I would not wish to stay,
 But would pray to God most earnestly to let me pass away —
 And be joined to thee in heaven, Isadore.

The Gazelle.

A PARODY ON EDGAR A. POE'S "RAVEN."

(From the New York EVENING MIRROR, April 29, 1845.)

Far from friends and kindred wandering, in my sick and sad soul pondering,
 Of the changing chimes that float, from Time's ever swinging bell,
 While I lingered on the mountain, while I knelt me by the fountain,
 By the clear and crystal fountain, trickling through the quiet dell :
 Suddenly I heard a whisper, but from whence I could not tell,
 Merely whispering, "Fare thee well."

From my grassy seat uprising, dimly in my soul surmising,
 Whence that voice so gently murmuring, like a faintly sounding knell.
 Nought I saw when gazing round me, while that voice so spell-like bound me,
 While that voice so spell-like bound me — searching in that tranquil dell,
 Like hushed hymn of holy hermit, heard from his dim-lighted cell,
 Merely whispering, "Fare thee well."

Then I stooped once more, and drinking, heard once more the siary tinkling,
 Of that dim mysterious utterance, like some fairy harp of shell —
 Struck by hand of woodland fairy, from her shadowy home and airy,
 In the purple clouds and airy, floating o'er that mystic dell,
 And from my sick soul its music seemed all evil to expel,
 Merely whispering, "Fare thee well."

Then my book at once down flinging, from my reverie up springing,
 Searched I through the forest, striving my vain terror to dispel,
 All things to my search subjecting, not a bush or tree neglecting,
 When behind a rock projecting, saw I there a white gazelle,
 And that soft and silvery murmur, in my ear so slowly fell,
 Merely whispering, "Fare thee well."

From its eye so mildly beaming, down its cheek a tear was streaming,
 As though in its gentle bosom dwelt some grief it could not quell,
 Still these words articulating, still that sentence ever prating,
 And my bosom agitating as upon my ear it fell,
 That most strange, unearthly murmur, acting as a potent spell,
 Merely uttering, "Fare thee well."

Then I turned, about departing, when she from her covert starting,
 Stood before me while her bosom seemed with agony to swell,
 And her eye so mildly beaming, to my aching spirit seeming,
 To my wildered spirit seeming, like the eye of Isabel.
 But, oh ! that which followed after — listen while the tale I tell —
 Of that snow-white sweet gazelle.

With her dark eye backward turning, as if some mysterious yearning
 In her soul to me was moving, which she could not thence expel,
 Through the tangled thicket flying, while I followed panting, sighing,
 All my soul within me dying, faintly on my hearing fell,
 Echoing mid the rocks and mountains rising round that fairy dell,
 Fare thee, fare thee, fare thee well !

Now at length she paused and laid her, underneath an ancient cedar,
 When the shadowy shades of silence, from the day departing fell,
 And I saw that she was lying, trembling, fainting, DYING,
 And I could not keep from sighing, and from my sick soul expel
 The memory that those dark eyes raised — of my long lost Isabel.
 WHY, I could not, COULD not tell.

Then I heard that silvery singing, still upon my ears 'tis ringing,
 And where once beneath that cedar, knelt my soft-eyed sweet gazelle,
 Saw I there a seraph glowing, with her golden tresses flowing,
 On the perfumed zephyrs blowing, from Eolus' mystic cell
 Saw I in that seraph's beauty, semblance of my Isabel,
 Gently whispering, "Fare thee well !"

"Glorious one," I cried, upspringing, "art thou joyful tidings bringing,
 From the land of shadowy visions, spirit of my Isabel ?
 Shall thy coming leave no token ? Shall there no sweet word be spoken ?
 Shall thy silence be unbroken, in this ever blessed dell ?
 Whilst thou nothing, nothing utter, but that fatal, 'Fare thee well !'
 Still it answered, 'Fare thee well !'"

"Speak ! oh, speak to me, bright being ! I am blessed thy form in seeing,
 But shall no sweet whisper tell me, — tell me that thou lovest still ?
 Shall I pass from earth to heaven, without sigh or token given,
 With no whispered token given — that thou still dost love me well ?
 Give it, give it now, I pray thee — here within his blessed dell,
 Still that hated 'Fare thee well.'"

Not another word expressing, but her lip in silence pressing,
 With the vermeil-tinted finger seeming silence to compel,
 And while yet in anguish gazing, and my weeping eyes upraising,
 To the shadowy, silent seraph, semblance of my Isabel.
 Slow she faded, still there stood there, once again the white gazelle,
 FAINTLY WHISPERING, "Fare thee well !"

Rosicrucian Chronology.

COMPILED BY THE EDITOR.

- 1378 Birth of Christian Rosenkreuz.
- 1383 He was placed in a cloister for tuition.
- 1393 He journeyed to Damascus.
- 1394 He arrived at Damascus and was received by the Magi.
- 1397 He journeyed into Egypt.
- 1398 He arrived at Fez, Morocco.
- 1400 He journeyed into Spain.
- 1402 He journeyed to and settled in Germany.
- 1407 He designed and perfected a plan for Reformation, and selected three Fraters: G. V., I. A., and I. O.
- 1409 The "House of the Holy Spirit" was constructed, and the book "M, with a vocabulary, was written.
- 1410 Four more Fraters were added to their Society: R. C. his cousin; F. B., a painter; G. G., and P. D., Sec.
- 1412 Five of the Fraters departed on travels of benevolence; only F. B. and P. D. remain with the Founder.
- 1413 Founder remains alone with R. C., his cousin; and I. O.
- 1413 Frater I. O., the first one to die, in England, then P. D.
- 1415 The vault was constructed, the second circle of Fraters was formed.
- 1459 Christian Rosenkreuz wrote "The Hermetic Romance."
- 1484 Christian Rosenkreuz, Founder, died, and vault closed.
- 1600 Frater I. A. died, and Frater K. N. became the Magus.
- 1604 Opening of the vault, having been closed 120 years.
- 1610 Date of the manuscript of the "Fama Fraternitatis."
- 1612 Jacob Bœhme ("The Teutonic Theosopher), baptized by a Rosicrucian, says the collaborator of Bœhme's works, about this time.
- 1614 Date of the "Fama Fraternitatis," printed at Cassel.
- 1615 The "Fama Fraternitatis" reprinted at Frankfurt, with the "Confessio Fraternitatis."
- 1616 Robert Fludd published his first work on the Rosicrucian, "Apology for the Fraternity of the Rosy Cross," at Leyden. He died Sept. 8, 1638.
- 1616 The Rosicrucian work, "The Hermetic Romance, or The Chymical Wedding," first printed at Strasbourg.
- 1621 "The Golden Age Restored," by Count Adrian a Mynsicht, first published.

- 1621 Date of old German Rosicrucian MSS. on The Philosopher's Stone, Pt. II of "Secret Symbols of the R. C."
- 1622 A Society of Alchemists, who called themselves Rosicrucians, existed in Holland. It claims to have been founded by Christian Rosenkreuz.
- 1622 Ludwig Conrad ("Montanus") expelled from the Rosicrucians, at The Hague.
- 1623 Rosicrucianism introduced into France, according to the "Real History of the Rosicrucians," by A. E. Waite.
- 1629 John Heydon ("Philonomos"), born Sept. 10. Published his "Rosie Crucian Axiomata," 1660; "Wise Man's Crown, or Glory of the Rosie-Cross," 1664. He calls his spirit "Taphzabenzeltharthaseraphimarah."
- 1646 A Rosicrucian Society formed in London by Elias Ashmole, William Lilly, Thomas Wharton, George Wharton, and others. (See Heckethorn.)
- 1652 The "Fama Fraternitatis," translated into English by Thomas Vaughan (Eugenius Philalethes), and printed, and a second edition in 1659.
- 1654 Johann Valentin Andreä, the first writer on the Rosicrucians, died June 27. (Born August 17, 1586.)
- 1660 A Rosicrucian Society formed at Paris by Jacob Rose. Dissolved in 1674.
- 1677 "The Hermetic Museum," by Count Adrian a Mynsicht, a noted Rosicrucian, first published, and with it "The Golden Age Restored" reprinted, in German.
- 1680 Thomas Vaughan ("Eugenius Philalethes"), Supreme Magus of the Rosicrucians.
- 1680 "Aurifontina Chymica," by J. F. Houpreghet; contains the remarkable communication of Prince Frederick, Duke of Holstein and Sleswick, on the Rosicrucian, Benjamin Joehla.
- 1690 "The Hermetic Romance," translated by E. Foxcroft, and first printed in English.
- 1714 Sincerus Renatus published new constitution entitled "The True and Perfect Preparation of the Philosopher's Stone of the Brotherhood of the Rosy Cross."
- 1741 Rosicrucian Symbols, "Signs from the Heart of the Celestial Mother," by Antonio Ginther.
- 1742 "Theosophic Devotions," by Duke Ernest Augustus of Saxe-Welmar, published, the first modern writer who openly professed himself a Rosicrucian, and he speaks of "the last great union of the brethren."

- 1754 [Dr. W. King] the anonymous author of the book, "The Dreamer," published this year in London claims he discovered a Rosicrucian near St. Paul's and conversed with him about the Papyropolites (p. 234).
- 1777 John George Schrepfer founded at Leipsic a Society of New Rosicrucianism. He died soon after at age 35; succeeded by John Christopher Woellner and John Rudolph Bischofswerder; former died in 1800, and latter in 1803. Society become extinct in 1788.
- 1782 John George Schwartz (who had been instructed in the Rosy Cross at Berlin by Woellner) received at the Wilhelmsbad Convention "all that was needed" under date of Oct. 1, 1781, assisted by Nicolai Novikoff, founded at Moscow the first degree of the Rosy Cross, called the Theoretical Degree, or "School of Nature's Highest Mysteries."
- 1784 John George Schwarz died Feb. 17. He was succeeded by Nicolai, who died July 31, 1818.
- 1785 "Secret Symbols of the Rosicrucians," first printed at Altona. Folio, 1785-1788.
- 1794 A copy of the Register of Admission or Sigismund Bactstrom by Le Comte de Chazel Sept. 12, is extant.
- 1795 Alessandro di Cagliostro died in the Castle of St. Leon, a Rosicrucian, instructed by Count St. Germain, 1781.
- 1820 A commemorative meeting held in memory of Schwarz at Moscow (36 years). The sentiment of the service was, "Teacher, thou art still with us." His age was 33.
- 1830 Godfrey Higgins, in "Anacalypsis," states there were Rosicrucians at work, at that time, in England.
- 1842 Lord Bulwer-Lytton's Rosicrucian romance "Zanoni" first published.
- 1866 Societas Rosicruciana reorganized in Anglia by Frater Robert Wentworth Little, assisted by Fraters Hughan, Woodman, and others
- 1868 A Rosicrucian College was founded at Edinburgh, Scotland, the first Supreme Magus being Frater Charles Frederick Matier. He was succeeded by John Laurie.
- 1868 *The Rosicrucian*, magazine, established in London, July, and continued to October, 1879; 36 Nos. published.
- 1873 Lord Bulwer-Lytton, Grand Patron of the Rosicrucian Society of England, 1870-1873, died January 18.
- 1876 A Rosicrucian Society in Canada was established, with nine charter members, by a Warrant from the Prince Rhodocanakis, IX^o, Supreme Magus of Greece.

- 1877 A Rosicrucian Society in Canada was created by Warrant by the Rosicrucian Society of England, Sept. 19. W. J. B. Macleod Moore was appointed the first Supreme Magus.
- 1878 Dominion College No. 1, instituted in Canada, Mar. 16.
- 1878 Robert Wentworth Little, first Supreme Magus of reconstructed Society, died April 12. He appointed as his successor Frater William Robert Woodman.
- 1879 A College for the State of Pennsylvania was established by the High Council of Scotland, in December.
- 1880 A College for the State of New York was chartered by the High Council of Scotland, in April.
- 1880 A College for the State of Maryland was chartered by the High Council of Scotland, May 9.
- 1880 Massachusetts College was chartered by the High Council of Scotland, May 10, and established in Boston.
- 1886 Frater Kenneth R. H. Mackenzie ("Cryptonymus"), author of "Royal Masonic Cyclopædia," died July 3.
- 1887 "The Universal Reformation," "Fama Fraternitatis," "Confessio Fraternitatis," and "The Chymical Marriage," all ascribed to Christian Rosenkreuz, are reprinted in "The Real History of the Rosicrucians," by A. E. Waite. London.
- 1887 A charter to form a College in Melbourne, Australia, was granted to Frater Thomas Bulmer, July 7, who founded Demiurgus College and admitted twelve members.
- 1887 Nine Rosicrucians from the United States, while touring in Europe, visit London and are welcomed guests of Metropolitan College, and received the VIII^o and XI^o.
- 1889 The "Societatis Rosicrucianæ of the United States of America" was created and proclaimed, on Sept 21. Frater Charles E. Meyer was the first Supreme Magus.
- 1891 William Robert Wentworth, second Supreme Magus, died Dec. 20. He appointed Frater William Wynn Westcott as his successor (the present Supreme Magus).
- 1906 A College at Christchurch, Province of New Zealand, was established by Frater Sidney Clifton Bingham by a Warrant from the Societas Rosicruciana in Anglia. Frater S. Clifton Bingham is the first Celebrant.
- 1907 *The Rosicrucian Brotherhood*, an octavo magazine, began January, edited and published by S. C. Gould, VIII^o at Manchester, New Hampshire, U. S. A.

Note. A few of the earlier dates vary by different authors.

HISTORIC MAGAZINE.
AND
NOTES AND QUERIES

MANCHESTER, N. H.

S. C. GOULD, - - - - Editor and Publisher.

Room 3, Mirror Building, - - 64 Hanover Street.

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JULY, 1907.

No. 7.

♦ *The Contrast.*

BY CHARLES WOLFE.

[All readers well remember the beautiful poem "The Burial of Sir John Moore," by Rev. Charles Wolfe. The following poem, by the same author, on the death of George III, has the characteristic beauties of Mr. Wolfe.]

I saw him once on the terrace proud,
Walking in health and gladness,
Begirt with his court, and in all the crowd
Not a single look of sadness;
Bright was the sun, and the leaves were green,
Blithely the birds were singing,
The cymbal replied to the tamborine,
And the bells were merrily ringing.

I stood at the grave beside his bier,
When not a word was spoken,
But every eye was dim with a tear,
And the silence by sobs was broken;
The time since he walked in his glory thus,
To the grave till I saw him carried,
Was an age of the mightiest age to us,
To him a night unvaried.

For his eyes were sealed and his mind was dark,
 As he sat in his age's lateness,
 Like a vision enthroned as a solemn mark
 Of the frailty of human greatness.
 A daughter beloved, a Queen, a son,
 And a son's sole child, had perished ;
 And it saddened each heart, save his alone
 By whom they were fondest cherished.

We have fought the fight from his lofty throne,
 The foe to our land we humbled ;
 And it gladdened each heart, save his alone,
 For whom the foe was tumbled.
 His silver beard o'er a bosom spread
 Unvaried by life's emotion,
 Like a yearly lengthening snow-drift, shed
 On the calm of a frozen ocean.

Still o'er him oblivion's waters lay,
 Though the tide of his life kept flowing ;
 When they spoke of the King, 'twas but to say,
 ' The old man's strength was going.'
 At intervals the waves disgorge,
 By weakness rent asunder,
 A piece of wreck of the Royal George,
 For the people's pity and wonder.

He is gone at last — he is laid in the dust,
 Death's hand his slumber breaking,
 For the coffined sleep of the good and just
 Is a sure and blissful waking.
 His people's heart is his funeral urn,
 And should sculptured stone be denied him,
 There will his name be found when, in turn,
 We lay our heads beside him.

The most valuable jewels of the Rosicrucians is *Wisdom*, which is represented by a pure *Diamond* in the center of the *Rose*, but the *Cross* is adorned with twelve jewels of priceless value, in all of which the power that resides in the truth is manifested.

The Burial of Sir John Moore.

BY CHARLES WOLFE.

Not a drum was heard, not a funeral note,
 As his corse to the rampart we hurried ;
 Not a soldier discharged a farewell shot
 O'er the grave where our hero was buried.

We buried him darkly, at dead of night,
 The sods with our bayonets turning ;
 By the struggling moonbeam's misty light,
 And our lantern dimly burning.

No useless coffin enclosed his breast,
 Nor in sheet, nor in shroud we bound him ;
 But he laid like a warrior, taking his rest,
 With his martial cloak around him.

Few and short were the prayers we said,
 And we spoke not a word of sorrow ;
 But we steadfastly gazed on the face of the dead,
 As we bitterly thought of the morrow.

We thought, as we hallowed his narrow bed,
 And smoothed down his lonely pillow,
 How the foe and the stranger would tread o'er his head,
 And we far away on the billow.

Lightly they'll talk of the spirit that's gone,
 And o'er his cold ashes upbraid him ;
 But nothing he'll reck, if they let him sleep on,
 In the grave where a Briton has laid him.

But half of our heavy task was done,
 When the clock told the hour for retiring ;
 And we heard, by the distant, random gun,
 That the foe was suddenly firing.

Slowly and sadly we laid him down,
 From the field of his fame, fresh and gory ;
 We carved not a line, we raised not a stone,
 But left him, alone in his glory.

A Mosaic Poem.

The little waif, starting from where, no one seems to know,
is one of the most ingenious mosaics put together by the mind
of man. It is composed in six different languages: English,
Latin, Italian, Greek, French, German, and it is here preserved.

In tempus old a hero lived,
Qui loved puellas deux ;
He ne pouavit pas quite to say,
Which one amabat mieux.

Dit-il lui-même un beau matin,
" Non possum both avoir,
Sed si address Amanda Ann,
Then Kate and I have war.

" Amanda habet argent coin,
Sed Cate has aureas curls ;
Et both sunt very *αγαθαί*,
Et quite formosæ girls.

Enfu, the youthful *αρθροπος*,
Φιλουρ the *δυο* maids.
Resolved propondere to Kate,
Avant set evening's shades.

Procedens then ad Kate's domum,
Il trouve Amanda there,
Ka quite forgot his late resolves,
Both sunt so goodly fair.

Sed smiling, on the new tapis,
Between pullas twain,
Coepit to tell his flame to Kate,
Dans un poetique strain.

Mais, glancing ever and anon,
At fair Amanda's eyes,
Illae non possunt dicere
Pro which he means his sighs.

Each virgo heard the demi vow,
With cheeks as rouge as wine ;
And offering each a milk-white hand,
Both whispered, '*Ich bin dein.*'

The Ballad of Judas Iscariot.

(AN EASTERN LEGEND.)

'Twas the body of Judas Iscariot, lay in the field of blood ;
'Twas the soul of Judas Iscariot beside the body stood.

Black was the earth by night, and blacker was the sky ; [by.
Black, black were the broken clouds, though the red moon went

'Twas the body of Judas Iscariot strangled and dead lay there ;
'Twas the soul of Judas Iscariot, looked on it in despair.

[rest ;
The breath of the world came and went like a sick man's in
Drop by drop on the world's eyes the dews fell cool and blest.

Then the soul of Judas Iscariot did make a gentle moan —
" I will bury underneath the ground by flesh and blood and bone.

" I will bury deep beneath the soil, lest mortals look thereon,
And when the wolf and raven come the body will be gone.

" The stones of the field are sharp as steel, and hard and cold ,
And I must bear my body hence until I find a spot ! " [God wot ;

'Twas the soul of Judas Iscariot, so grim, and wild, and gray,
Raised the body of Judas Iscariot and carried it away.

And as he bare it from the field, its touch was cold as ice,
And the ivory teeth within the jaw rattled aloud like dice.

As the soul of Judas Iscariot carried its load with pain,
The eye of heaven, like a lanthorn's eye, opened and shut again.

Half he walked, and half he seemed lifted on the cold wind ;
He did not turn, for chilly hands were pushing from behind.

The first place that he came unto, it was the open world, [cold,
And underneath were prickly whins, and a wind that blew so

The next place that he came unto, it was a stagnant pool,
And when he threw the body in, it floated light as wool.

He drew the body on his back, and it was dripping chill,
And the next place he came unto was a cross upon a hill.

A cross upon a windy hill, and a cross on either side,
Three skeletons that swung thereon who had been crucified.

And on the middle cross-bar sat a white dove slumbering ;
Dim it sat in the dim light, with its head beneath its wing.

And underneath the middle cross a grave yawn'd wide and vast,
But the soul of Judas Iscariot shiver'd and glided past.

The fourth place that he came unto, it was the Bridge of Dread,
And the great torrents rushing down were deep, and swift and red.

He dared not fling the body in for fear of faces dim,
And arms were waved in the wild water to thrust it back to him.

'Twas the soul of Judas Iscariot turned from the Bridge of Dread.
And the dreadful foam of the wild water had splashed the body red

For days and nights he wandered on upon an open plain,
And the days went by like a blinding mist, and the nights like
[rushing rain.

For days and nights he wandered on, all thro' the world of woe ;
And the nights went by like the moaning wind, and the days like
[drifting snow.

'Twas the soul of Judas Iscariot, came with a weary face,
Alone, alone, and all alone, alone in a lonely place.

He wandered east, he wandered west, and heard no human sound.
For months and years, in grief and tears, he wandered round
[and round.

For months and years, in grief and tears, he walked the silent
Then the soul of Judas Iscariot perceived a far-off light. [night.

A far off light that went and came, small as the glow-worm's e'e,
That came and went like the lighthouse gleam, on a black night
[at seh

'Twas the soul of Judas Iscariot, crawl'd to the distant gleam ;
And the rain came down, and the rain was blown against him
[with a scream.

For days and nights he wandered on, push'd on by hands behind ;
And the days went by like black, black rain, and the nights like
[rushing wind.

'Twas the soul of Judas Iscariot, strange, and sad, and tall,
Stood all alone at dead of night before a lighted hall.

[black and damp,
And the world without was white with snow, and the foot-marks
And the ghost of the silvern moon arose, holding her yellow lamp.

[white.
And the icicles were on the eaves, and the walls were deep with
And the shadows of the guests within pass'd on the window light.

The shadows of the wedding guests did strangely come and go,
And the body of Judas Iscariot lay stretch'd along the snow.

The body of Judas Iscariot lay stretch'd the along snow ;
'Twas the soul of Judas Iscariot ran swiftly to and fro.

To and fro, and up and down, he ran so swiftly there,
As round and round the frozen Pole gildeth the lean white bear.

[bright and clear.
'Twas the Bridegroom sat at the table head, and the lights, burnt
"Oh, who is that," the bridegroom said, "whose weary feet I
[hear?"

[low,
'Twas one look'd from the lighted hall, and answered soft and
"It is a wolf runs up and down with a black track in the snow."

The Bridegroom in his robe of white sat at the table head ;
'Oh, who is that who moans without?" the blessed Bridegroom
[said.

'Twas one looked from the lighted hall, and answered fierce and
'Tis the soul of Judas Iscariot gliding to and fro." [low.

'Twas the soul of Judas Iscariot, did hush itself and stand,
And saw the Bridegroom at the door with a light in his hand.

[white.
The Bridegroom stood in the open door, and he was clad in
And far within the Lord's Supper was spread so broad and
[bright.

[bright to see ;
The Bridegroom shaded his eyes and look'd, and his face was
"What dost thou here at the Lord's Supper with thy body's sins?"
[said he

'Twas the soul of Judas Iscariot, stood black, and sad, and bare.
"I have wandered many nights and days, there is no light else:
[where."

[fierce and bright:
 'Twas the wedding guests cried out within, and their eyes were
 "Scourge the soul of Judas Iscariot away into the night."

[still but slow,
 The Bridegroom stood at the open door, and he waved hands
 And the third time that he waved his hands the air was thick
 [with snow.

And of every flake of falling snow, before it touched the ground,
 There came a dove, and a thousand doves made sweet and
 [gentle sound.

'Twas the body of Judas Iscariot floated away full fleet, [sheet.
 And the wings of the doves that bare it off were like its winding-

[smiling sweet.
 'Twas the Bridegroom stood at the open door, and beckon'd
 'Twas the soul of Judas Iscariot stole in, and fell at his feet.

"The Holy Supper is spread within, and the many candles shine,
 And I have waited long for thee before I poured the wine."

[fair
 The supper wine is poured at last, the lights burn bright and
 Iscariot washes the Bridegroom's feet, and dries them with his
 [hair.

Rhomboidal Dirge.

BY GEORGE WITHER.

Farewell,
 Sweet groves to you !
 You hills that brightest dwell,
 And all you humble vales, adieu !
 You wanton brooks and solitary rocks,
 My dear companions all, and you my tender flocks !
 Farewell, my pipe ! and all those pleasing songs whose moving strains
 Delighted once the fairest nymphs that dance upon the plains.
 You discontents, whose deep and over-deadly smart
 Have without pity broke the truest heart,
 Sighs, tears, and every sad annoy,
 That erst did with me dwell,
 And others joy,
 • Farewell

"Study of Alchemy in China."

BY WILLIAM A. P. MARTIN, PEKING.

The study of alchemy, whatever it was, was even more universal than the several writers on it appear to have known, and was always the auxiliary, if not identical, with the occult sciences of magic, necromancy and astrology, probably from the same fact that they were originally but forms of a spiritualistic cult which generally existed in all ages of human history. In 1868, the above writer, read a paper on the above caption before the Oriental Society, at New Haven, Conn. After tracing the connection between alchemy and chemistry, he proceeded to the main object, namely, to demonstrate that the origin of European alchemy was to be sought in China. The following paragraphical statement was summarized and illustrated by citations from Chinese and other works :

1. "The study of alchemy has been in full vigor in China for at least six centuries before it made its appearance in Europe. It did not appear in Europe until the fourth century, when intercourse with the far East had become somewhat frequent. It appeared first at Byzantium and Alexandria, where the commerce of the East chiefly centered, and was subsequently revived in Europe by the Saracens, whose most famous school of alchemy was at Bagdad, where intercourse with Eastern Asia was most frequent.

2. The objects of pursuit in both schools were identical, and in either case twofold — immortality and gold. In Europe the former was less prominent, because the people, being in possession of Christianity, had a vivid faith in a future life to satisfy their longings on that head.

3. In either school there were two elixirs, the greater and the less, and the properties ascribed to them closely correspond.

4. The principles underlying both systems are identical — the composite nature of the metals and their vegetation from a seminal germ. Indeed, the character *tsing* for the germ, and *t'ai* for the matrix, which constantly occur in the writings of Chinese alchemists, might be taken for the translation of terms in the vocabulary of the Western school, if their higher antiquity did not forbid the hypothesis.

5. The ends in view being the same, the means by which they were pursued were nearly identical — mercury and lead being as conspicuous in the laboratories of the East as mercury

and sulphur were in those of the West. It is of less significance to add that many other substances were common to both schools than to note the remarkable coincidence that in Chinese, as in European alchemy, the names of the two principal re-agents are used in a mystical sense.

6. Both schools, or at least individuals in both schools, held the doctrine of a cycle of changes, in the course of which the precious metals revert to their baser elements.

7. Both are closely interwoven with astrology.

8. Both led to the practice of magical arts and unbounded charlatanism.

9. Both deal in language of equal extravagance and the style of European alchemists, so unlike the sobriety of thought characteristic of the European mind, would, if considered alone, give us no uncertain indication of its origin in the fervid fancy of the Orient."

A PRONUNCIATION EXERCISE. The Chicago book-room is responsible for the following pronunciation problem, which has puzzled nearly every one trying it thus far. Of twenty ministers and scholars, to whom it was submitted one day, not one read it correctly, the mistakes ranging from seven to twenty-one:

M. O. W., Detroit, Mich.

"A sacrilegious son of Belial, who suffered from bronchitis, having exhausted his finances, in order to make good the deficit, resolved to ally himself to a comely, lenient, and docile young lady of the Malay or Caucasian race. He accordingly purchased a calliope and a necklace of chameleon hue, and securing a suit of rooms at a principal hotel, he engaged the head waiter as his coadjutor. He then dispatched a letter of the most unexceptionable calligraphy extant inviting the young lady to a matinee. She revolted at the idea, refusing to consider herself as sacrificable to his desires, and sent a polite note of refusal; on receiving which he procured a carbine and a bowie-knife, saying that he would not now forge fetters hymenial with the queen, went to an isolated spot, severed his jugular vein and discharged the contents of his carbine into his abdomen. The debris was removed by the coroner."

NEW RENDERING OF GENESIS II, 18. "It is not good for the man to be in his solitariness."

Cryptic Quaternions.

(Continued from page 46.)

A E R A. (*Æra*.) "Ab Exordio Regni Augusti." (From the beginning of the reign of Augustus.) Subsequently, Dionysius Exiguus, or the Little, calculated by means of chronological tables the Christian *æra*. Two centuries after, the Venerable Bede urged the church to accept it, and in 800 Carlos Magnus issued an edict legalizing it; yet he got the *æra* four years too late, and perhaps 104. (See the book, "Did Jesus Live 100 Years B. C.?" By G. R. S. Mead. London, 1903.)

B E Σ X. Bathos, Ennoia, Sophia, Christos (the Depth, Thought, Wisdom, the Perfect). The first tetrad or quaternion of the Ophites. All explained in "The Gnostics," by C. W. King. London, 1764.

D R S H. The middle Hebrew word of the Pentateuch (Lev. x, 16), and used as a password in some societies. But we doubt its being a quaternion, but rather a trilateral word.

I E O U. This quaternion is the name of two books which are attributed to Enoch and believed to have been preserved by Noah through the flood. The first book of *ΙΕΟΥ* opens with this title: "This is the Book of the Knowledge of the inevitable God." Some philologists opine a close connection between *ΙΕΥΕ* and *ΙΕΟΥ*. The initials of the four Hebrew words translated, "Let the heavens rejoice and let the earth be glad (Ps. XCVI, 11), are *ΙΕΥΕ* — the tetragrammaton. While the finals of the four Hebrew words translated "What is his name?" (Ex. III, 13), are *ΙΕΥΕ* — the tetragrammaton.

A N F T. "Annum Novum Felicem Tibi." The established abbreviation of the New Year's Day compliment, which well expresses the Latin.

I-Θ-X-T. *Ichth u* (Ichthus, "the fish.") Over the Gnostic deity, Aunbis-Christos, his ancient symbol.

N E W S. Some derive the word "news" from the initials of the four points of the compass, North, East, West, South, while others are inclined to think that it is a coincidence.

The name of God is spelled with a quaternion in more than one hundred languages.

Questions for Answers.

Quest. 1 Will some reader of NOTES AND QUERIES enlighten me on two questions :

In *The Unknown World*, Vol. I, No. 2, 1894 (September 15), p. 86, "RESURGAM" says :

"The keys of the Forces of Nature, which the true Rosicrucians have inherited from the initiates and sages of the dim past, are not to be found in printed volumes, even when published by authority. Not from these works, not from bogus societies which falsely call themselves Rosicrucians, are mysteries of the book T, and the still deeper mysteries of the book M, to be obtained. Only can they be learned from the Higher Chiefs of the Order ; and only by those who have been found worthy of admission, have afterwards passed satisfactorily through the period of their probation, and have finally proved themselves able to use those keys by the development of that occult-power without which mere book-learning is useless."

Now, has the modern society, reconstructed by Robert Wentworth Little and his associates and their successors, any of the secret work, signs, and passwords of the early societies of the Christian Rosenkreuz times ?

VERITAS.

Quest. 2. In the same magazine, above, Vol. II, No. 1, 1895 (Feb. 15), p. 40, WILLIAM OXLEY, after criticizing the article from which the above is quoted, says :

"It will be a surprise to many when informed that the real — not the bogus — Rosicrucian Fraternity in its corporate form in this [Europe] country has not past its first decade, and that the writer knows but little of the 'real occult' secrets that are claimed to be known and possessed by the adepts, or chiefs, and the initiates of the highest and more interior grades."

To what Fraternity does Mr. Oxley refer was less than a decade in 'age in 1895 ?

VERITAS.

Quest. 3. "The Paradoxes of the Highest Science" is a pamphlet of 120 pages from the unpublished works of Eliphas Levi, translated by a Student of Occultism, and was published at Calcutta, in 1883. An eminent occultist (E. O.) had annotated the manuscript before it came into the hands of the translator. Was Eliphas Levi a Rosicrucian ?

NOEL.

The Doctrine of the Kabbalah.

(BY ONE OF THE MEKUBBALIM.)

The theory of the Kabbalah is the ancient theory of emanations, but transformed and idealized. It recognizes no material flux. The Kabbalah says expressly, "*THOUGHT is the source of all that is.*" The evolution of the universe is a process of thought, not a flow of matter. It is, in one aspect, a poem; in another, it is an argument. In every aspect, the universe is a work of art. Reality is adequate to thought; and volition, which is a form of thought, is equivalent to existence.

From the Ancient of Days, who is the first Sephirah, nine other Sephiroth proceed, making ten in all. "There are ten Sephiroth, not nine only; ten, and not eleven." The procession, from the Ancient of Days, of the nine Sephiroth, is explained and illustrated in the *Sohar*:

"The Most Holy Ancient One (blessed be his Name) separates Himself, and always more and more. In all things He is separate, yet not fully separate; for all things cohere in Him; and He is in all things, and He is all things. He possesses form, and yet He is as though He were formless. He assumes form in order that He may sustain all things; and yet He is without form, since He is nowhere found. As possessing form, He produces *nine lights*, which shine from Him out of the form He has; and these lights shine from Him, and emit flames, and are spread abroad on all sides like rays scattered from a lofty beacon-fire. If any one approaches these Rays to examine them severally, he finds nothing but the single beacon-fire. So also it is with the Most Holy Ancient One. He is that lofty beacon-fire which is hidden in all occultations. He Himself is found nowhere, save in those rays which are spread abroad, revealed and hidden. And these rays are called the Holy Name; and, because of that Name, all of them are One."

The Divine Being is the All, the source of all existence; the Infinite; and He cannot be known. The universe reveals Him, and subsists by Him. At the beginning, His effulgence went

forth everywhere. Eventually, He retired within Himself, and so formed around Him a vacant space. Into this He transmitted His first emanation, a Ray, containing in it the generative power, and hence the name I E, or JAH. This, in its turn, produced the *tikkun*, the *pattern* or idea of form; and in this emanation, which also contained the male and female, or generative and conceptive potencies, were the three primitive forces of Light, Spirit and Life. This Tikkun is united to the Ray, or first emanation, and pervaded by it; and by that union is also in perpetual communication with the infinite source. It is the pattern, the primitive man, the Adam-Kadmon, the *Macrocosm* of Pythagoras and other philosophers. From it proceeded the *Sephiroth* — the ten emanations — which are not individual existences, but qualities, and are named as follows:

- | | |
|---------------------------------|-------------------------------|
| 1. <i>Kether</i> , the Crown. | 6. <i>Tiphareth</i> , Beauty. |
| 2. <i>Chockma</i> , Wisdom. | 7. <i>Netsech</i> , Firmness. |
| 3. <i>Binah</i> , Intelligence. | 8. <i>Hod</i> , Splendor. |
| 4. <i>Chesed</i> , Greatness. | 9. <i>Yesod</i> , Foundation. |
| 5. <i>Din</i> , Justice. | 10. <i>Malcuth</i> , Kindom. |

From the ten Sephiroth in turn emanated the four worlds:

- | | | | |
|---------------------|-------------------|----------------------|--------------------|
| 1. <i>Aziluth</i> . | 2. <i>Briah</i> . | 3. <i>Yetzirah</i> . | 4. <i>Assiah</i> . |
|---------------------|-------------------|----------------------|--------------------|

Each one proceeded out of the one before it and the last one enveloped its superior. The worlds become less pure as they descend in the scale, the last in all being the material world. But there is nothing purely material; all subsist through God; the Ray, the first emanation, penetrating through all creations, being the life of life; therefore, all is divine.

The Sephiroth, the ten Emanations, or Atzilatic world, gave birth to three worlds, in the following order: From the conjunction of the King and Queen, (The Sephiroth) proceeded the Briatic world, or world of Creation, also called *The Throne*, which is the abode of pure spirits, and which, like its parents, consists of ten emanations. The Briatic world, again, gave rise to the Jetziratic world, or world of Formation, which is the habitation of the angels, and also consists of ten Sephiroth; whilst the Jetziratic world, again, sent forth the Assiatic

world, or the world of Action, also called the world of Keliph-oth, which contains the spheres and matter ; this is the residence of the Prince of Darkness and his legions.

Aziluth is peopled by the purest emanations ; Beriah, by a lower order ; Jetzirah, by the cherubim and seraphim, the Elohim and Beni Elohim ; Assiah, by Klipduth, of whom Belial is chief.

The human soul derives its elements from the four worlds, spiritual life, intellect, the passions, and corporeal appetites. A conflict having arisen between the inhabitant of the fourth world, sinned in their first parent, from whose soul every human soul is an emanation, they are exiles into material bodies to expiate that sin and become proficient in goodness. They will be born in new bodies, one after another, till they become sufficiently pure to enter a higher form of existence. This was called *anastasis*, or continued existence ; also *metempsychosis*, or change of the soul.

The *Sohar* has the following remark : " Whoso wishes to have an insight into the sacred unity, let him consider a flame rising from a burning coal or burning lamp. He will see first a twofold light, a bright white and a black or blue light ; the white light is above, and ascends in a direct light, whilst the blue or dark light is below, and seems as the chair of the former, yet both are so intimately connected that they constitute only one flame. The white light never changes its color, but always remains white, but various shades are observed in the lower light, which connects the white light with the burning material ; this is constantly continuing itself and perpetually ascends to the upper light, and thus everything merges into a single unity."

The creation, or the universe, is simply the garment of God from the Deity's own substance ; or, as Spinoza expresses it, God is the immanent bases of the universe. For although, to reveal himself to us, the Concealed of all the Concealed sent forth the ten emanations called the Form of God, Form of the Heavenly Man. The universe, therefore, or the visible world,

is a further expansion of the Divine Substance, and is called in the Kabbalah "the Garment of God." Thus we are told: "When the Concealed of all the Concealed wanted to reveal himself, he first made a point [the first Siphira], shaped into a sacred form [the entire Sephiroth, the form of the Grand Man], and covered it with a rich and splendid garment which is the world, or universe."

"The whole universe, however, was not quite complete, and did not receive its finish till man was formed, who is the acme of the creation, and the Microcosm, uniting in himself the totality of beings."

"The *Heavenly Adam* [the ten Sephiroth], who emanated from the highest primordial obscurity [the *Ænsoph*], created the *Earthly Adam*. Man is both the import and the highest degree of creation, for which reason he was formed on the sixth day. When man was created everything was complete, including the upper and nether worlds, for everything is comprised in man. He unites in himself all forms."

"The destiny of man, that is, the reunion with the Deity from whom he emanated, is the constant desire both of God and man, and is an essential principle of the soul, underlying its very essence. As the world, like all other living beings, is the further expansion of the Deity's own substance, it too must ultimately share that blessedness which is enjoyed in its first evolution. It shall return to the bosom of the Infinite Source; and they shall be in 'the Palace' which is situate in the secret and most elevated part of heaven, and which is called the *Palace of Love*. There the profoundest mysteries are; and there dwells the Heavenly King, blessed be He, with the holy souls and is united with them with a loving kiss."

"David enquired and said, Oh Lord! why hast thou created mankind? God said, I am a hidden treasure, and I would fain become known." — *Salé's Koran*, Preliminary Discourse, p. 97.

Considering the entire universe merely as a manifestation of God, produced by the agency of intelligence directly proceeding from Him, it is believed that this *Intelligence* is the only means by which He can be known.

Benjamin Joehla. The Rosicrucian.

Benjamin Joehla was a Rosicrucian and Hermetic philosopher of Jewish birth, but Christian faith, the date of whose existence is uncertain, but of whom a detailed account is given in the *Aurifontina Chymica*,¹ published by William Cooper at London, in 1680, in a letter addressed to Frederick, Duke of Holstein and Sleswick, as follows :

MY FRIEND: You have desired of me an account of the Life and Death, Inheritance and Heirs of my master, B. J., of happy memory, I return you this answer in *Latine*, as yours to me was, though I be not exactly skilled in it. He was by nation a *Jew*, by religion a *Christian*, for he believed in *Christ* the Saviour, and openly made profession of the same. He was a man of great Honesty and gave great Alms in secret. He lived chastely a Batchelor, and took me when I was about Twenty Years of Age out of the House where Orphans are maintained by the Publick, and caused me to be instructed in the *Latine*, *French*, and *Italian* Tongues; to which I afterwards by use added the *Jewish* or *Hebrew*. He made use of me, so far as I was capable, in his Laboratory, for he had great Skill in Physick, and cured most desperate Diseases. When I was Twenty-five years of Age he called me into his Parlour, and made me swear to him that I would never marry without his Consent and Knowledge, which I promised and have religiously kept. When I was Thirty Years of Age, on a Morning he sends for me into his Parlour, and said very lovingly to me: My Son, — I perceive that the Balsam of my Life, by Reason of extreme Old Age coming on (for he was Eighty-eight Years of Age), is well nigh wasted, and that consequently my Death is at the Door, wherefore I have writ my last Will and Testament, for the use and benefit of my Brother's Sons, and of you, and have laid it upon the Table of my Closet, whither neither you nor any Mortal ever entered; for you durst not so much as knock at

1 "Aurefontina Chymica." By J. F. Houpreghit. This letter is one of fourteen small treatises in this book. 12mo; pp. 272. London, 1680.

the door during the hours set apart for my Devotions. Having said this, he went to the double door of his Closet, and daubed over the Joynings thereof with a certain transparent and chrySTALLINE Matter, which he wrought with his Fingers till it became soft and yielding like Wax, and imprinted his Golden Seal upon it; the said Matter was immediately hardened by the cold Air, so that without defacing the Seal the Door could noway be opened. Then he took the Keys of the Closet, and shut them up in a small Cabinet, and sealed the same as before with the said chrySTALLINE Matter, delivered the Cabinet, after he had sealed it, into my Hands, and charged me to deliver the same to none but his Brother's Sons: Mr. *Jesse Abrah*, and *Solomon Joehla*, who at that Time lived in *Switzerland*, the Eldest of them being a Batchelor. After this he returned with me into the Parlour, and in my presence dropped the Golden Seal he had made use of into a Glass of Clear Water, in which the said Seal was immediately dissolved, like Ice in hot Water, a white Powder settling to the Bottom, and the Liquor was tinged with the pale red of a Provence Rose. Then he closed the said Glass Vial with the above-mentioned Matter, and charged me to deliver the said Vial, together with the Keys, to Mr. *Jesse*. This being done, he repeated upon his bended knees some of *David's* Psalms in *Hebrew*, and betook himself to his Couch, where he was used to sleep after Dinner, and commanded me to bring him a Glass of Malaga, which now and then he sparingly made Use of. As soon as he had drank off his Wine he bid me come to him, and leaning his Head upon my Shoulders, he fell into a quiet Sleep, and after half-an-hour's time fetched a very deep Sigh, and so yielded his Soul to God, to my great Astonishment. Upon this I, according to my promise, writ into *Switzerland*, to give Notice of Death to his Nephews; and to my great Wonder, the very Day after my blessed Master died I received a Letter from Mr. *Jesse*, wherein he enquired whether my Master were dead or alive, as if he had known Everything that had passed; as indeed he did, by means of a certain Instrument, which hereafter I shall mention. A little after, his Nephews came, to whom I gave an

Account of what had passed ; all which Mr *Jesse* heard with a Smile, but the other Brother not without Astonishment and Wonder. I gave him the Keys, together with the Glass in which was the aforesaid Golden Solution ; but they refused then to meddle with Anything that Day, being tired with their Journey ; but, on the Morrow, after I had carefully shut all the Doors of the House, and none but they and I being present, Mr *Jesse* took the Glass Vial and broke it over a China Dish, which might receive the inclosed Liquor, and took some of the said Liquor, and put it upon the transparent Matter, with which the Cabinet was sealed, and immediately the Matter, which before was hard as Chrystal, was resolved into a thickish Water ; so he opened the Cabinet, and took thence the Keys of the Closet. Then we came to the Door of the Closet, where Mr *Jesse*, having seen the Seal, wetted it as formerly with the forementioned Liquor, which immediately gave way ; and so he opened the said Double-door, but shut it again, and falling down upon his Knees, prayed, as we also did ; then we entered and shut the Doors upon us. Here I saw great Miracles.

In the Midst of the Closet stood a Table, whose Frame was of ebony ; the Table itself was round, and of the same Wood, but covered with Plates of Beaten Gold ; before the Table was placed a low Footstool, for to kneel upon ; in the Midst of the Table stood an Instrument of a strange and Wonderful Contrivance, the Lower Part of it, or Pedestal, was of Pure Gold, the Middle Part was of most Transparent Chrystal, in which was inclosed an incombustible and perpetually shining Fire ; the upper Part of it was likewise of pure Gold, made in the Form of a small Cup or Vial. Just above this Instrument hung down a Chain of Gold, to which was fastened an Artificial Chrystal, of an oval Form, filled with the aforesaid perpetual Fire. On the right Side of the Table we took notice of a Golden Box, and upon the same a little Spoon ; this Box contained a Balsam of a Scarlet Colour. On the left side we saw a little Desk of massive Gold, upon which was laid a Book containing twelve Leaves of pure beaten Gold, being tractable and flexible as Paper ; in the Midst of the Leaves were several

Characters engraved, as likewise in the Corners of said Leaves, but in the Space between the Center and Corners of the Leaves, were filled with holy Prayers. Under the Desk we found the last Will of my deceased Master ; whilst we were in the closet, Mr *Fesse* kneeled down, leaning upon the Desk, and with most humble Devotion, repeated some of the forementioned Prayers, and then with a little Spoon took up a small Quantity of the aforesaid Balsam, and put it into the Top of the Instrument which was in the Midst of the Table, and instantly a most grateful Fume ascending, which with its most pleasing Odour did most sensibly refresh us ; but that which to me seemed miraculous was that the said Fume ascending, caused the perpetual Fire enclosed in the hanging Chrystal to flash and blaze terribly, like some great Star or Lightning. After this Mr *Fesse* read the Will, wherein he bequeathed to Mr *Fesse* all his Instruments and Books of Wisdom, and the Rest of his Goods to be equally divided between him and his Brother ; besides he left me a Legacy of 6,000 Golden Ducatoons, as an Acknowledgment of my Fidelity. And accordingly, First, enquiry was made for the Instruments and Books of Wisdom ; of those that were on and about the Table, I have spoken already ; on the right side of the Closet stood a Chest of Ebony, whose Inside was all covered with Plates of Beaten Gold, and contained Twelve Characters engraven upon them. From thence we went to view a large Chest containing Twelve Looking Glasses, not made of Glass, but of a wonderful unknown Matter ; the Center of the said Looking Glasses were filled with wonderful Characters ; the Brims of them were enclosed in pure Gold, and between the said Brims and Centre they (*sic*) were polished Looking Glasses receiving all opposite Images. After this we opened a very large Chest, or Case, in which we found a most capacious Looking Glass, which Mr *Fesse* told us was *Solomon's* Looking Glass and the Miracle of the whole World,¹ in which the Characterisms of the Universe were united. We saw also in a Box of Ebony a Globe made of wonderful Matter ; Mr *Fesse* told us that in the said Globe was shut up the Fire and

¹ Miracle here seems to be used in the sense of Mirror, probably a Magic one.

Soul of the World, and that therefore the said Globe of itself performed all its Motions, in an exact Harmony and Agreement with those of the Universe. Upon this Box aforementioned stood another which contained an Instrument resembling a Clock Dial, but instead of the Twelve Hours, the Letters of the Alphabet were placed around this, with a Hand or Index turning and pointing at them. Mr *Fesse* told us that this Instrument would move of itself, upon the motion of a corresponding and sympathetic Instrument which he had at Home, and, by means of this Instrument, my happy Master had signified to him his approaching Death, and that after this Signification, finding that his Instrument remained without motion, he concluded my Master was dead. Last of all we came to the Books of Wisdom, which he open not; near the said Books was placed a Box of Gold, full of a most ponderous Powder of a deep Scarlet Colour, which Mr *Fesse* smilingly took and put up.

Near to the Closet, where we were, was another Closet adjoining, which we entered into; and there found four large Chests full of small Ingots of most pure Gold, out of which they gave me my Legacy of 6,000 Golden Ducatoons in a double Proportion. But Mr *Fesse* refused to take for himself any of the said Gold; for he said that those things which were afore bequeathed to him, did fully content him, for he was skill'd in my Master's Art, and therefore ordered his Part of the Gold to be bestowed on several poor Virgins of Kin to them, to make up their Portions. I myself married one of these and had with her a good Portion of said Gold. She embraced the Christian Religion, and is yet alive. Mr *Fesse* packed up all his Things, and carried them Home with him into *Switzerland*, though since that he hath chose himself a quiet and well tempered Place in the *East Indies*, from whence he writ to me last Year, offering me to adopt my eldest Son, whom I have accordingly sent to him. During the time we were in the Closet I saw strange Miracles effected by the Motions of the said Instruments of Wisdom, which I neither can nor dare set down in Writing. Thus much, my intimate Friend, I was willing you should know; more I cannot add. *Farewell.*

The Rosie Crucian's Prayer To God.

FROM "THE HOLY GUIDE," BY JOHN HEYDON. ¹

Oh Thou everywhere and good of all, whatsoever I do remember, I beseech Thee, that I am but dust, but as a vapour sprung from the earth, which even Thy smallest breath can scatter. Thou hast given me a soul and laws to govern it; let that fraternal rule which Thou didst first appoint to sway man order me; make me careful to point at Thy glory in all my wayes, and where I cannot rightly know Thee, that not only my understanding but my ignorance may honor Thee. Thou art all that can be perfect; Thy revelation hath made me happy. Be not angry, O Divine One, O God the most high Creator! If it please Thee, suffer these revealed secrets, Thy gifts alone, not for my praise but to thy glory, to manifest themselves. I beseech Thee, most gracious God, they may not fall into the hands of ignorant, envious persons that cloud these truths to Thy disgrace, saying they are not lawful to be published because what God reveals is to be kept secret. But Rosie Crucian philosophers lay up this secret into the bosome of God which I have presumed to manifest clearly and plainly. I beseech the Trinity it may be printed as I have written it that the truth may no more be darkened with ambiguous language. Good God, besides Thee nothing is! O stream Thyself into my soul, and flow it with Thy grace, illumination and revelation? Make me to depend on Thee. Thou delightest that man should account Thee as his King, and not hide what honey of knowledge he hath revealed. I cast myself as an honourer of Thee at Thy feet, and because I cannot be defended by Thee unless I believe after Thy laws, keep me, O my soul's Sovereign, in the obedience of Thy will, and that I wound not my conscience with vice and hiding Thy gifts and graces bestowed upon me, for this, I know, will destroy me within, and make Thy illuminating Spirit leave me. I am afraid I have already infinitely swerved from the revelations of that Divine Guide which Thou has commanded to direct me to the truth, and for this I am a sad prostrate and penitent at the

¹ "The Holy Guide. Leading the Way to the Wonder of the World. A Compleat Phisitian, Teaching the Knowledge of All Things. Past, Present, and to Come." By John Heydon. London, 1662. 8vo.

foot of Thy throne. I appeal only to the abundance of Thy remissions, O God, my God. I know it is a mystérie beyond the vast soul's comprehension, and therefore deep enough for man to rest in safety in ! O Thou Being of all beings, cause me to work myself to Thee, and into the receiving arms of Thy paternal mercies throw myself. For outward things I thank Thee, and such as I have I give unto others, in the name of the Trinity, freely and faithfully, without hiding anything of what was revealed to me and experienced to be no diabolical delusion or dream, but the *Adjectamenta* of Thy richer graces — the mines and deprivation are both in Thy hands. In what Thou hast given me I am content, Good God, ray Thyself into my soul? Give me but a heart to please Thee, I beg no more than Thou hast given, and that to continue me uncondemnedly and unpiteidly honest. Save me from the devil, lusts, and men, and from those fond dotages of mortality which would weigh down my soul to lowness and debauchment. Let it be my glory (planting myself in a noble height above them) to condemn them. Take me from myself and fill me but with Thee. Sum up Thy blessings in these two, that I may be rightly good and wise, and these, for Thy eternal truth's sake, grant and make me grateful.

Retrospection.

“ Here in the sunny summer of my youth
 My soul grew up, and drank the sacred streams,
 Of Wisdom, Knowledge, Virtue, Thought, and Truth :
 Here my heart lived on bright and glorious dreams,
 Caught from the Poet's or the Historian's page :
 Homer and Horace, and the Mantuan lyre,
 Plato's deep thoughts, and Pindar's epic rage,
 The Ascræan bard, and Lucian's words of fire —
 From morn till night, from night till morning came,
 These and the stars my sole companions were,
 Still burned my lamp with clear and vestal flame,
 Still my mind fed on visions grand and rare :
 The Past was still before me, and its soul
 Shone with the splendor of some heaven-descended scroll.

The Rosicrucian Society.

ITS AIMS AND OBJECTS.

First. To consider, examine, and record all such matters as may come within the purview of the philosophy of Freemasonry, and those sciences embraced in it, as also those sciences which are akin thereto, with the purpose of obtaining verified truth in place of traditional error, and of reconciling any apparent discrepancies between the history, myths, legends, philosophy, and sciences, as embraced in the study of Freemasonry.

Second. To create a base for the collection and deposit of Archæological, Historical, and allied subjects pertaining to Freemasonry and Secret Societies, and other interesting matter.

Third. To revive the good of the life-labors of that class of Scientists and Scholars whose aim and study was what the name of this Society implies.

Fourth. To draw within a common bond men of scientific inclinations, and authors who have been engaged in these investigations, and as well as those interested in them, with the view of strengthening their exertions by association, and in placing in juxtaposition the results of their labors for comparison, that Freemasonry may be rendered free from some of the apparently gross contradictions within itself, its sciences, and its historical myths.

Fifth. To promote generally true Science and the principles of philosophy proper, to the end that the members and those within their influence may be enlightened by the results of these investigations, either by published papers on subjects read and discussed within the Society, or by Lectures delivered under its sanction and auspices.

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The Philosopher's Stone.

BY GEN. N. B. BUFORD.

The most precious jewel ever coveted by man is the Philosopher's Stone. It has been diligently sought for in all ages. The science of Alchemy was cultivated earnestly during the middle ages by two classes of men. By one class the Philosopher's Stone was used to designate the agent by which the baser metals could be turned into gold. By another, and a wiser class, it was used synonymously with the "Pearl of Great Price!" The gold sought for was the Truth. This latter class of thinkers has existed from the earliest periods of which we possess written records, and its peculiar style, using symbols, as more expressive than words, is found abundantly in the Old and New Testaments. Both classes exercised a great influence over all Europe from the seventh to the seventeenth century. The student may discover the evidences that Dante, Shakespeare, and Cervantes were thoroughly acquainted with the science. Many of the "dark sayings" of these geniuses can only

be understood by interpreting them in harmony with the mystical writers. The sonnets of Shakspeare, which have puzzled the learned ever since they were written; and his purely imaginative dramas, "Midsummer Night's Dream" and "The Tempest," are made clear in the light of nature, truth and reason, when thus interpreted. The same may be said of the allegory of "Marcella," in the early chapters of Don Quixote.

What I know of this science is mainly derived from the conversations and writings of General Ethan Allen Hitchcock, of whom I shall give you a brief account. He was the son of Judge Samuel Hitchcock, of Vermont, and the grandson of the celebrated Ethan Allen, whom you all remember, at the beginning of the War of the Revolution, demanded the surrender of Fort Ticonderoga, "In the name of the Great Jehovah and the Continental Congress!" General Hitchcock was born in 1798, graduated at West Point in 1817, served with his regiment in the Southern States, where, before he was twenty-one, he became noted for his metaphysical ideas and knowledge of the Platonic philosophy. He became commandant of the cadets at West Point, in 1831. Next, he served with distinction in the Florida and Mexican wars. After the latter, he traveled for two years in Europe, a student, and returned, singularly fitted to communicate the mystical ideas of the Hermetic philosophers, of whose writings he had become the possessor of more than one thousand volumes and pamphlets. He then became the General commanding our troops in California, where he continued from 1851 to 1854, during which time he frustrated attempts designed to separate our newly acquired territory on the Pacific slope from the Union. In consequence of this patriotic conduct he was soon involved in an *unpleasantness* with the Secretary of War, Jefferson Davis, which led to his resignation in 1855. After this event he made his home in St. Louis, devoting himself solely to the acquisition of knowledge, and the writing and publishing his philosophical speculations. I pass over these now, soon to return to them, in order to state, that when the signs of the rebellion began to take form, after the

election of Mr. Lincoln, he wielded the ablest pen in the West, publishing his articles in the *St. Louis Republican*, persuading the State of Missouri and the other border States to stand by the flag. In accordance with his noble principles, he was one of the first of the retired officers to volunteer his services to the Union. I shall not detail the facts that led to their tardy acceptance by the government; but, on the tenth of February, 1862, he was commissioned a Major-General, and assigned to duty at the War department, where he rendered valuable services. He soon acquired the entire confidence of Mr. Stanton, the sagacious Secretary of War, and a higher place, the *love* of Mr. Lincoln.

General Hitchcock's first publication¹ on what he used to call *The Problem of Life* was "Remarks on Alchemy," published in 1857, showing that the Philosopher's Stone was a symbol. It is to this work that I desire to draw your especial attention tonight; but, before I enter upon it, I think proper to notice his other writings, which, if properly studied, may prove the *best* introduction of the study of the ONE TRUTH, to which he devoted his age as well as his youth.

His second book, published in 1858, was entitled "Swedenborg, a Hermetic Philosopher," in which he proves that that remarkable man, who quoted no works of other authors, was a master of all the writings of the Alchemists; and that his method, as far as he had any, was built out of Spinoza.

Next followed, in 1860, two volumes, "Christ the Spirit," being an attempt to state the primitive view of Christianity. To properly notice this great work would take up my whole evening. He interprets the Gospels so as to present their divine truths as the *Spirit of Christ*, which dwells in all men who are the true sons of God. The spirit of virtue, the spirit of conscience, the spirit of the soul communing with the Infinite, and obedient to *His* will. He makes clear to his readers, that among the Jews at the advent of Christ there was a secret society called the *Essenes*, whose ethical principles and religious

¹ See the end of this lecture for the full titles of Gen. Hitchcock's books

observances were essentially the same as those taught in the New Testament — love of God, love of virtue, love of man. This sect is often spoken of in the Gospels, there called "the brethren." He makes it appear probable that the Gospels were the secret books of this society, and he is sustained in his interpretation of them by the writings of the learned Philo the Jew, of Alexandria, who was born twenty years before Jesus, and lived to an extreme age; and by Origen, one of the most learned of the Christian Fathers. I shall recommend this book to all my hearers by quoting the words of an eminent clergyman, who says of it :

"A sweeter moral atmosphere we never breathed than pervades every paragraph of these two volumes. There is no harshness, there is no intolerance, there is no dogmatism, no assumption of superior wisdom. Its charity is perfect, for there is no air of charitableness about it; it is the good will of an honest, believing and gentle mind. We can scarcely think of a theologian who might not with profit sit at the feet of this brave soldier and listen as he talks of religion."

Next, in 1863, he published "The Red Book of Appin," a fairy story. It, with other fairy stories, are interpreted. In it one may learn how to interpret the deepest mystics, and the most imaginative poets.

In 1865, he published "Remarks on the Sonnets of Shakespeare," which has proven a key for the understanding of that most wonderful work, the puzzle of the scholars and commentators for nearly three centuries, now made as clear as they are beautiful and wise.

The same year he published the poem of Spenser, "Collin Clouts Come Home Againe," explained, to which he happily applies the insight and the learning exhibited in the previous volumes.

And last, in 1866, he published "Notes on the Vita Nuova" of Dante. He proves these three works were written in the Hermetic vein, and by understanding that science we at once see that Beatrice was not a mere woman, but to Dante a celestial vision — Heavenly Wisdom personified.

Now to my work. Our author has proved that MAN was the *subject* of Alchemy, and that the *object* of the ART was the perfection, or at least, the improvement of man. The salvation of man, his transformation from evil to good, or his passage from a state of nature to a state of grace, was symbolized under the figure of the transmutation of metals. The Alchemists all symbolized under words, gold, silver, lead; salt, sulphur, mercury; sol, luna, wine, etc. The various opinions of the writers on the questions of God, nature, and man, all developed from *one* central point, which is MAN, the image of God. Now if these symbolic works had found no echo in the human heart, they would have perished; but, the fact is, they have been preserved through all past ages, awakening as much interest now in the minds of those who study them as when first published, which proves they have struck a vein of imperishable truth.

The Alchemists were the reformers in the dark ages, when the spirit of religion was buried under forms and ceremonies; when superstition was taught for truth, and the hierarchy was armed with civil power and used it to suppress all intellectual freedom. In that midnight of moral and intellectual darkness, it was a light from Heaven; but the truth was treated of in their books as the elixir of life, the universal medicine, the philosopher's stone, only understood by the initiated. The writings of these peculiar thinkers, these spiritually minded free men, were necessarily written in symbols, to secure them from the persecutions of the hierarchy of the inquisition. Many of the writers were monks. The truth, when it finds a lodgment in the human heart, is predominant. The "still small voice" was their secret. They were the genuinely religious men of their time. Their writings prove that they were students of Plato and Aristotle; also of mathematics and astronomy. It was they who were preparing the world for the discoveries in chemistry, in medicine, and the laws of the natural world which have been steadily increasing up to this time.

It was his superiority in knowledge that caused Roger Bacon

to be called a magician, and Galileo to be compelled by the church to deny the fact that he had discovered that the earth moved.

The effulgence of this light of truth and science in spreading over Europe necessarily produced the great reformation, of which Martin Luther was the leader. He was acquainted with Alchemy, and translated one of the Hermetic books, "*Theologia Germanica*," in corroboration of his teachings; and the writings of a holy monk, Thomas á Kempis, who was one of them, from that time became equally popular with both Protestants and Catholics, which continues to be a fact at this day.

I shall now quote some of these alchemical writers, and first, Sandivogius, who lived and wrote in 1650.

"There is abundance of knowledge, yet but little truth known. I know of but two ways that are ordained for getting of wisdom, namely: the Book of God and the book of nature; and these also, but as they are read with reason. Many look upon the former as a thing below them; upon the latter, as a ground of atheism, and therefore neglect both. It is my judgment, that as to search the scriptures is most necessary; so without reason it is impossible to understand them. Faith without reason is but implicity. If I cannot understand by reason how a thing is, yet I will see that a thing is so, before I will believe it to be so. I will ground my believing upon reason; I will improve my reason by philosophy.

"When God made man after his own image, how was that? Was it not by making him a rational creature? Men, therefore, that lay aside reason, in the reading of sacred mysteries, do but *un-man* themselves, and become involved in labyrinths of errors. Hence, their religion is degenerated into irrational notions.

And further on: "The Most High Creator was willing to manifest all natural things unto man; wherefore, He showed to us that celestial things themselves were naturally made, by which His absolute and incomprehensible power and wisdom might be so much the more freely acknowledged; of all which things the Alchemists in the light of nature, as in a looking-glass, have a clear sight. For which cause they esteemed this art, not out of covetousness for gold or silver, but for knowledge's sake, not only of all natural things, but also the power

of the Creator ; but they were willing to speak of these things only sparingly and figuratively, lest the Divine mysteries by which nature is illustrated should be discovered by the unworthy ; which thou (reader), if thou knowest how to know thyself, and art not of a stiff neck, mayest easily comprehend, created as thou art in the likeness of the great world, yea, after the image of God."

The Arabians, at the highest of their power, when they had conquered Alexandria, all the North of Africa, and Spain, were for a time the most advanced philosophers and physicians of the civilized world. I next quote one of them, Alipilli :

"The highest wisdom consists in this, for man to know himself, because in him God has placed His eternal word, by which all things were made and upheld, to be his light and life, by which he is capable of knowing all things both in time and eternity. * * * Therefore, let the high inquirers and reachers into the deep mysteries of nature, learn first to know what they have in themselves, before they seek into foreign matters without them ; and by the divine power within them, let them first heal themselves, and transmute their own souls ; then they may go on prosperously, and seek with good success the mysteries and wonders of God in all natural things.

"I admonish thee that desirest to dive into the inmost parts of nature, if that which thou seekest thou findest not within thee, thou wilt never find it without thee. The universal orb of the world contains not so great mysteries and excellencies as a little man, formed by God in his own image. And he who desires the primacy among the students of nature, will nowhere find a greater or better field of study than *himself*. So, with a loud voice I proclaim : O, man, know thyself ! In thee is hid the treasure of treasures !"

In as clear a manner, George Ripley declares the subject of the stone, in the following lines :

*"For as of one mass was made all things
Right, so must it in our practice be,
All our secrets of one image must spring :
In philosopher's books, therefore, who wishes may see,
Our stone is called the less world, one and three."*

That is, the stone is man, of one nature, of body, soul, and spirit.

In the "Alchemists' Enchiridon," published in 1672, man is indicated as the stone, as follows .

"Now will I manifest to thee the nature of the stone of the philosophers, appareled with a triple garment, even this stone of riches and charity, the stone of relief from languishment ; in which is contained every secret, being a divine mystery and gift of God, than which there is nothing in this world more sublime.

"Therefore diligently observe : it is appareled with a triple garment, that is to say, with a body, soul, and spirit."

Thus, again, it appears man is the central object in all alchemical books ; yet not man as he is an individual, but as he is a Nature, containing or manifesting the great world, or as he is the Image of God.

I will next quote Geber, another Arabian, whose strange mode of expression gave rise to our word "gibberish."

"The artist should be intent on the true end only, because our art is reserved in the divine will of God, and is given to, or withheld from, whom He will."

He speaks of the stone as a "medicine rejoicing and preserving the body in youth." This in alchemical language is immortality, and how can it be better preserved than as perpetual youth?

Here is one of the prescriptions for obtaining perpetual youth :

"Take a pound of persistence, and wash it with the water of your eyes ; then let lie by your heart ; then take of the best faith, hope, and charity, you can get a like quantity, and mix all together ; use this confection every day. Then take both your hands full of good works and keep them close in a clear conscience, and use as occasion requires."

Had Ponce de Leon understood this recipe, he might have been saved his trials and journeys in Florida in pursuit of the fountain of perpetual youth.

No Alchemist supports his views by appeals to authority. He would have every doctrine tested by "the possibility of nature." He acknowledges no master but One. He would have all things brought to the standard of truth ; but truth must be submitted to God, who is All in All — the One Master.

The Alchemists in Christian countries received the doctrines of Jesus as true in themselves, or in the nature of things ; but they were not accepted as true simply on the ground that Jesus announced them, With them the " wisdom of the doctrine established the truth of Christianity, not the miracles. The wisdom of the doctrine is the truth of it, and this is the authority of God."

I now come to the announcement that the conscience is the starting point in pursuit of the philosopher's stone. A consideration of more importance than all others is that conscience cannot be said to err ; in other words, the conscience cannot sin. It sits in judgment upon every man, approving the good and condemning the bad, but in itself it is incorruptible. When we say a man has a bad conscience, we do not properly speak of the conscience, but of the man, whom a good conscience condemns ! The error is not in the conscience, but in the judgment employed in applying means for the accomplishment of ends. The conscience has reference to ends, and not to means. A man is approved or condemned according to the end he aims at. If the end is approved by the wise, a mistake in the means, however lamented, commands pity and not condemnation.

The highest of all religious duties is that of obedience to God. It is right for the creature to obey the Creator. An obedience rendered on any other ground than right would not be free ; and if produced by hope of reward or fear of punishment is destitute of virtue. A sense of duty made cheerful by love is the true ground of that perfect obedience to God which it is the object of all pure religion to secure. Fear never made, or can make, a man religious.

The key to a true life is nothing else but a true life itself ; and this is the root of all philosophy which aims at the elevation of man, and in fine it is the root itself, or rather it is root, body, and branches. In vain, then, do men go out of themselves for that which can only be found within themselves.

By symbolism the Alchemists escape the difficulty of treat-

ing the subject in ordinary language ; for the meaning of the terms employed must be taught by the nature of things ; they must be tested by " the possibility of nature." They tell us, whoever departs from nature is lost, and must commence his work anew. Whoever is without the bounds of nature is in error.

When the Alchemists speak of a long life as one of the gifts of the stone, they mean immortality ; when they attribute to the stone the virtues of a universal medicine, the cure of all diseases ; they mean to deny the positive nature of evil, and thus deny its perpetuity ; when they tell us that the stone is " the cut throat of covetousness and of all evil desires," they mean that all evil affections disappear in the light of truth, as darkness yields to the presence of light.

Hermetic philosophy is not a doctrine ; it is properly a practice. It is the practice of truth, justice, and goodness. Now the law of conscience being the law of God in the soul of man, obedience to it becomes of the first importance to all men. Very few, in these days, recognize the conscience as the oracle of God, the Immanuel, and guide to his presence.

The power of man is defined by the knowledge of God — his acceptance of it, and his submission to it. A right view of this will explain the power and weakness of man, the power being measured by reason, the weakness by passion.

Such lessons as these eminently fit the Hermetic philosopher for the instruction of young men. Passion unseats reason. They repeatedly cry out : " O Man, Know Thyself."

All the Hermetic writers quote the Egyptian Hermes, not the later Greek one, as of men, the highest source of thought and knowledge, or the *Logos* embodied, and hence called him Trismegitus. The Neoplatonists also attributed to him the same superiority. The Hermetic creed is embraced in what is called the Smaragdine (or Emerald) Table. It is attributed to Hermes ; but its real history, like that of the church creed itself, is entirely unknown. I shall proceed to compare them. It is admitted both by the churchmen and philosophers that the

principal points are in harmony in the two creeds on the vital points of both of them.

The Hermetic creed on the Smaragdine Table reads thus :

I. This is true and far distant from a lie : whatsoever is below is like that which is above ; and that which is above is like that which is below. By this is acquired and perfected the miracle of one thing.

Here is a positive affirmation of something as true ; and God is truth ; in the above and below we recognize the heaven and earth of the creed : for these are declared to be the work of God, who cannot make anything contrary to his own nature. Now, the clear parallel to the first article of the church creed is as follows :

(1) I believe in God the Father Almighty, maker of heaven and earth.

The second article of the Hermetic creed is :

II. Also, as all things were made from one, by the help of one ; so all things are made from one thing by conjunction.

By this (one) we recognize the *Logos*, word, in the Gospel of John. This word, in the creed, is the person. The second article of the church creed reads :

(2) And in Jesus Christ, his only son, our Lord.

The third article of the Hermetic creed reads :

III. The father thereof is the sun, and the mother is the moon ; the wind carries it in its belly, and the nurse thereof is the earth.

Here the sun and the moon must be taken as symbols of the invisible father and the visible mother of all things, commonly called nature. The allusion to wind and to the earth is a declaration that living things must have air and body, life being the subject of both creeds.

The third article of the church creed expresses this, thus :

(3) Who was conceived by the Holy Ghost, (and) born of the Virgin Mary.

The fourth article of the Hermetic creed reads :

IV. This the mother or fountain of all perfection ; and its power is perfect and entire, if it be changed into earth.

This article will recall to your minds the fact that John, the beloved disciple, was perected at the foot of the cross by the reception of the mother, which in the Hermetic creed is called the mother, or fountain of all perfection.

The earth is here used as a symbol of what the Hermetic philosophers call the fixation of the matter of the philosopher's stone, which is their mode of teaching the necessity of practice ; no doctrine being considered as established until introduced into life and made actual by practice.

The fifth article of the Hermetic creed reads thus :

V. Separate the earth from the fire, and the subtle and thin from the gross and thick ; but prudently, with long suffering, gentleness, and patience, and with wisdom and judgment.

This means the preparation of their art : the purification of the matter of the stone ; in one word, the purification of man ; the separation of the earth from the fire, the pure from the impure, which can only be done by wisdom and patience ; there being nothing more difficult in our lives than to bring about a reformation of a man confirmed in evil habits.

The sixth article of the Hermetic creed still refers to the one.

VI. It ascends from earth up to heaven, and descends again from the heavens to the earth, and receives the powers and efficacy of the superiors and inferiors.

The parallel of this is found in the articles of the church creed from the fourth to the eighth. They all refer to the one, who is the subject of both creeds.

(4) (He, the one) suffered under Pontius Pilate, was crucified, dead, and buried ;

(5) He descended into hell ;

(6) The third day he arose from the dead ;

(7) He ascended into heaven, and sitteth on the right hand of God the Father Almighty ;

(7) From whence he shall come to judge the quick and the dead.

In the church creed, the one is said to pass from earth to heaven, and from thence descend again to earth with wonder-

ful powers, which now follows in the seventh and eighth articles of the Hermetic creed.

VII. In this work, you acquire to yourself the wealth and glory of the whole world; drive therefore from you all cloudiness, or obscurity, and darkness, and blindness.

The wealth and glory signify truth and wisdom, which the spirit may acquire in the successful experiences of life.

The parallel of the eighth church article above recited, is found in the article of the Hermetic creed.

VIII. For the work, increasing or going on in strength, adds strength to strength, forestalling and over-topping all other fortitudes and powers, and is able to subjugate and conquer all things, whether they be thin and subtle, or thick and solid bodies.

Here the power of the one over the quick and the dead, the power over all things in the church creed, is paralleled by the thin and subtle (the living), and the thick and solid (the dead) in the Hermetic creed.

The two creeds are evidently couched in mystical language, and they refer to the same mystery, represented as history in the visible church, but spiritually discerned, by the followers of the esoteric view. The remaining articles of the church creed are instructions in points of faith.

(9) I believe in the Holy Ghost,

(10) The Holy Catholic Church; the communion of saints;

(11) The forgiveness of sins;

(12) The resurrection of the body; and the life everlasting.
Amen.

The Hermetic creed concludes as follows:

IX. In this manner was the world made; and hence are wonderful conjunctions or joinings together of matter and parts there, and the marvelous, when in this way it was done, by which these wonders are effected.

X. And for this cause I am called Hermes Trismegistus; for that I have the knowledge and understanding of the philosophy of the three principles of the universe. My doctrine or discourse, which I have here delivered concerning the solar work, is complete and perfect.

This is the whole of the creed of the Hermetic philosophers, who saw in it the doctrine of what they call the great work of making the philosopher's stone. The three principles of the universe is another expression for the trinity, which they all believed in, though they entered into no controversies about persons, substances or things.

That Swedenborg was one of the most remarkable men of modern times is believed by all the scholars who have studied his writings. He was a proficient in all the sciences, an engineer of genius, and was noble in the highest attributes of man. When about fifty years old his thoughts were exclusively turned to religion. He calls his new state the opening of his internal sight; as if a supernatural influence had been exerted upon him, which we attributed to the Lord. General Hitchcock has proved that he was thoroughly acquainted with the principles of the Hermetic writers, and also with Spinoza. The principle upon which the heavenly arcana was written is usually called that of correspondance. He thus states it:

"There is not anything in the mind to which something of the body does not correspond; and this which corresponds may be called the embodying of that."

In the Smaragdine Table, just read, this principle was thus announced:

"That which is above is as that which is beneath, and that which is beneath is as that which is above, to work the miracles of one thing."

The "above" and "beneath" are the spiritual and natural worlds of Swedenborg; and the "one thing" is the Lord, the life of the two worlds. In the language of Swedenborg, the Lord is the end, the spiritual world the cause, and the natural world is the effect; yet the effect contains the cause, and both express the life. Call them salt, sulphur, and mercury, and we shall express the same in alchemical language. The natural world, the visible is a world of effect, and symbolizes or "corresponds," to the spiritual world, and would be nothing without

it, as the spiritual, in its turn, would be nothing without the life, the "one thing" in all.

This doctrine has been thus expressed : " Heaven above, heaven beneath, stars above, stars beneath. All that is above is also beneath. Understand this and be happy."

The principle of correspondence is also found in Plato :

" His intelligible word, or world of ideas, contains the types or patterns of all natural things in the universe ; our houses, our ships, our furniture, and our implements."

The Alchemists were of the opinion that true religion cannot be taught. It may be preached about, talked about, and written about ; but there always remains something in the depths of a religious soul which cannot be expressed in language. Hence the line : " Expressive silence muse his praise," is the best utterance of a true religious feeling. The final step, the entrance into " light," is not taken by any force of mere human will. This is one of the reasons for the use in all past ages of symbolic writing.

We may now see how the Hermetic philosophers handled the subject of man's free will. To obtain the idea of God's omnipotence in the usual sense, and of the eternity and immutability of His decrees, as extending to all things, and at the same time, the notion of man's free agency, as if he possessed an actual power of his own, is impossible. Whoever holds these two opinions must necessarily carry about a conflict within himself. One or both sets of ideas should be purified, in order to produce harmony. If the philosopher's stone could solve this question, it might be worth seeking if for nothing else. Let us hear the Hermetic writers :

" Let the power of God be called sulphur, and the power of man, mercury ; then find a salt that shall be their unity. This is the problem. The philosopher may find that the controversy lies between two of the elements or principles of man, and must last until the third principle is recognized, which, though last discovered, is the first in order, and stands above, as it were, the other two, and through it decides, though it takes no part in the controversy. This third principle, when awakened in man,

his God given intuition, he no longer 'opines' about things, but 'knows.' The Alchemist call this knowledge 'The gift of God.' God must be the author and finisher of our faith, if we have a true faith ! "

Perhaps you may discover an analogy in what I shall next quote.

" Two of the principles of the Alchemists are called extremes, but an invisible one includes the two inseparably, as one idea with two images. When the idea is realized, its illustrations become multitudinous. Let us examine this one : Wronging and being wronged are the two extremes, caused by excess and deficiency ; then comes justice by equality in the middle. Justice is the regulating principle of the universe, operating silently and invisibly, but as surely, as it is absolutely beyond the control of man. The link between the human and Divine, matter and spirit, has never been revealed. Is not this the philosopher's stone ? "

It is impossible in a single hour to more than indicate the symbolism used by the Hermetic philosophers. I shall indicate a few of them : salt, sulphur, and mercury are the words commonly used for body, soul and spirit, but not invariably. The way indicates the conscience. A circle indicates nature now returning into itself. We use the word nature for the true mother ; she gives us a clue to walk by, to guide us ; if we lose the clue, we fall into difficulties ; her laws are everlasting commandments. The hand is used as the symbol of power ; a fearful beast for a bad passion ; a tree for a firm principle, rooted in the ground with its branches ascending to heaven. The black state of the matter is the one that can only be made white, by repentance.

Six boys and a little girl, the seven champions of Christendom, Prudence, Temperance, Fortitude, Justice, Faith, Hope, and Charity. The plain ring indicates Humility. His horse, his pride. He turns his horse, indicates he reflects. The sun, the all seeing eye, the moon, are used as emblems of the reason, the conscience, and the affections. The flail, that which separates the wheat from the straw, truth from error. The sea, life.

Gold, truth. I have copied in a note-book more than two hundred of these symbols and their interpretations.

I shall next quote Eckhart, one of the German mystics, born 1250, became a monk, and died in 1329. He did not use Hermetic language, and so was condemned by the hierarchy, but escaped punishment by dying.

He affirmed : " All religious truth lay within the sphere of human reason. The universe is that which truly exists. The soul is immaterial. The faculties of the soul are the external senses, and the lower and higher faculties. The lower faculties are the empirical understanding, the heart (organ of passions) and the appetitive faculty. The higher faculties are memory, reason, and will. The soul is not subject to the conditions of time and space. The soul is something intermediate between God and created things. The highest activity of the soul is that of cognition. There are three species of cognition : sensible, rational, and super-rational ; only the last reaches the whole truth. Whatever can be expressed by words is comprehended by the lower faculties, but the higher ones are not satisfied with so little ; they constantly press further on, till they reach the source from whence the soul originally flowed forth. Knowledge is the foundation of all essence, the ground of love, the determining power of the will. Love is the principle of all virtues ; love strives after the good.

The lowest faculties of the soul must be subordinated to the highest, and the highest to God. At the judgment day, it is not God who pronounces judgment, but man, who passes judgment on himself ! "

I have quoted enough to show that the mystical elements in Eckhart were his conception of the highest activity of the reason as an immediate intellectual intuition ; his demand that the individual self should be given up, and his doctrine of complete union with God as the supreme end of man.

It was from reading General Hitchcock's books, commencing fifteen years ago, that my mind became fixed in the study of philosophy. I discovered the difference between thinking, essences, and opinions. The doctrine of an unchangeable order of Providence is as old as philosophy. The art of prophesying is divination concerning the future from things that are

present and past. For neither is the original of anything without a cause, nor the foreknowledge of any thing without a reason. It this *is*, that *preceded*; again, if this *is*, that *shall be*. The knowledge of the consequence is a rational thing; but sense gives the anticipation to reason.

The union of sense and reason in the soul is said to be a mystical marriage. On the one side nature is seen as a 'blind force'; on the other a life perfectly free. That there is a combination of these views resulting in a beautiful harmony, is the assertion of the Hermetic philosophers, while they have told us that their view is an incommunicable secret through the senses. This, in religion, I take to be a species of inspiration which has been felt in all ages. It is the common ground of true poetry, true philosophy, and true religion. The philosopher alone may attempt to explain this unity, but he is not satisfied with what he says. He told of it as the immutable; upon which, those who hear infer a fatality, that he does not mean at all. But after exhausting words and endeavoring to enunciate the unspeakable, the pious soul calls it God, and forbids all attempts to represent it by images.

In one word, the spirit is free, but finds its freedom only in recognizing itself in God, and then can submit to nothing else.

Nothing in the universe can be proved but by the assumption of something unchangeable, not requiring proof; but this is God, conceived in His immutability. It is because God does not change, and anything remains true from one instant to another.

In conclusion, I must be allowed to say that it is with unaffected diffidence I have discoursed here tonight. I felt sure I could not do it justice. I even feared I might not make no impression at all. But it was through this class of studies that I found my way into the portico of the thinkers, and I have continued to find the way pleasant.

Careful study of these writings has enabled me to interpret a fairy story; next to discover, as I believe, Shakspeare's meaning in handling the problem of life. "He made nature his love,

and she made him her child." Next to interpret Goethe's hidden treasures in "Wilhelm Meister," which is written in the Hermetic vein from beginning to end. Perhaps my best lesson was to learn "To try all things by the possibility of nature," and was thus led on to the study of Descartes, Leibnitz, Spinoza, thus back to Plato, and thus the fountains of Greek thought; thence forward to Kant and Hegel.

Have I found the philosopher's stone? Have I found the pearl of great price? No. To those who do find it the transmutation will be real. It will turn the wicked to righteousness. The God spoken of by the searchers for the stone, is Truth, pure and simple. "Reason is the eye of the soul," for, as the eye cannot see without light, so neither can reason know without instruction. "It is the gift of God."

[This lecture on "The Philosopher's Stone" was delivered before the Chicago Philosophical Society some twenty years ago by its president, General N. B. Buford, and a small edition was printed in an 18mo pamphlet for the members of the society. A complimentary copy was received by the editor. We also append herewith a complete list of Gen. Hitchcock's works, all of which described are in our library. — EDITOR.]

Works of General E. A. Hitchcock.

Remarks upon Alchymists, and the Supposed Objects of Their Pursuits. Showing that the Philosopher's Stone is a mere Symbol, signifying something that could not be expressed openly, without incurring the danger of an *Auto da Fé*. By an Officer of the United States Army. Carlisle, Pa. 1855.

[This was General Hitchcock's first work and it, together with Louis Figuier's work (*L'Alchimie et Alchimistes, Essai critique et historique sur la Philosophie Hermétique*, Paris, 1856) received a review of fourteen columns in the *The Westminster Review*, for October, 1856. — EDITOR.]

Remarks on Alchymy and the Alchemists. Indicating a Method of Discovering the True Nature of the Hermetic Philosophy, and showing that the Search after the Philosopher's Stone had for its object the Discovery of an Agent for the Trans-

mutation of Metals ; being also an attempt to rescue from undeserved opprobrium the reputation of a class of extraordinary thinkers in past ages. "Man shall not live by bread alone." Pp. 304. Boston, 1857.

Swedenborg, a Hermetic Philosopher. Being a Sequel to the "Remarks on Alchymy and the Alchemists." Showing that Emanuel Swedenborg was a Hermetic Philosopher, and that his writings may be interpreted from the point of view of Hermetic Philosophy. With a chapter comparing Swedenborg and Spinoza. "One truth openeth the way to another." Pp. 352. New York, 1858.

Christ, the Spirit. An Attempt to State the Primitive Views of Christianity. "It is the Spirit that quickeneth ; the flesh profiteth nothing." — John vi, 23. "The letter killeth, but the Spirit giveth life." — 11 Corinthians. i, 6. Pp. xiv + 376. St. Louis, Mo., 1860.

Christ, the Spirit. Second edition ; enlarged. Two volumes. Part First, pp. xl + 452. Part second, pp. xxviii + 452. New York, 1861. (Third edition, two volumes, New York.) Fourth edition. Two volumes. Part first, pp. xl + 452. Part second, pp. xxviii + 484. New York, 1874.

Spenser's Poem, Collin Clouts Come Home Againe. Explained, with Remarks upon the Amoretti Sonnets, and also on a few of the Minor Poems of the Early English Poets. Pp. 306. New York, 1865.

Remarks on the Sonnets of Shakespeare. With the Sonnets, Showing they belong to a Hermetic Class of Writings, and explaining their general meaning and purpose. Pp. 286. New York, 1866.

Notes on the Vita Nuova and Minor Poems of Dante. Together with the New Life, and many of the Poems. Pp. 378. New York, 1866.

The Red Book of Appin. A Story of the Middle Ages. With other Hermetic Stories and Allegorical Tales. New edition, enlarged by a Chapter of the Palmerin of England. With interpretations and Remarks upon the "Arabian Nights' Entertainments." Pp. 298. New York, 1866. [The first edition was published in a 12mo pamphlet.]

An Alchymist.

BY CARL MICHELSEN, STRANDBORG, HELLERUP, DENMARK.

"I think Edgar A. Poe's tale about Von Kempden's discovery is too fantastic.¹ That story of the large trunk, without hinges hasp or lock, etc., that was full to the brim of old bits of brass — which was not brass, but pure alchymistic gold! — that is too much for me. And then the apparent scientific reference to Sir Humphrey Davy, which reference is said to show that the great chemist had not only conceived the idea of making gold, but had *actually made no inconsiderable progress experimentally* — no, that is too much!"

The speaker was a tall elderly looking gentleman, who sat at a small table outside one of the numerous restaurants of Boulevard Sebastopol. Opposite to this elderly gentleman sat the person to whom he spoke: a young man rather poorly dressed, with a striking dreamlike expression of face.

With a polite smile the young man answered: "But it seems there can be no doubt that persons have been able to make gold, to transmute lead, for instance, into gold. Facts are best proofs, and I shall take the liberty to remind you of two facts. Johann Baptist van Helmont, the excellent doctor and chemist, who lived in the seventeenth century, tells that one day he was visited by a stranger, who was highly interesting. The conversation turned upon the art of making gold, and the stranger presented himself as an Adept. When he left Van Helmont he gave to him a very small quantity of a red powder, which he directed him to put into quicksilver. Van Helmont did so, and the powder transmuted 19,200 times its weight of quicksilver into gold! Another such illustrious doctor and chemist — Johann Friedrich Helvetius — tell us the same, only he transmuted lead into gold with the red powder."

"I have heard of these facts, and I admit they appear to be

¹ "Tales of Mystery," by Edgar A. Poe.

historical. However, both Van Helmont and Helvetius — they lived at the same time — may have become the victims of a most shrewd impostor," said the other.

"I think," was the answer of the young man, "they may have had a visit of the same Adept. Both of them were excellent chemists, and both of them were alone when they tried the power of the red powder,"

"Yes, it must have been an impostor, or impostors. *For it is impossible to make gold!*"

"Beg your pardon," said the young man, with a smile. "We appear to argue differently. Both of us admit that Van Helmont and Helvetius tell us their tales about the Adept honestly and firmly, convinced of the reality of their experiences. Now you argue: it is impossible to make gold — ergo, that fact cannot be a fact. I say, it is a fact that Van Helmont and Helvetius made gold by way of the red powder — ergo: gold can be made. Our ways of argumentation are so different that it would be of no use to speak any more about the matter."

"Excuse me, my dear Sir," cried the elder man, "if I say only a few words more. You will admit the impossibility of transmuting one element into another element?"

"I do not know what is absolutely impossible. Yet I should think it impossible to transform an element. But I doubt very much that those sixty odd elements really are elements. The organic world has only four elements; in fact, why should there be more than *one* element!"

"Of course, I admit that this supposition is reasonable, and that our so called element may be only different arrangements, or groupings, of the one element. But this is of no significance as to the controversy between us. Whether our so-called elements are elements or not, we cannot transform one into another."

"*Not yet*, you ought to say," the young man remarked. "I am glad because you do not speak of the impossibility of transforming the elements, but now say that we cannot. For if

there is but one element, we must admit it possible that a quantity of some matter may be taken, dissolved into its original state of existence (the real elemental existence), the atoms arranged in another of these sixty-four combinations¹) which are possible, and, finally the transformed matter condensed into one of those well-known aggregations."

"But we cannot do this," interrupted the other.

"No, not yet. Or I might say, may be; till now there were only few who succeeded to condense *the Soul of Gold*, and make the red powder."

"The Soul of Gold!" exclaimed the other. "I guess you speak parabolically, there."

"Not at all!" was the quick answer of the young man — who had no more that dreamy look. "You know that the stronger acid will drive out the weaker acid, and *unite with its base, thus forming another salt*. For instance; we take a piece of writing chalk, which is a union of carbonic acid and chalk, and put it into a vessel that contains sulphuric acid; then the latter will drive out the former acid and unite with the chalk. Exactly the same will happen if we take, for instance, mercury — which is a union of matter and mercury soul — and mix it with the soul of gold: the latter will drive out the former soul, unite with its matter, that is, *transform the mercury into gold*."

"A genial thought, my dear!" cried the elderly gentleman. "At least to me it is quite new, and I must admit it looks plausible. I have only three objections to make: the minerals have no soul; even if they had a soul, it could not be condensed, as only matter can be that; and even if souls could be condensed we should not be able to do that, as we only understand to act upon the physical plane."

"My dear Sir," replied the young man with a smile; "you say, *the minerals* have no souls. This is an assertion which wants a proof."

"No, it is an axiom, and does not want to be proved. Take

¹ Compare "Ye-King," the work of Fo-Hi.

thousands of men, and ask them about the souls of metals, and they will say : " We never discovered them."

" To be sure," calmly answered the young man ; " and how many of them will have discovered their own souls ? But do tell me, my dear Sir, why *you* believe the metals to be without souls."

" Of course : they are dead, have neither consciousness, nor growth, nor movement, nor anything of that which belongs to life, or, which indicates life."

" Will you permit me," was the answer of the young man, " to look a little into these assertions ? You say : the minerals are without life, consciousness, etc. I might answer that we do not know anything about that ; but I will say this only : the plant, you will admit, has a soul — I do not doubt you will be sure, the plant has no consciousness."

" Of course," said the other, " and I hasten to admit that soul and consciousness are not identical. However, growth and movement are inseparably united with life and soul — and neither the one, nor the other you will find in the kingdom of minerals !"

" Both of them," was the quick reply of the young man. " I wish you could see how the molecules of that glass whirl around unceasingly. If your sight were opened to that kind of phenomena you would see that there is no point without movement — or life in the universe. And now as to growth. What is it ? In the organic world it is the building up of cells upon cells. But what is a cell ? Simply a collection of molecules built up in a certain manner. And what is a molecule ? A collection of atoms, built up, too, in a certain manner. In the inorganic world you will find just the same building up of molecules and atoms. We call that crystallization. The forms of crystallization indicate, or foreshadow, the forms of the vegetable world. Remember the ice flowers on the window panes in the winter time. And now I ask you : *Who is the architect ?* Who is it that builds the human form, the trunk of the elephant, the leaf of

the oak, the crystal palace of the diamond and of the snowflake — builds them exactly so, and not otherwise?"

"No, you are right! All that exists must have a cause of existence, a *Soul*. But I hope you will not be tired from my objections! You have spoken of the condensation of the Soul, and there I cannot agree with you, as I know only matter can be condensed — and soul is not matter."

"We do not know what soul is, nor what matter is; accordingly we do not know whether the one is the other, or not. As for me, I have the faith of the Fathers, and mean God to be the creator of all that is. Every thing that is, is a manifestation of God's Logos, or Thought, as the gospel according to John teaches. Spirit, Soul, Matter are all manifestations of the Logos, and Soul and Matter are Differentiations of Spirit. Spirit is the Substance of all things, said our wise fathers; as Vapor, Water, Ice are only the same matter under different conditions, or condensations, so Spirit, Soul, Matter are aggregations of the same."

"I understand," said the elderly man, "you mean that *Soul is condensed Spirit, Matter condensed Soul?*"

"Exactly do I mean that," said the young man. "I use the word *condensed*, as we have no better expression for the conditions of descending Spirit. You will understand that, to me, the difference between soul and matter is not essential, and that the condensation of soul, about which I have spoken, is no impossibility."

"Well, I must admit that. But at all events *we* shall not be able to realize that condensation, as we can act upon the physical plane only."

"Indeed! Those of us that cannot act beyond the physical plane are not able to make the red powder that contains the Soul of Gold; this is not made by way of ordinary chemistry. You are aware that *man lives on two planes at once*: the physical man upon the physical plane — the spiritual man upon the spiritual plane. But the latter man is, generally, subdued by the former; and only few men, therefore, are conscious of any-

thing else, than their physical nature, and all that which belongs to the physical existence. Do you not think, then, that if a man will sacrifice himself to the work of *purifying himself from the animal nature*, then the divine nature in him will develop and he — living upon the spiritual plane — will be able to realize the condensation of Soul, and more than that may be."

"Certainly! *You are an Adept!*" exclaimed the elderly gentleman, rising from his chair and looking with astonishment at the other. "I only wonder why you" — he stopped in embarrassment.

"You do not comprehend, why I look like a poor man. I can tell you: I am a poor man."

"Oh," said the other, and his humble manner was no more to be seen; "I thought you were an Adept — now I understand, it was only theories, and fancies, and phantoms."

"Do not think so," the young man answered with a bright smile. "I will tell you a mystery that I hope you will be able to solve, by and by. *He that wants to make gold — he cannot; he that can — he does not want to.*"

With these strange words the young man suddenly disappeared. His chair was empty, and the elderly gentleman did not see him any more.

The Mekubbalim.

The following extracts are taken from "The Blazing Star, with an Appendix Treating of the Jewish Kabbala," by William B. Greene. 12mo. Boston, 1872.

Col. Greene was a profound Kabbalist, a Mason of recon-dite learning, and author of about a dozen arcane works, now nearly all out of print. "The Blazing Star" is illustrated with cuts of deep significance, and some are quite grotesque: the Torch-bearer, Nimbroud, Tharthac, Acham, Nahema, Nabam; (*Arik Aphin*) Macroprosopus, (*Zoir Aphin*) the Microprosopus, these latter being copied from *Dogme et Rituel de la haute magie*, of Eliphas Levi.

Col. Greene's work on the Kabbala seems to be about the only one that gives much light on the *Mekubbalim*. A few extracts given here are characteristic of this author's subtle and somewhat guarded manner of expressing himself:

"We shall say very little of those parts of the doctrine that

are protected today by sworn obligations. Let no initiate be frightened beforehand! We shall fortify our own expositions with copious extracts from the *Idra Rabba* (the Greater Assembly), and *Idra Sula* (the Lesser Assembly), in order that our readers may be convinced that we say what the Kabbala says, and are not passing off false coin upon them. Our readers will, necessarily, be few in number, and for that reason, if (or no other, we intend to treat them fairly. The *Zohar* (the Book of Splendor) says ;

"Sometimes two Mekubbalim are found in the same city, and seven in a kingdom ; at other times, only one is found in a city, and only two in a whole generation."

The *Zohar*, or book of "the Shining Ones," comprises three treatises, namely the *Siphra de Zeniutha* (the Book of Occultations or of Mysteries), and the Greater and Lesser Assemblies beforementioned. The *Zeniutha* is the most important, and really contains the whole substance of the Kabbala. The two Assemblies consist of explanations and development of the doctrines that are outlined in the Book of Occultations. The last paragraph of the *Zeniutha* reads as follows :

"Thus far the Book of the King, or of Mysteries, or of Occultations, remains involved and hidden. Happy is that man who goes in and comes out, and learns its paths and its crossways."

"To persons ignorant of the fact of universal solidarity, and who deny the immediate contact of spirit with matter, magical changes in the order of society, or in that of the universe, seem, from the very nature of the case, to be impossible. The *Mekubbalim* have always, nevertheless, justly or unjustly, had the reputation of being magicians and miracle-workers. In magical processes, man first realizes changes in his own body, especially changes in his own system ; and then through his body, which is itself a part of nature, he affects the order either of human society, or of the material universe. But in the solidarity of nature, action and reaction are equal.

"Paul had his theological training under Gamaliel, and the *Mekubbalim*. Paul never saw Jesus in the flesh, but saw him in a vision, on the way to Damascus, after the resurrection. He was never subjected, as the other apostles had been, to the human influences of the Grand-Master of the Ideal.

'Verily I say unto you, that ye which have followed me, in the *palingenesia*, when the Son of Man shall sit in the throne of

his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel' (Matt. xix, 28).

"The great schism in the early church occurred while Paul was still living. Important elements of the Kabbalistic doctrines passed with Paul's interpretation and application of them, into the apostolic church of the Gentiles. Many of the *Mekubbalim* refused, however, to accept the statements of Paul that Jesus was the Christ, the incarnation of the Logos (Word). The Kabbala refused to abdicate in the presence of the new religion.

"The Ancient of Days (called also the Elder of the Elder) is the first Sephirah. The Ancient of Days (Dan. vii, 9, 13, 22) is known to the *Mekubbalim* by many titles. He is called Kether (the Crown), the Orient (the Beginning), the Cause of Causes, Black Color, Bottomless Depth, the Fear of the Lord, Light Unapproachable, the White Head, *Æhieḥ*, and the like.

"A stream of water that should well forth in the *Thehom* (the Abyss) would spring from *nowhere*, and also would flow *nowhere*; it would have no status in space; it would exist in the form of infinitely-attenuated spray, mist or dew. If, however, on the contrary, that some water should well forth in the world of actuality, upon the earth it would meet with obstacles; it would wear for itself a channel, and would become a river, having a certain individuality of its own. So it is with the fact of personality. A person is a living subject; but if that subject have no object, or be weighed against nothing whatever in the Kabbalistic Balance, it will not be truly alive, and will be mere potentiality of a person.

"If it be a fountain of light, and not one of water, that streams forth into the *Thehom*, the result will be analagous; the light will illuminate *nothing*, because there is *nothing* in the *Thehom* to be illuminated, and the light itself will be and remain invisible.

"Combining these two figures, we obtain a phrase that has been famous among the *Mekubbalim* — '*The Dew of Lights*.'

'This is that maana which is provided for the just in the world to come. On this dew the heavenly saints are fed. By this dew the dead are raised up in the world to come.' — IDRA RABBA §§ 45, 48, 49.

"The Dew of Lights is the potentiality of the Divine Subjects, of the Divine Personality. 'This is that 'Crystalline Dew' which is mentioned in the *Zeniutha*.' — *The Jewish Kabbala*, pp. 34, 54, 61, 63, 76, 83.

“Beginnings of the Planets.”

The *Hypsomata Planetarum* (the beginnings of the planets) as given by the translator Abu Djafar Mohamed Tabari an old Arabian writer, has the following account for the “beginning”:

“Know then that the astronomers Aristotle, Hipparchus, and other great masters of this science make mention of the time which is to elapse from Adam (peace be to him) to the day of judgment. Those masters inform us that at the time when the Almighty and Incomparable One created the moon, the sun and the planets, every one of these heavenly bodies remained motionless in space until the command went forth from God. At that time Saturn stood in Libra 21° , Jupiter in Cancer 15° , Mars in Capricornus 28° , the Sun in Aries 0° , Venus in Pisces 27° , Mercury in Pisces 27° , and the Moon in Taurus 3° . This was the beginning of the world, and since that time the planets have never again been in the same position.”


At the end of the Flood (3447 B. C. Sept. 7. See Seyffarth), the planets stood thus: The Moon in Gemini 0° – 15° , Venus in Leo 0° – 15° , the Sun in Virgo 15° – 30° , Mercury in Libra 0° – 15° , Mars in Scorpio 15° – 30° , Jupiter in Aquarius 15° – 30° , and Saturn in Gemini 4° – 15° .

Celsus says that of seven ruling daimons (angels) “the goat was shaped like a lion whereas we discovered that he who is honored in the Holy Scriptures as the angel of the Creator is called by this accursed diagram, Michael, the Lion-like. Again, Celsus says that the ‘second in order is a Bull.’” That is in the order of the seven ruling daimons, the word daimon among the Greeks being synonymous to that of our angel. We must not forget that the universe was supposed to have been created in the Zodiacal sign of the Capricorn or of the Goat, the winter solstice sign. The second, the Bull, is called on the diagram, “Suriel, the Bull-like.” The third according to Celsus was “an amphibious sort of an animal, and one that hissed frightfully.” On the diagram it is “Raphael, the Serpent-like.” Celsus says the “fourth had the form of an eagle,” and on the diagram it is Gabriel, the Eagle-like.” The fifth, according to him, “had the countenance of a Bear,” and on the diagram it is “Thauthabaoth, the Bear-like.” The sixth, he says, “has the face of a Dog,” and the diagram calls him “Erataoth.” The seventh he says “had the countenance of an Ass, and was named Thaphabaot or Onoel,” but “on the diagram it is called Onoel or Thartharaoth, being somewhat assine in appearance” (Origen’s Works, Vol. II, pp. 262-269).

W. MARSHAM ADAMS, THE SCHOLAR-MYSTIC. "The last work of this author deserves the closest attention of every theological student. Not, however, that we think the author's views with regard to a number of points of detail, and especially with regard to the make-up of the Great Pyramid, are to be accepted in any but the most provisional manner, for as yet we in all probability do not know what the full contents of that pyramid are, only a portion of them being known to us according to some seers. The chief merit of the book is the intuitional grasp of its author on the general nature of the mystery-cultus, as derived from the texts, and especially those of the Ritual or the so called "Book of the Dead," as Lepsius named it, setting a bad fashion which is not yet out of fashion. The Egyptian priests themselves, according to our author, called it "The Book of the Master of the Secret House," the Secret House being, according to Adams, the Great Pyramid, otherwise called the "Light." — *Thrice-Greatest Hermes*, by G. R. S. Mead. Vol. I, pp. 68-9.

First Book. "The House of the Hidden Places, a Clue to the Creed of Early Egypt from Egyptian Sources." By W. M. Adams. London, 1895.

Second Book. "The Book of the Master, or the Egyptian Doctrine of the Light born of the Virgin Mother." Sequel to the above. By W. M. Adams. London, 1898.

THE SATURNIAN COMMONWEALTH. "The Truth : The Way to the Physical, Moral, Mental, and Spiritual Regeneration, and the Life. By Alfred E. H. Gaynor. The Water  Bearer. Spirit Architect and Constructor of the Universe. The Osiris, or Incarnate Representative of the Solar Power. Occultist and Meta-Physician, Social Surveyor, Counsellor and Transformer. Boudha, Krishna, and Jesus Christ Resurrected. Second Person of the Trinity. The Messiah, or Son of Man. Redeemer of Humanity from the Powers of Darkness. Leader of the Heavenly Hosts, and the Spiritual Commander of the Forces Against Mammon. Lion of the Tribe of Judah. Last Avatar of Vishnu. 'I am Alpha and Omega, the Beginning and the End, the First and the Last . . . the Root and the Offspring of David, and the Bright and Morning Star.' "

"Wherever Krishna is, the lord of possessors of mystic powers, wherever the Great Archer is, the Son of Pritha, there in my opinion are fortune, victory, prosperity, and eternal justice." — *Bhagavad Gita*.

The Labors of Authors.

Distinguished men of all times, writes Charles C. Cattell, have been workers in whatever department of research they engaged. Such were Lord Bacon, Sir Isaac Newton, Benjamin Franklin, Buffon, Gibbon, Voltaire, and Pope. To their special studies they gave all their care and industry. As Dr. Johnson says, men of genius are those whose minds collect, combine, amplify and animate — have energy, without which judgment is cold and knowledge inert.

The famous John Hunter, an enlightened, self-taught man, made the principle of life the subject of inquiry and to do so till the last day of his life.

Bacon had had his philosophy under consideration for thirty years, and the illustrious Charles Darwin devoted as many years to the study of the lowly earthworm.

Descartes meditated in secret his new system of philosophy a quarter of a century before the world heard of it.

The system of thought or mental invention of Locke, like that of Bacon, was the result of thirty years' study; and Rousseau's "Emile" was produced after twenty years' thought and three years' composition.

Ariosto wrote his description of a tempest in six different ways, and Petrarch made over forty alterations in a single verse.

Gibbon wrote his "Memoirs" nine times, and left them unfinished; Buffon wrote one of his works eighteen times.

Burns, who would hardly be suspected of having done so much, tells us his poetry was the result of laborious corrections.

Alfieri wrote his tragedies three times, and after that, like others, he proceeded to polish, correct and amend.

Smollett declared that, had he known what his reception as an author would be, he would have spared himself the incredible labor he went through.

Milton refers to his wearisome labors and studious work.

Bezele advertized that he must decline visits in order that he might finish some of his work.

Newton wrote his favorite work, "Chronology," fifteen times and after that, dreading criticism, did not publish it.

After a life's devotion to his discovery of the circulation of the blood, Harvey, although he lived to be eighty, failed to see his discovery adopted by any physician.

Butler, of "Hudibras" fame, was not an extempore wit; his work was painfully elaborated from accumulated notes and by incessant additions.

Gibbon was seven years preparing his "Decline and Fall of the Roman Empire," and even the title remained undecided upon. All was so dark and doubtful that, to use his own language, he "was often tempted to cast aside the labor of seven years."

Newton's great work, "Principia," was composed and the propositions set down years before he gave up a year and a half to the writing of it.

When some one expressed astonishment at his celebrity, Buffon replied, "I have passed fifty years at my desk."

Voltaire and Madame Chatelet devoted nearly all their hours to their studies. Fashionable people called them "apparitions" — never visible by day, and only at ten at night — and said they would never play nor talk.

Victor Hugo was occupied twenty years on his work, "Les Misérables."

Gray devoted seven years to his immortal "Elegy," and then revised the whole.

Our most popular exponent of science in books, our only Huxley, is said to have written out all at least three times over before handing it to the printer. — *Truth-Seeker*.

REPRESENTATIVE VEGETARIANS. The *Vegetarian Magazine*, 80 Dearborn Street, Chicago, Ill., adorns the cover of its issues with the names of the representative vegetarians of the world: Adam, Hesiod, Gautama, Isaiah, Daniel, Plato, Zoroaster, Seneca, Aristotle, Ovid, Plutarch, Pope, Swedenborg, Voltaire, Franklin, Wesley, Linnæus, Graham, Shelley, Tolstoi, Oscar II.

Evolution Exploded.

Editor,—As public men appear to be generally agreed that evolution is no longer a theory, and as surgeons are building up a practice of operating in cases of "appendicitis" on the strength of the evolution theory, I would be glad if you could spare some of your valuable space for the Druid's views on that question, and particularly as no Australian paper will allow us any space.

We believe the surgeons will make a grave mistake, for strange to say there is neither scientific nor logical formation for the theory of evolution; because revolutionists, in "spontaneously evolving the first organic life from water," quite ignore the fact that without the sun life can neither be generated nor sustained. In the face of the all-important part the Sun takes it is a ridiculous absurdity to talk of spontaneous evolution.

As to the attributes of the Sun—creator we can only know from our knowledge of a creator we are intimately acquainted with—man. With man's creation there is always a purpose in view, and although a watch may be like a clock still the watch did not evolve spontaneously; nor did gold and other metals in the earth evolve by "natural selection."

Many scientists also base calculations upon the age of the earth upon the strength of that unscientific theory and carefully ignore the Sun as a creator. According to Druid conditions just prior to the creation of the European race 10,011 years ago the Creator saw fit to almost wipe out the pre-existing Africans and Asiatics by covering most of the earth with ice for a time.

If the scientists are agreed that a great ice age did take place and during that period that there were upheavals or subsidences of the earth's crust, with volcanoes, earthquakes and cyclones added, then in the face of such an awful power of what use is it to measure geological periods prior to that age, and above all to ignore the most important factor in the whole proceedings—the Sun? Thanking you in anticipation.

— WALTER RICHARDSON, Melbourne, Carlton, Victoria, Aus.

Each in His Own Tongue.

We have printed Professor Carruth's poem, "Each in His Own Tongue," several times in this department, and each time a question has arisen as to its exact wording. Some months ago a Weymouth, Mass., paper secured a copy of the poem which was authentic, and we reproduce the article in which the lines were given.

The following beautiful poem has, in the few years of its existence, had a somewhat extended circulation, and at times has been erroneously headed and somewhat changed in language. It has been favorably commented on by such scholars and writers as Dr. Edward E. Hale and Mrs. Mary D. Russell Young, and we now, through the courtesy of Mrs. William Nash, South Weymouth, have the privilege of reproducing it from original manuscript with the author's signature, as Prof. Wm. H. Carruth is an intimate acquaintance of Mrs. Nash's daughter and sent her a copy shortly after it was written :

A fire mist and a planet ; A crystal and a cell,
A jelly-fish and a saurian, And caves where the cave men dwell ;
Then a sense of law and beauty, And a face turned from the clod —
Some call it Evolution, And others call it God.

A haze on the horizon, The infinite, tender sky,
The ripe rich tint of the cornfields, And the wild geese sailing high,
And all over upland and lowland, The glow of the goldenrod —
Some of us call it Autumn, And others call it God.

Like tides on a crescent sea-beach, When the moon is new and thin.
Into our heart's high yearnings Come welling and surging in,
Come from the mystic ocean Whose rim no foot has trod —
Some of us call it Longing, And others call it God.

A picket frozen on duty, A mother starved for her brood,
Socrates drinking the hemlock, And Jesus on the rood ; [Trod —
And thousands, who, humble and nameless, The straight, hard pathway
Some call it Consecration — And others call it God.

(See N. AND Q., Vols. XIX, p. 231 ; XXIII, p. 221)

IT.

IT. By Clivette the Man in Black. "This volume is dedicated to those that have nerve enough to read 'It.'" 12mo, pp. 82. M. A. Donohue & Co., publishers, Chicago.

Preface — "Being a firm believer in the perfection of the Almighty's Works, and knowing I am God's work, I must be perfect. This volume was written by me (God's work), therefore is perfect."

Extract from "It." "Where are the dreamers, and great thinkers that wrote that man alone has reasoning powers?"

"Gone, to return again!"

"Listen! and Hark!"

"I tell you everything on the face of this earth, above the earth and below the earth, thinks, reasons, and dreams as we do."

"The ground teeming with life, hustling for existence, preying upon each other — in one continual round of pleasure."

"Men dream and reason, and think themselves the wonders of God, and the very parasites that live on man's body think the same."

"Every cell of which the body is composed is inhabited by thousands if we only had microscopes powerful enough to see them."

"The breaking down of a cell is the explosion of a world — the myriads of inhabitants pass on to immortality possibly thinking at the time of the rumble and rolling of the cell earthquake that their Redeemer has come."

"Every grain of sand on the beaches of the seas is inhabited by millions, — each little being probably wonders at the great world he is living on — possibly some navigate the globe and relate with burning eloquence the marvels they have seen."

Not a question but these very beings are gigantic in their own estimation, and fire their Shakesperian imaginations with the grandeur of their very existence — and possibly the breaking down of the cells in the brain from this thinking disrupts happy homes and leaves millions of carcasses heaped up in one chaotic mass — and the inhabitants of the next cell may apply their telescopes to study the phenomena of nature and the great upheaval that has taken place."

"This is as it should be! All is right! God knows his business." (From the opening chapter.)

QUESTIONS.

QUESTION. 1. I have searched in vain for the author of the following quotation. Can any of your readers give the name?

"In essentials unity, in non-essentials liberty, in all things charity."
N. M. M.

2. I have a stereoscopic view of the "Devil's Bible," with leaves made of asses' skins, a treasure of the Royal Library, Stockholm, Sweden. Have you or any of your readers any history of this scriptural work of his "Satanic Majesty?"

J. FRANCIS RUGGLES

3. The authorship and publication of the following quotation is wanted. Supposed to be from the Sanskrit. Can any reader place it?
F. L. T.

Listen to the exhortation of the dawn.

Look to this day!

For it is Life, the very life of Life.

In its brief course lie all the varieties,

All the realities of your existence;

The bliss of growth,

The glory of action,

The splendor of beauty:

For yesterday is but a dream, and tomorrow is only a vision;
but today, well-lived, makes every yesterday a dream of happiness,
and every tomorrow a vision of hope.

Look well, therefore, to this day.

Such is the salutation of the dawn.

"In Greece every Stoic was a Stoic; but in Christendom where is the Christian?" — *R. W. Emerson.*

"God created the ocean, but the shores have been made by the Batavians."

"The universe is made upon the model of the human soul."
— *Schelling.*

"Great Sister is the Name of the Heart Doctrine, O Disciple."
— *Voice of the Silence.*

The Sibylline Acrostic.

For more than a year an inquiry for the Sibylline acrostic has awaited a response. The acrostical hymn is found in what are known as the "Sibylline Oracles." Fourteen books (or fragments of fourteen) are extant (I-VIII and XI-XVI), and have been translated into English by several, one by Sir John Floyer, London, 1713, 12mo, calf, pp. 320; one by William Whiston, London, 1715, 8vo, calf, pp. 103; and one by Milton S. Terry, New York, 1890, 8vo, cloth, pp. 270.

The acrostical hymn is found in Book VIII, verses 217-150. The initials of the 34 lines give us the words *Iesous Chreistos Theou Uios Soter Stauros*; while the Latin version gives *Jesus Christus Dei Filius Salus in Cruces*; and hence, Jesus Christ, Son of God, Saviour, Cross, for the English. The number of lines in some copies leave off with *Soter*.

The several translators have well preserved the acrostic in their renderings of the hymn. The initials of the first five Greek words again form an acrostic, *Ichthus* (fish), and from this word for fish some of the early ecclesiastical writers make some mystical remarks:

"**ICHTHUS** — This single word contains a host of sacred names." — *Optatus*.

"This sign will prevent men from forgetting their origin." — *Clement*.

"We are little fishes in Christ, our great Fish, for we are born in water." — *Tertullian*.

"The fish in whose mouth was the coin paid as the tribute money, was Christ at the cost of whose blood all sinners were redeemed." — *Jerome*.

"*Ichthus* is the mystical name of Christ because he descended alive into the depths of this mortal life as into the abyss of waters." — *Augustine*.

Mr. Terry says his volume is the first complete English translation, of the Sibylline Oracles, the former versions not containing all of the Greek text. He believes they originated near the beginning of the Christian era (about B. C. 150 to A. D. 300). They contain Greek, Jewish, and Christian elements. We here give four English translations of the acrostical hymn.

ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΥ ΥΙΟΣ ΣΟΤΗΡ ΣΤΑΥΡΟΣ

ΙΧΘΥΣ (ICHTHUS)

From "Seven Homilies on Ethnic Inspiration," by Joseph T. Goodsir, p. 310.
(From "Oracula Sibyllina," curante C. Alexandre). London, 1871.

Jesus Christus Dei Filius. Salus in Cruce.

Judicii signum, tellus sudore madesct,
Eque polo rex adveniet per sæcla futurus,
S cilicet ut carnem præsens, ut judicet orbem,
Unde Deum cernent incredulus atque fidelis
Sublimem, sanctis medium, jam fine sub ipso,
Corporeorum animis hominum jura ultima dantem,
Horrebit quum terra situ et vepris aspera fiet.
Rejicient simulacra viri gazasque profanas.
Incendet terras ignis pontumque polumque,
Subtus iter rimatus, et Orci claustra recludet.
Tum caro sanctorum se libera tollet ad auras ;
Utor in æternum sontes tunc arguet ignis,
Si quid in occulto culpæ latet, omne revelans
Delictum, et tenebras animorum luce resolvens.
Ergo omnes flebunt nequicquam, et dentibus omnes
Infrendent, Sol deficiet ; nec luna, nec ullæ
Fulgebunt stellæ, atque ingens replicabitur æther.
Imas attollet valles ; juga deprimet alta ;
Linquet enim celsi nihil, æquabitque supremis
Infima ; Navigiis non pandent æquora mollem
Ulla viam. Tellus uretar fulmine ; fontes
Siccati, crepitantque vadis arentibus amnes.
Sed tuba de cælo longum et lugubrem ululatum
Afferet, insanis omen lugubre dolorum.
Lurida tum ruptis patefient Tartara terris ;
Una omnes magno stabunt sub judice reges ;
Sulfuris atque ignis ruet alto ex æthere torrens.
Insigne et cunctis aderit mirabile visu
Nullo sat culto fidis venerabile lignum,
Cornu alnum, quod vita piis, offensio mundo est,
Respergens sanctos duodeno fonte, regensque
Unius imperio populos, ceu ferrea virga.
Carmieis hic nostri est quem prima notant elementa,
Et qui pro nobis cecidit rex atque redemptor.

Iesus Christ Sonne of God the Saviour.

From "Essays on Various Subjects of Ecclesiastical History," by James Town-
ley, p. 103. London, 1824. (An old English translation.)

*In signe of Domes day, the whole earth shall sweate ;
Euer to reigne, a King in heau'nly seate
Shall come to judge all flesh. The faithfull, and
Unfaithfull too, before this God shall stand,
Seeing him high with Saints, in Time's last end.*

*Corporeall shall hee sit ; and thence, extend
His doome on soules. The earth shall quite lie wast,
Ruined o'er-growne with thornes, and then shall cast
Idolls away, and treasure. Searching fire
Shall burne the ground, and thence it shall inquire,
Through seas and skie, and breake Hell's blackest gates.*

*So shall free lights salute the blessed states
Of Saints ; the guilty, lasting flames shall burne ;
No act so hid, but then to light shall turne ;
Nor brest so close, but God shall open wide.
Each where shall cries be heard, and noyse beside*

*Of gnashing teeth. The Sunne shall from the skie
Flie forth ; and starres no more mooue orderly.*

*Great Heauen shall be dissolv'd, the Moone depriu'd
Of all her light ; places at height arriv'd
Deprest ; and vallies raised to their seate ;*

*There shall be nought to mortalls, high or great.
Hills shall lye leuell with the plaines ; the sea
Endure no burdthen ; and the earth, as they,*

*Shall perish cleft with lightning ; every spring
And river burne. The fatall trumpe shall ring
Vnto the world, from heauen, a dismall blast
Including plagues to come for all deedes past.
Old Chaos, through the cleft masse, shall bee seene,
Vnto this Barre shall all earth's Kings conueene ;
Riuers of fire and Brimstone flowing from heauen.*

Ihsous Creistos Theou Uios Soter.

From "The Christian Review," edited by S. F. Smith. "Sibylline Oracles"
(signed J. M. S.). March, 1848, p. 99. Boston, 1848.

Judgment impends. Lo! the earth reeks with sweat;
He, the destined King of future ages comes;
Soon he descends — the Judge in human form.
On speeds the God — his friends and foes behold him.
Vengeance he wears, enthroned with his holy ones.
See how the dead assume their ancient forms.

Choked with thorny hedges lies the waste, dreary world;
Ruined are their idol gods; they scorn their heaps of gold.
Even land and sea and sky shall raging fire consume.
Its penetrating flames shall burst the gates of hell.
Shining in light behold the saints immortal.
Turn to the guilty, burning in endless flames.
O'er hidden deeds of darkness no veil shall be spread.
Sinners to their God will reveal their secret thoughts.

There will be a bitter wailing; there they gnash with their
Ebon clouds veil the sun; the stars their chorus cease. [teeth.
O'er our heads the heavens roll not, the lunar splendors fade.
Underneath the mountains lie; the vallies touch the sky.

Unknown the heights or depths of man — since all shall prostrate lie.
In the ocean's dark gulf sink the mountains and the plains.
Order casts away her empire; creation ends in chaos.
Shrill sounds the trumpet; its blasts rend the sky.

Swollen rivers and leaping fountains are consumed in the flames.
O fearful are the groanings, the sorrows of the doomed.
Tartarean chaotic depths the gaping earth reveals.
Earth's vaunted monarchs shall stand before their Lord.
Rivers of sulphur roll along and flames descend the sky.

(The following is a prose translation of the last seven lines of the Latin version — IN CRUCE.)

Extraordinary and wonderful sight! The adorable cross shall be present to all; without care you may trust it entirely, bountiful in its strength; it is life to the pious, and a stumbling block to the worldly; besprinkling the twelve holy ones from the fountain head, and ruling the people by the power of One, as with an iron rod. He is our song, whom the primeval elements acknowledge, and who yielded His life for us — a King and a Redeemer.

From "The Sibylline Oracles," translated from the Greek into English blank verse, pp. 183-185, by Milton S. Tarry, New York, 1890.

Earth will sweat when the judgment sign appears,
 And the eternal King will come from heaven
 In person to judge all flesh and all the world.
 The faithful and the faithless shall see God
 Exalted with the saints at the end of time.
 The souls of fleshly men upon his throne
 He will judge, when the whole world is laid waste,
 And thorns spring up. And men will cast away
 Their idols and all wealth. And searching fire
 Will burn the land, the heaven and the sea ;
 And burn the gates of Hades' prison house.
 Then to the free light of the saints shall come
 All the flesh of the dead, but lawless ones
 The fire will try forever. Every thing
 One did in secret will he then declare,
 For dark breasts God will open to the light.
 Wailing will come from all, and gnashing of teeth ;
 The brightness of the sun will be eclipsed,
 And the dances of the stars ; the heaven shall whirl.
 And the moon's beaming luster be destroyed.
 He will exalt the valleys and destroy
 The heights of the hills, and no more shall appear
 A gloomy height among men. With the plains
 The mountains will be level, and no more
 Will there be any sailing on the sea.
 For earth with springs shall be by thunder parched,
 And dashing streams shall fail. The trump from heaven
 Shall send a woful sound, and bellow forth
 Approaching pest and sorrows of the world.
 And then the widely yawning earth will show
 Tartarean chaos, and all kings shall come
 Unto God's judgment seat. From heaven shall flow
 A stream of fire and brimstone. But the Wood
 Shall then be to all mortals for a sign,
 Among the faithful a distinguished seal,
 The longed-for horn, the life of pious men,
 But the world's stumbling-block, bestowing light
 On the elect by water in twelve streams.
 And then the shepherd-rod of iron shall rule.
 This one now in acrostics written down
 Is our God, Saviour, and Immortal King,
 Even the one who suffered for our sake.

Jesous Hreistos Teou Uios Soter.

From St. Augustine's book, "The City of God," Vol. II, pp. 242-243. Translated into hexameters, by William Dodd. Edinburgh, 1878.

Judgment shall moisten the earth with the sweat of its standard,
Ever enduring, behold the king shall come through the ages,
Sent to be here in the flesh, and judge at the last of the world.
O God, the believing and faithless alike shall behold thee,
Uplifted with saints, when at last the ages are ended,
Sisted before him are souls in the flesh for his judgment.

Hid in thick vapors, the while desolate lieth the earth,
Rejected by men are the idols and long hidden treasures;
Earth is consumed by the fire, and it searcheth the ocean and
Issuing forth, it destroyeth the terrible portals of hell. [heaven;
Saints in their body and soul freedom and light shall inherit;
Those who are guilty shall burn in fire and brimstone forever.
Occult actions revealing, each one shall publish his secrets;
Secrets of every man's heart God shall reveal in the light.

Then shall be weeping and wailing, yea, and gnashing of teeth;
Eclipsed is the sun, and silenced the stars in their chorus.
Over and gone is the splendor of moonlight, melted the heaven.
Uplifted by him are the valleys, and cast down the mountains.

Utterly gone among men are distinctions of lofty and lowly.
Into the plains rush the hills, the skies and oceans are mingled.
O what an end of all things! earth broken in pieces shall perish.
Swelling together at once shall the waters and flames flow in rivers

Sounding, the archangel's trumpet shall peal down from heaven,
Over the wicked who groan in their guilt and manifold sorrows.
Trembling, the earth shall be opened, revealing chaos and hell.
Every king before God shall stand in that day to be judged.
Rivers of fire and brimstone shall fall from the heavens.

(In the grove of Smintheus will be found the following elegy upon the shaft over the tomb of the Sibyl Herophile :

"I am the wise interpreter of Apollo, Σίβυλλα;
Though here I lie mouldering in a marble mound,
Under the power of iron destiny I inherit this footstool.
But still I lie beside the nymphs, and this Mercury defends me.
This the reward, since I wait the behests of Apollo."

Order of Ishmael, or Esau and Reconciliation.

This very Ancient Eastern Order has a legendary history like that of the Freemasons, and no doubt has claims upon the attention of mankind. But, like the other history, it is lost in the night of time; its traditionary story being that Ishmael, on arriving at man's estate, constantly strove, by pleasant offices and kindness, to reconcile himself with his immediate relatives of the seed of Abraham, like himself. He was undoubtedly the elder brother of Isaac, and with him appears to have maintained peaceable and brotherly relations; and in giving one of his daughters to Esau, the brother of Jacob — like himself supplanted in his birthright — he strove to perpetuate this happy union, of the two principal branches of Abraham's stock.

We know, however, by daily experience, that these family jars cannot be so easily healed; and however frankly and generously the hand may be tendered, there is a breach over which there is no passing. The history of Ishmael and his mother, and that of Jacob and Esau, form respectively the subject of the first eighteen degrees of the Order of Ishmael, as at present practiced. There are four sections in all:

I. *Initiatory.* 1, Stranger; 2, Guest; 3, Proselyte; 4, Minor Fellow; 5, Major Fellow; 6, Trusted; 7, Companion; 8, Master; 9, Guardian.

II. *Historical.* 1, Hagar; 2, Ishmael; 3, Isaac; 4, The Burial; 5, Inheritance; 6, Marriage; 7, Power; 8, The Meeting; 9, The Desert.

III. *Explanatory.* 1, Novelty; 2, The Attack; 3, Aid; 4, Chief; 5, Prince; 6, Teacher; 7, Illustrious; 8, Commander; 9, Patriarch.

IV. *Philosophical.* 1, Hope; 2, Faith; 3, Charity; 4, Providence; 5, Fate; 6, Lawgiver; 7, Councillor; 8, Servant; 9, Submission.

The government of the Order is invested in three supreme and equal powers, respectively known as Patriarch, Priest and King. The consent of all three must be obtained before the admission of any candidate. The postulate must be of mature age, of good breeding and education, and must not be a Roman Catholic. If a Mahomedan, he is obligated on the Korân; if a Brahman, on the Vedas; if a Jew, on the Old Testament; Parsees, by Fire; Hindûs, by the Cow; if a member of the Orthodox Greek Church, or a Protestant of any denomina-

tion, on the four Gospels; and a special form of admission is prescribed in each case. It is not necessary, on the continent, that he should be a Freemason, but if so, many secrets are given to him not otherwise disclosed. Until very recent years, there was a political section to the Order, but this has been altogether suppressed, and the objects for which the Order exists consists of mutual aid, instruction, and general enlightenment. The Chiefs of the Order reside habitually in the East, and two of the three Chiefs must always be east of Jerusalem. Branches of this Order, under Arch Counsellors, exist in Russia, Turkey, Greece, Austria, Italy, Germany, Denmark, Sweden, Norway, France, Spain, Portugal, Africa, and the United Kingdom. Members of the Order are more or less dispersed over the globe; there being some in the United States, among them the editor of this magazine.

SAPENATH PENCAH. "In the center of the space, which the stars overrun in their courses, is raised the Temple *Sapenath Pencah*. Marble, alabaster or porphyry compose not its elegant and majestic walls; such materials are left to mortals. Its columns are composed of a pure, subtle, material essence of the elements which glows with sweet clearness, extending in long Porticos, rounded by imposing arches, headed by bold cupolas, forming a sanctuary, of which art cannot imitate its religious beauties. The place is filled with a soft light which takes many forms and everywhere charms the eye. The entrance thereto is not defended by armed phantoms with flaming swords, but sweet benevolence, seated at the first Portico, extends to timid beings who arrive there to supplicate Divinity for admission among the Grand Elect of this Sanctuary."

ZAPHNATH-PAANEAH. (Ψορθομφανηχ. Septuaginta.) — Eusebius (*Praep. Evang.* ix, 20, 24, 27) has preserved in very rough hexameters, some lines from Philo, the epic poet, who wrote the history of Jerusalem. We give them below, and ask some of our readers to send us a translation in poetry, prose, or a paraphrase.

Τοισιν ἔδος μακαριστον ὅλης μέγας ἔκτισεν ἀκτῶρ
 "Γῆσιςτος, καὶ προσθεν ἀφ' Ἀβρααμοιο καὶ Ἰσάν,
 Ἰακωβ εὐτέκνοιο τοκος Ἰωσηφ, ὅς οὐειρών
 Θεσπισίτης σκηπτουχος ἐν Αἴγυπτοιο θρονίσι,
 Δινεύσας λαθραῖα χρόνου πλημμυρίδι μοίρης.

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The Rosicrucians.

BY ALEX. WILDER, M. D., NEWARK, N. J.

The first attention of the great world was called to the Rosicrucians in 1610 by the appearance of an anonymous little book entitled *The Discovery of the Brotherhood of the Honorable Order of the Rosy Cross*, dedicated to the scholars of Europe. It stated that Christian Rosenkreutz had come from the East where he had acquired a thorough knowledge of arcane learning. He died in 1484, and it appears that he had enjoined his disciples not to make his doctrines public till the expiration of one hundred and twenty years. I notice a slight variance in this from the statement of Lord Bulwer-Lytton :

"The Arabians of Damus in 1378 taught to a wandering German the secrets which founded the institution of the Rosicrucians."

Nikolai, the author of "Temple Herren," assigns the authorship of "The Discovery," etc., to Johann Valentine Andrea, a Lutheran Mystic divine of Wurtemberg. The Emperor of Ger-

many at the time was Rudolf II, the greatest patron of magical and mystic studies ever recorded in history. The book created a prodigious excitement. It contained the descriptions of a select body of eight men, who abode in a secret crypt styled "The Temple of the Holy Ghost," where they prosecuted the study of occult lore. Search was made for it with great eagerness. Charlatans everywhere in Germany pretended to belong to the Mysterious Brotherhood and reaped golden harvests from the credulity of the ignorant. Occult medical treatment possesses a wonderful fascination in our own day, and the pretense of extraordinary learning gives ample occasion for superstitious arrogance and unprincipled stupidity.

The clergy assailed the little volume and invoked on the head of its author the fires of heaven, declaring that he ought to be broken on the wheel for his impiety. Such were the atrocious remedies of the Middle Ages for dissent and protest. The crusades against the Manichean Provengals, the sanguinary wars against the Saracens, themselves but Christian sectaries, the wholesale proscriptions and executions of the *soldiers of Mithras* after mock trials for witchcraft, the burning of Temple Knights, the massacres of the Waldenses in cold blood by the soldiers of the infamous dukes of Savoy — a crime which cost them the inheritance of the British throne — are so many arguments for keeping knowledge secret. Our own country is not exempt. When Bishop Ives turned Roman Catholic and Henry Kiddle announced himself a Spiritualist, their former associates impugned their soundness of mind. We have madhouses, public and private, in which persons may be incarcerated for months and years upon a process differing little in form and operation from the *lettres de cachet*, by virtue of which Frenchmen were immured without trial or even crime, in the Bastille during the reign of Pompadour.

The *Doketae* of the early Christian centuries had the maxim: "Learn to know all, but keep thyself unknown." The writer of the little story of Rosenkreutz and his Mystic Order, obeyed that rule. The Brotherhood who are known as Rosicrucians

have kept themselves so thoroughly secret, that although the philosopher Descartes advertised all over Germany for information concerning them, he utterly failed.

The Rosy Cross, or red rose impaled upon a cross, had been the badge of the Templars. Despite their suppression in 1307, this Order continued as late as the reign of Francis I., who burned four of them. That king had also caused the Albigenses to be extirpated from Provence with extraordinary ferocity. Like all the Gnostics and Ophites they had secret doctrines, symbols and tokens for mutual recognition. The symbols of the Rosicrucians were generally like those of these societies. They interwove in their system religion and philosophy, the latter comprising alchemy and astrology, and made use of the peculiar dictum of the alchemists and other mystics to express their ideas. To this fact much of the obscurity is due, which many will find in the treatise of Hargrave Jennings.¹

Mr. Jennings's book relates to a topic which has more than once created the liveliest interest in Europe. The learned have searched carefully for the *Temple Herren*; the half-learned have denied its existence. The modern school of disciples of the Sankhya and Epikuroes, who have bowed God out of the universe, have but jeers for all such matters. With them the day for sober argument has passed, if indeed, it ever dawned.

One blemish is on Mr. Jennings's work, a fault too frequently common. The sentences are often painfully interwrought, so as to nullify their meaning. Some may say that this is done for purposes of concealment of the arcane idea. It is a bad explanation, and the author has himself set it aside by the remark that the Rosicrucians "were really men appearing like real men, carrying, in very deed, through the world, *eternally-forbidden secrets*, safe, however, in the fact that they were sure never

1 THE ROSICRUCIANS. Their Rites and Mysteries; with Chapters on the Ancient Fire and Serpent Worshipers, and Explanations of the Mystic Symbols Represented on the Monuments and Talismans of the Primeval Philosophers. Second edition, revised, corrected, and considerably enlarged. By Hargrave Jennings. Illustrated by upwards of 300 engravings. London and New York, 1879.

to be believed." We are tempted therefore to hold him to the rule, that the obscurely uttered is the obscurely thought. We give him the benefit however of his own plea, similar to that, perhaps, of Herodotus :

" We have drawn to ourselves a certain portion of reticence, up to which margin we may freely comment ; though we absolutely refuse to overpass it with too distinct explanations, or to enlarge further on the strange persuasions of the Rosicrucians."

There is no fault to be found with this ; but we suggest that conscientious readers will thank a man who states accurately what they agree with, and will be almost equally grateful to the one who states clearly what they most distrust from. " What they want is either truth or error ; not a muddle between them."

Lord Lytton's two romances, " Zanonⁱ"² and " The Strange Story," give much interesting information respecting the Mysterious Brotherhood, and will repay the curious for their careful study. There have been many Glyndons, occasionally a Zanonⁱ, possibly a Mejnour ; is there anywhere a Louis Grayle living out of whom the immortal entity has perished ?

The author of " The Discovery," etc., was familiar with the writings of Paracelsus and Van Helmont. He has made liberal use of their ideas and expressions. Indeed, the following distinguished persons, all of them proficient in kabbalistic and theosophic learning, are included as Rosicrucian adepts, namely : Raymond Lully (died, 1315) ; John Reuchlin, the instructor of Martin Luther ; Giovanni Picus Mirandola (died, 1494) ; Cornelius Agrippa (died, 1535) ; John Baptist Van Helmont (died, 1644) ; Henry More (died, 1687) ; and Robert Flood (died, 1637) ; from whose works Mr. Jennings has largely compiled his treatise.

In the little book ascribed to Andrea, the declaration appears

² In the life of Joseph Balsamo (Count Cagliostro). the names of these characters are suggested. In the term Cagliostro, or KALOS (beautiful, from KAO, to burn), and ASTER (a star or sun) ; we have Zanonⁱ, from ZAN the Dorian Sun-god ; on or oni being a dialectic ending. The Greek teacher of Cagliostro, named Alethotha, is a formation from AL and THOTH, equivalent to Me^j or Mag, (great) and nour (light). Indeed Balsamo is itself but BAAL SAMEN, the Phenician name of the Sun.

that the Rosicrucians contemplated no political movement hostile to the ruling powers. Their aim was to diminish human suffering, diffuse education, advance learning, science, and enlightenment; and in short to substitute love and benevolence for the antagonisms of self-interest and unworthy ambition.

Nevertheless the readers of "Zanoni" will observe a vigorous protest against the doctrine of equality among mankind.

"Level all conditions today, and you only smoothe away all obstacles to tyranny tomorrow. A nation that aspires to *equality* is unfit for *freedom* Diffuse all the knowledge the earth contains equally over all mankind today, and some men will be the wiser tomorrow. . . . The wiser the few in one generation, the wiser will be the multitude in the next. . . . These men, to commence their era of improvement and equality are jealous even of the Creator. They would deny an intelligence — a God!"

The Rosicrucian doctrine, it need not be added, is essentially theistic. Its adepts were often members of Christian communions. They mingled in the pursuits of everyday life, passed for men of business, served others kindly but in an undemonstrative manner, with no apparent motive except a kind disposition, yet lived in a world apart, and were taken for anything except what they really were.

There was a peculiar method of expression in their writings which renders it somewhat difficult to comprehend whether they were discoursing about physical sciences, or in symbols. They certainly professed to know the art of transmutation, or making gold, and the compounding of the elixir of life by which to prolong existence for an indefinite period. And more, also, they claimed the control of nature and the invisible forces and spirits — that God was their master and all else obligated to their service. How far this was figurative speech, as the late General Hitchcock interpreted it, we may conjecture; but plainly Lord Lytton and Mr. Jennings regard it as more or less literal.

In the writings of Count de Gabalis we find the address of the Grand Master to neophytes, which shows what was actually claimed. The following is a copy :

"You are now to learn how to command all nature. God alone will be your master; philosophers alone will be your equals. The supernal intelligences will be ambitious to obey your desire; the evil demons will not dare approach where you are. Your voice will make them tremble in the depths of the abyss. The invisible hosts of the four elements will deem themselves happy to minister to you.

"Have you learned what it is to be a man?"

"Are you not weary of serving as a slave — you who were born for dominion?"

Despite any seeming charlatanry which this may seem to exhibit, a defined philosophy permeates every doctrine. Man possesses a threefold mode of existence. The animal or physical life is rudimentary, and characterized by impressions, appetites and necessary activities. Next is the psychic, from which proceed purpose and self-consciousness. Beyond and above these is the spiritual *esse*, or real thing. "We believe in God," says Jacobi, "not by reason of the Nature which conceals him, but by reason of the super-natural in others, which alone reveals him and proves him to exist."

Can metals be transmuted? It is reported that Raymond Lully produced gold for the use of Edward I of England. Thomas Vaughan (*Eugenius Philalethes*), "tells us of himself that going to a goldsmith to sell twelve hundred marks' worth of gold, the man told him at first sight that it never came out of the mines, but was the production of art, as it was not of the standard of any known kingdom." General Hitchcock thinks this figurative of celestial gold, which cannot be made current among men, because "the natural man discerneth not the things of the spirit, because they are foolishness to him and can only be spiritually discerned." Yet I do not see why a knowledge of atoms and a law of combinations and forces, would not enable a person to refine one substance and procure its change into another form.

The Elixir of Life. Is not the immortality which spiritual life denotes, the true *elixir vitæ*, and the regeneration of man from a sensual to a spiritual life, the true transformation of base metal into gold? Did Paracelsus mean more than this?

Did the brethren of the Holy Cross? Did any of the Alchemists or Hermetists?

Some have supposed the legend of the Wandering Jew, whom death overlooked, to have been derived from some conception of the Rosicrucians. "All that we profess to do is this," said Mejnour to Glyndon, "to find out the secrets of the human frame, to know why the parts ossify and the blood stagnates, and to apply continual preventives to the effects of time. This is not magic! it is the art of medicine rightly understood."

Artephius is said to have invented a kabbalistic magnet which attracted the *aura* or "mysterious spirit of human efflorescence and prosperous bodily growth out of young men," so that he could apply it to himself. The story of King David and Abishag is directly in point. Physicians have observed the enhancing of some persons' vital forces by sleeping or only social intimacy with those more vigorous than themselves; and public speakers know well how they are weakened or strengthened by persons in their audience. It is more than likely that oriental harems are often supplied with women for the express purpose of recruiting exhausted vital energy by this form of vampirism.

Robert Boyle, however, mentions a medicated preparation which was given to an old woman of seventy, and restored so many phenomena of maidenhood as to alarm her and compel its discontinuance. The story is also told of a Signor Gualdi, who appeared in Venice in the seventeenth century, who exhibited to a visitor a picture of himself by Titian, then two hundred years dead. Thomas Vaughan, "who certainly was a Rosicrucian adept, if there ever was one, led a wandering life and fell often into great perplexities and dangers from the mere suspicion that he possessed extraordinary secrets. He was born about the year 1612, and it was believed by those of his fraternity" as late as 1740, that he was still living. "Nay," says the writer quoted, "it is further asserted, that this very individual is the president of the Illuminated in Europe, and that he sits as such in all their annual meetings."

Nevertheless, "there may have been men who have possessed these gifts, that is, the power of making gold and of perpetuating their lives," who despised a wealth that they could not enjoy, and declined a perpetuated life which could only add to their weariness. There is the languishment for the ever lost original home in this tearful mortal state."

Why the Rosicrucians are a Secret Order. "We of the secret knowledge," says Robert Fludd, "do wrap ourselves in mystery, to avoid the oburgation and inportunity or violence of those who conceive that we cannot be philosophers unless we put our knowledge to some ordinary worldly use. There is scarcely one who thinks about us who does not believe that our society has no existence; because, as he truly declares, he has never met any of us. And he concludes that there is no such brotherhood," because, in his vanity, we do not seek him to be our fellow."

Poverty and Chastity. "Maidhood and virginity is a phenomenon *independent of creation*, and bears through the worlds, visible and invisible, the world's immortal, the impress and seal upon its forehead, of God's *Rest*, not of his *Activity*. Hence, its sacredness in all religions and under all beliefs." In plainer speech, *Activity* is masculine, and *Rest*, as its contrast, is abstinence from production. *Nature* means "bringing forth."

The Rosicrucians held that God was to be known *supernaturally*, above the action and operation of nature. Indeed, in the world of nature, he is veiled, hidden away, and it is impossible to know him. Hence, the Illuminated brothers regarded the celibate state as infinitely more consonant with the inventions of Providence. "It is not generally known," says Mr. Jennings, "that the true Rosicrucians bound themselves to obligations of comparative poverty and absolute chastity in the world, with certain dispensations and remissions that fully answered their purpose; for they were not necessarily solitary people; on the contrary they were frequently gregarious, and mixed freely with all classes, though privately admitting no law but their own."

Old Mejnour, in his cloister, calm and passionless, living on through the ages, and Zanoni, still young with all his weight of years since Chaldea was a country, yet capable of love and its sacrifices, and ready to lay off existence for another's sake, are pretty fair illustrations.

Fire Worship. The early men believed that they lived after dying. Observing that warmth characterized the living they venerated fire as denoting the Great Ancestral Spirit — the Father in heaven. It was not the God, but only his symbol. The gods appeared in fire, not because they were constituted of it, but because it was most like them. Every religion, Hamitic, Semitic, Aryan — was a fire religion. The central fire burned on the altar in the secret crypt of every sanctuary, alike for Mazda, Agui, Yava, Moloch, and Apollo.

The Assyrian Magi carried the moving flame before the marching hosts, and their Bedouin kinsmen in advance of the caravan — “a pillar of cloud by day and a column of fire by night.”

All over Asia, Africa, Europe, and America are the fire symbols. The menhir or dolmen, the monolith, the baitulos, the obelisk, pyramid, triangle, church spire, each denotes the flame, and typifies the God who appears in fire. The serpent with his head darting thither and thither, and running along the ground without organs of locomotion, was received as the living model of the flame. It typifies also the intestinal structure of the body, which is really its essential portion. So, too, the umbilicus is in its way a serpent. From the navel of Vishnu proceeded the lotos and Brahma came forth. Our umbilical connection is never really severed. As the remotest twig is connected with the trunk of the tree and draws sap from it, so we all in an analogous manner, derive vital influxes from all who precede us, by that great maternal chain which extends for each of us back into the indefinite past. All this, too, the fire symbolizes.

The torch, the candle, the bonfire, have the same arcane meaning and are so used whether by Pagans, Moslems, Jews, or Christians.

The Unseen Spirits and Potencies. The horse-shoe placed over a door, the pentacle or "wizard's foot," have been a theme of merriment for some, and regarded as a superstition by others. Paracelsus taught of elementary and elemental spirits. Bulwer-Lytton describes them — "some of surpassing wisdom, some of horrible malignity, some hostile as fiends to men, others as gentle as messengers between earth and heaven."

"It is awing thought," says our author, "but spirits and supernatural embodiments — unperceived by our limited, vulgar senses — may make their daily walk among us, invisible in the ways of the world. It may indeed be that they are sometimes suddenly *happened upon*, or, as it were, surprised. The world, although so silent, may be noisy with ghostly feet. The unseen ministers may every day pass in and out among our ways, and we all the time think we have the world to ourselves. It is, as it were, to this inside, unsuspected world, that these recognitive, deprecatory signs of horse-shoes and of charms are addressed; that the harming presences, unprovoked may pass harmless; that the zealous watch of the Unseen over us may be assuaged in the acknowledgment; that the unrecognized presences amidst us, if met with an unconciousness for which man cannot be accountable, may not be offended with carelessness in regard of them for which he may be punishable."

This World and the Next. The Rosicrucians held that all things visible and invisible were produced by the contention of light and darkness. They, therefore, contained a deposit of light which it may take ages to evolve. All minerals have in this spark of light the rudimentary possibility of plants and growing organisms; all plants have rudimentary sensitives which might (in the ages) enable them to perfect and transmute into locomotive new creatures, lesser or higher in their greater or nobler or meaner in their functions; thus all may pass off by side-roads into more distinguished highways of completer advance — allowing their original spark of light to expand and thrill with higher and more vivid force, and to urge forward with more abounding, informed purpose.

The Rosicrucians claimed not to be circumscribed by the limits of the present world, but to be able to pass into the next, to work in it and to come back safe out of it, bring their trophies with them — gold, and the elixir of life. Man was to have lived as the angels, of an impregnable, impassable vitality; taking his respiration, not by short snatches, as it were, but as out of the great cup of the centuries. *He* was to be the spectator of nature — not nature his spectator. The real objects of the adepts were in truth to remain no longer slaves to those things supposed to be necessities, but to remove back to Heaven's original intentions, to indicate the purpose of God, and tread degradation under foot.

It will be seen that the Rosicrucian does not discard the scriptures. He only looks into their interior, away from their apparent sense which is illusory and often untruthful. The man is ignorant who deems the mystic an unbeliever.

The Mystic Sleep. The author of the work "The Rosicrucians" is far from being clear in his utterances respecting sleep and its revelations. The mode of expression which he employs is not attractive to me. It is not so difficult to understand, but it has a disagreeable verbosity which wearies, and finally creates a feeling of dissatisfaction.

Here is Bulwer-Lytton: "Man's first initiation is in TRANCE. In dreams commences all human knowledge; in dreams hovers over measureless space the first faint bridge between spirit and spirit — the world and the worlds beyond."

Mr. Jennings says: "Our highest knowledge — the most refined 'sum up' of the thinnest sighted metaphysics, is peremptorily forced back upon us when we sway beyond the practice of 'second causes.' All is guess over that brink. All is cloud where the pathway ends. Man falls asleep helpless when the great veil is dropped over him to isolate his understanding. All is possible in 'sleep' because *dreams* are in life. God is in sleep. And God, who is in sleep, although he is a reality *away* from us, is a delusion when sought to be demonstrated to us. And sleep — which is men's thoughts, or the *dreams* are — is

the stumbling block over which the whole comprehensible theory of man parts into nothing, and falls into obscurity; as in which dream he is himself alone, perhaps mad."

Man is not a maker. Man gets nothing that is outside of him. He only obtains that which is already in him. He is in this world. But he is not of another world. His helplessness, unsupported, is perfectly ridiculous. He only lives — forgetting himself. He '*falls asleep*' blindly '*into the morrow!*'"

There have been secret fraternities as far back as the history of mankind. All the ancient priesthoods in every country had mysteries and a secret society among themselves. Ancient science was kept carefully hidden. It may have been necessary; some, like swine, tread all learning under foot; others, like dogs, tear the teacher. Besides, knowledge is power; and they who possess it are the kings of men. It is too fashionable to decry the clergy as our lords and tyrants; they are not even freemen in a proper sense. In Protestant Christendom there is no real priest-caste; and among the Romanists, I suspect the lower clergymen are outside the pale.

There were philosophical societies, arcane like the Gnostics, and Eclectic Platonists, for many centuries. The Pagans, who after Theodosius, adhered to their worship, hid their secrets, their initiation, and their mystic jargon. I conjecture the magic and witchcraft of the Middle Ages to have been the Mithraic Institute which had been disseminated through the Roman empire.

I suppose that the Rosicrucians have existed; I doubt whether there are any now. All of whom I knew that pretended to be such were charlatans. None of our present secret societies antedate that Order; certainly they do not come up to its sublime ideal. There may be something of the kind in the East, but the Moslems have pretty effectually annihilated the most of them. The communes of later date can hardly be considered as heirs or successors of the old brotherhoods. If any test was required to show this it would be found in their love of display, their meretricious exhibitions, and their assiduous endeavors to become notorious.

"Pragmatism" and Idealism.

BY FRANKLIN SMITH, WEYMOUTH HEIGHTS, MASS.

A new school of philosophy has been developed recently termed "Pragmatism," which has given rise to an animated discussion in the various journals devoted to philosophy. It makes the extraordinary claim of revolutionizing the method of philosophizing by a reversion of the old and time-honored one, of seeking for truth in fixed and immutable principles, categories and axioms. Instead, it claims that the true method is to seek it in results, fruits, consequences and facts. It appears to be a reaction from the metaphysical, subjective method of dwelling solely on principles and first things, without due regard to their resultant effects and consequences. It is the same world-old controversy in a new guise, a perpetual swing between opposite extreme views that has been going on ever since man began to think.

But may it not be that the antagonistic views in this controversy arise from viewing the matter from only one side? One of the most palpable facts about the universe and its processes is the two sidedness of everything. It is poised between eternal opposites. Viewed from one side alone it would appear that all manifested in actuality was the result of an eternal tendency of fixed immutable principles, "without variableness or shadow of turning," while viewed from the side of actuality everything appears to be perpetually changing — all human consciousness as well as all the phenomena which it cognizes.

A few years ago its chief exponent in England issued a work advocating its claims as the true philosophic method, under the title of "Humanism." In this work he scouts the idea of any absolute knowledge of principles, excepting what we get by observing results and effects, and says: "In reality our knowing is driven and guided at every step by our subjective interests and preferences, our desires, our needs and our ends. These form the motive powers of our intellectual life." "Pure

reason is a 'pure figment' and a psychological impossibility, and the real structure of the actual reason is essentially pragmatic and permeated through and through with acts of faith, desires to know and wills to believe."

It is certainly true that desire to know is the mainspring of our knowing, but nothing could be farther from the truth than to say that knowing is governed "at every step by our subjective interests and preferences and desires." Knowing is the exact opposite in its methods from the act of making practical application of what we know. The object determines the subject in knowing. In willing the subject determines the object, and the mental attitude in these cases should likewise be equally opposite ; and we instinctively follow the lead of our external senses, and do not allow our desires to control our perceptions and conclusions ; but on subjects that lie beyond the scope of our senses, upon social, political, philosophical and religious questions, our individual desires and preferences are taken for true knowledge concerning them. And the result is, that when any one, ignoring his personal preferences, and judging from a disinterested love of universal truth itself, and making this his standpoint in seeking for knowledge, discovers a truth not in accordance with the views of those derived from their selfish and narrow preferences and prejudices, then forthwith they commence persecution of the most malignant kind. And such has been the fate of the promulgators of every new truth that has come in to benefit the world. The only true method and standpoint in knowing is that of taking universal, self-evident principles, that are known to be true in their own right, and ignoring all personal desires and interests whatever. Which latter method has been the prolific source of more misery, injustice and crime than all other causes combined.

The solution of the controversy between the Pragmatic and Idealistic views is to be found in the nature of consciousness itself. In every fact that comes before the mind explicitly there is involved its opposite correlative implicitly. Hence, in determining the consequences of any course of action, the mind

makes constant use of these implicit correlative principles, axioms and necessities, without being conscious of the fact that it is so doing. Otherwise it could not forecast results at all. Not a single step could the mind take in the direction of future consequences without these axioms, principles and necessities, and our wills enjoy no supremacy over them in accomplishing our ends, but only controls by obeying them. But these axioms, principles and necessities, without their potentiality passing into manifestation or actuality, towards which they are in perpetual tension as their necessary correlative opposites, would constitute mere "Being" alone, without "Becoming," which, in Hegel's view, would be equivalent to nothing.

The pioneer in the advocacy of the pragmatic idea appears to have been Hegel. One of the main pillars of his system was that Truth and Reality consisted in "Becoming" and its results in manifestation. What is this but the very essence and core of pragmatism? and stamps him as its founder. It would seem that its advocates ought to render him due homage, as being the first to put it on a philosophic basis, and make it a cardinal principle in philosophy.

The problem that confronts the opposing schools in this controversy has been beautifully stated by Julia Wedgewood, in the "Moral Ideal": "The history of thought is a continual exhibition of the incapacity of the human intellect to express in any single statement more than half of a truth. Every perplexity which has deeply stirred the human heart seem to require two opposite answers; and for finite beings Truth means rhythmic movement." . . . "Thought moves only by oscillation. No single view can be called true."

It is true that we live in a world of results, and it is with results we have to deal every moment of our lives, but we can only understand them by means of abstract axioms and principles furnished by the mathematical and other sciences which, if they were not immutable, and self-evident and pre-supposed, no science of things could ever have being in the human mind. The very essence of intelligence consists in viewing these

results through immutable axioms and principles. All science pre-supposes the unity of all natural phenomena through them, and connects the infinite variety of effects by means of them. Otherwise our conceptions of these phenomena would remain a disjointed chaos of fragments.

In view of these facts of our conscious experience, what then, is the truth involved in "Pragmatism?" By virtue of the fact that every phase of Being has its correlative opposite phase, these equal phases must be in a state of eternal potential tension with each other, which urges on all the phenomena of the universe, by which Being passes into Becoming. But in this passing the potentiality of Being does not change, but remains ever the same, just as the force of the tension of the strained bow that impels the arrow does not become something else than the same force. Thus it will be seen that the Idealistic view of Being and the Pragmatic view of Becoming are opposite phases of the same Reality, viewed by the contending schools from two opposite sides.

A MINIATURE SOLAR SYSTEM. The effect of variable tension, as the result of centrifugal force, may be illustrated by a very simple experiment. The apparatus consists of a glass globe, mounted on an axis so that it can be driven by a belt. Place in the globe a number of small bits of cork, and fill the globe with water. When the globe is revolved rapidly, the bits of cork will arrange themselves into a compact *ball* at the center. If bits of maple, pine, oak, etc., be placed in the globe with the cork, and the globe revolved at proper speed, the different woods will revolve in orbits, at distances from the center varying with their densities. The whole will form a complete planetary system in miniature, the cork constituting the central sun, or star. Can we say that the bits of cork attract each other, or that the curvilinear motion of the bits of wood is due to the attraction of the ball of cork? We make the broad assertion that there is no such thing as *attraction* inherent in matter. (M. T. Singleton in "Gravitation and Cosmological Law. A Mathematical Demonstration of the Secret of Gravitation.")

Suggestive Inquiry into the Hermetic Mystery

" Suggestive Inquiry into the Hermetic Mystery, with a Dissertation on the More Celebrated of the Alchemical Philosophers, being an attempt towards the Recovery of the Ancient Experiment of Nature. Royal 8vo. London, 1850. £10." — From a bookseller's catalogue.

The above copy of this most extraordinary work of modern times on Alchemy I acquired about a quarter of a century ago.

In a notice of " Aureas,"* reprinted, in 1866, from the above work, and which itself gathers occasionally from previous versions, the reviewer quoting Hargraves Jennings, in his " Rosicrucians, their Rites and Mysteries," second edition, London, 1879, p. 202, says : " This unknown author produced in the year 1850, in one volume, octavo, a book displaying extraordinary knowledge of the science of Alchemy, which bore the name, ' A Suggestive Inquiry into the Hermetic Mystery, with a Dissertation on the more Celebrated of the Alchemical Philosophers.' This book was published in London, but it is now out of print, having been bought up for suppression, as we believe, by the author's friends after his decease, who probably did not wish him to be supposed to be mixed up in such out of the way inquiries."

Mr. Jennings is however here slightly in error ; in the first place, the compiler of " A Suggestive Inquiry " is still alive, though 87 years of age, as personal letters from him now before me conclusively prove.

And second, the principal reason for the suppression and destruction of the said notable work (all but some half dozen copies now nearly worth their weight in gold) was, that fearing the times were out of joint, it might lead people off from useful pursuits into the vulgar idea of the pathway of the " Philosopher's Stone," that is, the Rock of Salvation or Spiritual Regeneration.

INVICTUS. 1907.

* " Aureas," The Golden Treatise on the Divine Art of Making Gold and Silver. Illustrated with a composite frontispiece of the plates from the work of Nicholas Flamel, and prefaced with an " Introductory Essay on Alchemy and the Alchemists," by John Yarker. Bath, 1886.

UNRHYMED WORDS. There was a standing challenge awhile ago to find a rhyme for the word "month," when the following were among the trials :

" I've tried a hundred times, I guess,
To find a rhyme for month ;
I've failed a hundred times, I know,
But succeeded the hundred and one-th."

" There were two men a training went,
'Twas in December month :
One had his bayonet thrown away,
The other had his gun-thrown away."

" Among our numerous English rhymes,
They say there's none to month ;
I tried and railed a hundred times,
But succeeded the hundred and onth."

Here are others that have been given some efforts :

" Knowest thou not that the nitrate of silver
Is often employed by housewives to kill vermin
and rats and vile looking cockroaches,
And thus rid themselves of husbands' reproaches."

" The Duke of York a daughter had ;
He gave the Duke of Orange her ;
And so, my friend, I've found a word
Will rhyme with yours of porringer."

" A little boy, he caught a fly
And it on the sash he pinned, oh ;
The mother came and said, oh, my,
And threw it out the window."

" We both attended the same college,
Where sheets of paper we did blur many ;
And now we're going to sport our knowledge,
I in England I, and you in Germany." (Coleridge.)

" But — Oh ! ye lords and ladies intellectual,
Inform us truly, have they not hen-pecked-you-ll ? "

" But Virgil's songs are pure, except that horrid one,
Beginning with '*Formosum Pastor Corydon*.' " (Byron.)

HANDWRITING OF AUTHORS. An interesting study is the handwriting of authors, as it indicates to a greater or less degree their personal temperaments. Longfellow wrote a bold, open backhand, which was the delight of printers. Joaquin Miller writes such a bad hand that he often becomes puzzled over his own work, and the printer sings the praises of the inventor of the type-writer. Charlotte Bronte's writings seemed to have been traced with a cambric needle; Thackeray's writing, while marvelously neat and precise, was so small that the best of eyes were needed to read it. Likewise the handwriting of Captain Marryat was so microscopic that when he was interrupted in his labors he was obliged to mark the place where he left off by sticking a pin in the paper. Napoleon's was worse than illegible, and it is said that his letters from Germany to the Empress Josephine were at first supposed to be rough maps of the seat of war. Carlyle wrote a patient, crabbed, and oddly emphasized hand. The penmanship of Bryant was aggressive, well-formed, and decidedly pleasing to the eye; while the chirography of Scott, Hunt, Moore, and Gray were smooth and easy to read, but did not express any individuality. Byron's handwriting was nothing more than a scrawl. His additions to his proofs frequently exceeded in volume the original copy, and in one of his poems, which contained in the original only four hundred lines, one thousand were added in the proofs. The writing of Dickens was minute, and he had the habit of writing with blue ink on blue paper. Frequent erasures and interlineations made his copy a burden to the publishers. — *Scientific American*.

THE ILIAD AND THE GOSPELS. "The Homeric Centones and the Acts of Pilate," is the title of a somewhat remarkable thin (84 pages) volume, (London, 1898). "The Acts of Pilate" is only another name for the "Gospel of Nicodemus," a book, included in "The Apocryphal Gospels," now published by several publishers. J. Rendel Harris, the author of the book, "The Homeric Centones," almost conclusively shows that the "Gospel of Nicodemus" was composed, as stated in this book, as a "Christ-Iliad," or "Christiad." The author says, that many of the scenes are Iliadic, and many of the phrases in the Nicodemian Gospel are Homeric, and in several instances entire verses from Homer are inserted in the Gospel.

The Strength of Monosyllables.

Think not that strength lies in the big round word,
 Or that the brief and plain must needs be weak ;
 To whom can this be true who once as heard
 The cry for help, the tone that all men speak —
 When want, or woe, or fear is in the throat,
 So that each word gasped out is like a shriek
 Pressed from the sore heart, or a strange, wild note
 Sung by some fay or fiend. There is a strength
 Which dies if stretched too far or spun too fine,
 Which has more height than breadth, more depth than length;
 Let but this force of thought and speech be mine,
 And he that will may take the sleek, fat phrase,
 Which glows but burns not, though it beam and shine,
 Light, but no heat — a flash but not a blaze.
 Nor is it mere strength that the short word boasts :
 It serves of more than fight or storm to tell,
 The roar of waves that clash on rock-bound coasts,
 The crash of tall trees when the wild wind swells,
 The roar of guns, the groans of men that die
 On blood-stained fields. It has a voice as well
 For them that far off on their sick-beds lie ;
 For them that weep, for them that mourn the dead ;
 For them that laugh and dance and clap the hand ;
 To joy's quick step, as well as grief's slow tread,
 The sweet, plain words we learnt at first keep time,
 And though the theme be sad, or gay, or grand,
 With each, with all, these may be made to chime,
 In thought, or speech, or song, in prose, or rhyme.

DR. ALEXANDER, *Princeton Magazine*.

"In the Eleusiaian mysteries a crier was heard continually saying, 'Let none enter these walls unless he is conscious of a pure mind.'"

"The propriety of sounding *c as k* in Cicero, and *k as ch* in *Chaos*, has been a matter of grave disputation and wordy war."

"The unhappy Ephraimites could sound the *h* in *th*, but not in *sh*; they could say *Sibboleth*, but not *Shibboleth*. How did they sound it in *Ephraim* ?"—*Pharaphrases of Wisdom*, Vol. II.

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The Society of The Rosy Cross.

BY FRATER JOHN YARKER, HON IX^o MANCHESTER, ENG.

The legend of the foundation of the brotherhood is that a German gentleman, of the name of Christian Rosenkreutz, in or about A. D. 1400, placed four red roses on his at in the form of a cross, and, with a red ribbon crossed over his breast, set out upon his travels to the East. He visited the Arabians, Chaldeans, and Gymnosophists, and it was more especially in the city of Damascus that he received his initiation into occult science, and translated the Arabian book "M" into Latin. After undergoing many wanderings and initiations in Egypt, Morocco, and Palestine, he returned to Europe and established the Rosicrucian Brotherhood. At first the Order was made to consist of four members, and then increased to eight Fraters.

Their obligations were these :

1. To exercise medicine charitably and without reward.
2. To dress after the fashion of the country without special habit.
3. To attend the yearly congregation to elect a president.

4. To appoint duly qualified persons to succeed themselves.
5. To recognize the Rosy Cross as their seal and watchward.
6. To keep the association secret and unrevealed 100 years.

New members were elected from time to time, and the first of the original members, who died in England, was I. O., being learned in the Cabala, as his book "H" witnesseth. The burial place of C. R. was unknown to his successors. A. died in Gallia Narbonensis, and was succeeded by N. N., who took the solemn oath of fidelity and secrecy, and was a *good architect*.

In altering the temple at the end of 120 years from the death of C. R., in A. D. 1604, a door was discovered in the founder's house, named the "Temple of the Holy Ghost," inscribed as follows: "One hundred and twenty years hence I shall open."

1. On opening this door a sepulchral vault was discovered, in the form of a heptagon, illuminated by an artificial sun. In the center was a brazen plate upon a circular altar, with the inscription: "A. C. R. C. — This grave, an abstract of the whole world, I have made for myself while yet alive." Round the circle were the words, "*Jesus Mihi Omnia*." In the middle were four figures enclosed in circles, and round the circumferences of which were inscribed: "The empty yoke of the law is made void. The liberty of the Gospel. The unsullied glory of God." Each side of the vault had a door with the secret books, bells, lamps, and mechanical and musical instruments of the Order. One of these books was a dictionary of the occult works existing, known by an initial letter of the alphabet, and a system of enigmatical writing by codification. Under the altar was the body of the founder, free from decay, holding a vellum book called "T" — the most precious deposit of the society. The work from which these things are quoted is called "The Fame and Confession of the Rosie Cross," printed in 1614 and 1615, and it concludes: "Our house, though one hundred thousand men shall have looked upon it, is destined to remain untouched, imperturable, out of sight, unrevealed to the whole godless world forever." Another work, following at once the former, informs us that the Order had different degrees; that a five years novitiate was enforced before even well-qualified novices were admitted to the higher mysteries, within which time they were taught how to govern their tongue; and that the Greeks, Arabians, and Egytians had such secret societies.

In 1615 appeared the "Echo of the Divinely Illuminated

Fraternity of the Admirable Order of the Rosy Cross." In this work the writer quotes Adam as the first Old Testament Rosicrucian and Simeon as the last, and that Jesus established a new "College of Magic" amongst his disciples, and that the "Higher Mysteries" were revealed to St. John and St. Paul. In March, 1623, it was stated at Paris that the Order had then thirty-six members — six in Paris, six in Italy, six in Spain, twelve in Germany, four in Sweden, and two in Switzerland. It is said that Cornelius Agrippa instituted an occult society in London, in the year 1510, and a society with identical objects existed there from 1650 to 1682, of which Brother Elias Ashmole was a member.

2. In 1653 Bro. Ashmole says: "My father Wm. Backhouse being sick in Fleet Street, over against St. Dunstan's Church, and knowing not whether he should live or die, about eleven o'clock told me in syllables the true matter of the philosopher's stone, which he bequeathed to me as a legacy." Such, in brief, is the mythical man and the mythical origin of the society. It seems to be but the symbolical account of the travels of Occultism from east to west, and in the Red Cross may prefigure the Order of the Templars, who seem to have studied the Gnostic forms and symbols which they found in the East. This last has been proved beyond any reasonable doubt. The probability of this being mythical is increased by the fact that as early as 1721 the work, entitled "Long Livers," by Philalethes, junior, was dedicated to the Grand Lodge of England, with a preface alluding to the higher Orders of Masonry in the symbolical language of spiritual Alchymy. My view of these writings is that the language embraces the Arch and Templar Masonry as a revised version of the Rosy Cross, which had been ridiculed by writers into obsolescence.

In the Jerusalem Encampment, Manchester (Eng.), about 1827, was practised a version of the Rose Croix, in which the symbolical legend, that I have given to you, was recited, when, at a particular point of the relation, the Most Wise President touched a concealed spring, upon which the representative of Sir Knight Rosenkreutz started from the tomb in symbolical resuscitation. But, however interesting these questions may be to Freemasons, it is quite impossible to consider them at the present moment *extenso*, and I must revert to another portion of my subject of this account of the origin, aim, and object of the society. Before doing so, however, I may remind you

that I have mentioned these matters more fully in my work on "Speculative Freemasonry," published in 1782, and I then also pointed out to you that this work, "Long Livers," had made such an impression in 1749 upon a German Rosicrucian Society, on the model of which our own is formed, that they alleged that "Philalethes" was still living and presiding over the Brotherhood; and this branch of Rosicrucian Masonry seems to be as in A. D. 1714.

3. However strange, in this hard materialistic age, may sound the views and objects of the primitive Rosicrucians, it is our duty, as their representatives, to treat those views with fairness, to examine them, and then, rejecting what is erroneous, accept what is true; or, if we cannot treat their theories with respect, abandon the title and objects of the society. It is the fate of everything connected with Freemasonry, that, however good the intention of the founders of particular Orders may have been, they speedily relapsed into a convivial brotherhood, satisfied with the name and jewel of the confraternity. It is the duty of the heads of the brotherhood, whom I now address, to keep the society to the intention of the primitive founders, or abandon and dissolve it.

In Bro. Ashmole's time, Bro. Backhouse says that "our men" had taken an O. B. "to lay up in a strong castle, as it were, in the which all the broad gates and common easy entries should be shut up and barred, leaving only one little secret door open, forefenced with a winding maze, that the best sort, by wit, pains, and providence, might come into the appointed blisse, the rest stand back forsaken." Their maze and plot is this: first they hide themselves in low and untrodden places, to the end they might be free from the power of princes and the eyes of the wicked world. And then they wrote their books with such a wary and well-fenced style (I mean so overcast with dark and sullen shadows, and sly pretences of likes and riddles drawn out of the midst of deep knowledge and secret learning), that it is impossible for any but the wise and well-given to approach and come near the matter." From this we see the necessity of several gradss for the development of the pursuits, dispositions, and qualifications of the Occultists and Rosicrucians. These branches of education we may summarise from their works and actual practice, as follows:

(1). Probationary degrees to test the ability of the candi-

date ; to teach him to guard his tongue ; and to respect and believe in the objects of the brotherhood.

(2). The study of physical science, including astrology, alchemy, and the conversion of metals, with the discovery of a universal medicine. This operative alchymical theory is not an idle chimera, for though the result may never be approached, it is certain, as says the tablet of Hermes,

" All things proceed from ONE by the meditation of ONE."

(3). The study of psychological science, clairvoyance, the use of the " Crystal Stone " or magical mirror ; knowledge of elemental and elementary spirits, which Charles H. Felt, an American mathematician, claims to have rendered palpably visible by chemical means.

(4). Communion with the spiritual world, by vacation of the body, by spiritual impressions, and by placing the soul *en rapport* with the Universal Soul, and absolute possession.

(5). A command, more or less complete, over the forces of nature, such as the production of visible results by invisible means — magnetic or mesmeric power — and the acquisition of that state of being in which the soul becomes so conjoined with the all-pervading astral power that opacity ceases.

To this was added in various stages the ability to write Theosophy in the form of physical science so artfully as to deceive even the educated priests. But as I have entered fully elsewhere into the discussion of this question, and time will not permit, I cannot now show how this was done, but it is open for the Fraters to comprehend it by their own diligent exertions to discover the recondite meaning.

4. From this it will be seen that the greater part of the members of our confraternity are yet in that state of probation for which our ancient brethren required five years. I regret to say that in my study of occult matters, I have met only three members of the society who have anything like a competent and practical knowledge of the subject (though there are doubtless some few others). I allude to Fraters Hockley, Mackenzie, and Irwin.

In my younger days I was very skeptical upon religious matters ; but, anxious for the truth, and not caring where it led me, I threw away theoretical teaching, and set out, like Chris-

tian Rosenkreutz, upon my pilgrimage. Craft Masonry led me into occult literature, and I studied Paracelsus, Agrippa, Fludd, Böhme, Saint-Martin, and Swedenborg.

5. These led me to the study of animal magnetism, and the immense spiritual potencies that exist outside of us, and may be transferred to the human body. My studies and practice have led me to such proofs, that I do not hesitate to affirm that any scientist, who asserts that the magnetic, somnambulist, and mediumistic phenomena are fancies or impossibilities, speaks in sheer wantonness and in ignorance of what he is talking about. In this statement I give probationers the key to occultism, to the sacred Scriptures, to all religions, from the Vedas and the Egyptian Book of the Dead to Christianity, ancient and modern. There are potencies concealed even in stones. Upon the sensitive soul various germs exert varying influences. The practical student may commence with a glass of egg shape. The ability of the "seer" is generally hereditary, and seems to spring from an acute sensibility of the nervous system or active nerve power. I have found this "seership" to exist in strongly-constituted and healthy men, equally with delicate women; whilst I have found it absolutely absent in both sexes in the last stages of disease. I first made myself a trial in glass with a little healthy girl of six years of age, who commenced an examination with one eye, and read off a lengthy landscape vision, then looked with both, and danced about, exclaiming that she could see as well with both eyes, excitedly pointing out the vision to me, because I said I could not see anything. After a few trials this little "seer" became useless, as the glass very speedily sent her into a mesmeric sleep. I have experimented on a party of five men and one woman, proving that two of the men, the one a foreigner, an Oriental, and the other an Englishman, could also see the same vision with a practised seer. There are living persons of strong mesmeric force, who have the ability to cause the sensitive mind to see any vision they may will.

If a magnetic student has strong will power, and should meet with a favorable subject, he will soon be startled and astonished at his discoveries. The whole body of the sensitive becomes paralysed under his passes. He saturates it through and through with an invisible essence — invisible except to sensitives, who see a bright mist — which seems to dissolve the very body of the patient and melt it away. The soul, driven

from its casket, ascends upwards, or traverses the sea to distant countries, at the will of the operator. The untravelled and unread will bring back accurate descriptions, and the unlearned will reveal the most sublime and logical theories of a higher world. The operator may go a step further and possess the vacated body for a time with a guardian spirit drawn by his will. He may experiment day after day, and week after week, and in the one body may be placed two minds, the one unknown to the other; and he may prove these phenomena absolutely. This is possession. What is still more remarkable is that all clairvoyants, of whatever language or ability, agree in generalities, differing only in the details of an immense scheme. The great aim of the magician is to acquire all this power for his own body. In the East, when the occultist has not a natural power, he acquires it, or tries to acquire it, by a pure life, fasting, prayer, and the development of the will. It is the great aim of the secret initiations of the Druses, the Bektash, the Persian Dervishes, and the Hindu Brahmins, all of whom form societies of Oriental Freemasonry, who adopt the fundamental principles of religion, differing only as do our Craft rites, and affiliating with each other.

In regard to Oriental societies, I am under deep obligations to the late Madame H. P. Blavatsky, the learned author of "Isis Unveiled," published in 1878, by B. Quaritch, of London, a work that should be in all Masonic libraries. This erudite lady is secretary of the Eastern Society of Theosophists, consisting of thrice three degrees, in which the secret religions of India are studied.

The assertion of the ancient Rosicrucians that their society travelled from east to west and existed among the Arabians, Egyptians, and Indians, was a literal fact. The Western was but a branch and a continuation of the Eastern, and taught the early doctrines of the *Secret Wisdom*, and even have been in correspondence. It is implied in the travels of the Rosy Cross and Paracelsus, and in the fact that the signs and symbols of our Masonry are known in the Brahminical Goparam, and to their affiliates in Turkey, Persia, and Syria. There is not a particle of the Rosicrucian doctrine which finds not its counterpart in the system of the Eastern societies. We will examine these as they exist at this day in order to prove the veritable teaching of the Rosicrucians. Madame Blavatsky asserts that for 20,000 years the Brahmins have practised their mysteries in

the secret recesses of their Pagodas ; that by long research and contemplation they have obtained and transmitted the science of rendering the subjective forces objective.

We will pass lightly over the secret teachings of the wisdom-religion as too extensive and more pertaining to another branch of Masonry, and come to the more outward, but still secret, organization of the religious fraternity.

Throughout the countries of the Orient, wherever magic and the wisdom-religion are studied, its practitioners and students are known among their craft as builders, for they build the temple of the knowledge of the secret sciences. Those of the adepts who are active are styled practical, or operative, while the students, or neophytes, are classed as speculative or theoretical. The former exemplify in works their control over the forces of inanimate as well as animate nature ; the latter are but perfecting them in the rudiments of the sacred science. In this sense the building of the Temple of Solomon is the symbolical representation of the gradual acquirement of the secret wisdom or magic ; the erection and development of the spiritual from the earthly ; the manifestation of the splendor of the spirit in the physical world through the wisdom and genius of the builder. In the East this science is called in some places the "Seven Storied," in others the "Nine-Storied Temple," every story answering allegorically to a degree of knowledge acquired.

The first degree of the Pagodas is possessed by the Fakir, who is merely a mesmerised sensitive acting by the will of his Guru, and whose powers wane and disappear unless his master has laid his hand upon him. They are generally denied the right of advancing to the second or third degree, as they are liable to be unduly acted upon, for the higher possessors are positive adepts, to whom the sensitives are subordinate. The one possesses the constitutional feminine or negative energy, the other the male or positive energy. The ceremonial of admission greatly resembles our apprentice degree in some points.

To this first degree or subjective consciousness is, after a time, added that of Clairaudience, which is the *second degree* or stage of development. The possessor audibly hears but is unable to discern.

The *third degree* is that when the Fakir or any other candi-

date both feels, hears, and sees, and, when he can at will produce the reflexion of the *Pitris* upon the mirror of Astral light. All depends upon his psychological and mesmeric powers, which are always proportionate to the intensity of his will. But the Fakir will never control the *Akasa* or spiritual life principle, the omnipotent agent in every psychological phenomenon, to the same degree as an adept of the third and highest initiation, the ceremonial of which resembles our Master Mason, but aims at the temporary separation of body and soul.

So far the system corresponds in external aim with our blue Masonry. But within this Lodge is another and higher Lodge for the more advanced Brother. When a Buddhist ascetic has reached the *fourth degree* he is considered a *Rahat*. He produces every kind of phenomenon by the soul-power of the freed spirit. It is the object of all the Rishis to unite the individual Adept with the Universal Spirit. He is a perfect man, a demigod. The path of the four truths was recommended by the "Master" (Buddha), and these are: The gradual acquirement of stoical indifference for either life or death; spiritual contemplation; uniting himself with his third and higher self; the heavenly man, who, merged in the divine essence, has placed himself *en rapport* with the *anima mundi*.

The last and most solemn mystery of all was the life transfer, the awful *Seventh Rite* of the great sacerdotal operation, which is the highest theurgy, which, when once an adept has received, he belongs no more to the world. The High Hierophant alone knew how to perform this solemn operation by infusing his own vital life and Astral soul into the Adept chosen by him for his successor, who thus became endowed with a double life. These phenomena have been proven upon infants, and some mesmerists possess similar powers.

The learned Frenchman, M. Jacolliot, assures us, on the testimony of the Agrouchada Parikshai, that centuries before our era, the initiates of the temple chose a superior council, consisting of seventy, presided over by the supreme chief of all the *Initiates*. This Pontificate could only be exercised by a Brahmin who had reached the age of eighty years. He wore a tiara, and had for symbols the crosier and crossed keys. He (Jacolliot) further records that he had seen a Brahmin develop before his eyes, and cause to disappear by gradual dissolution, the Astral soul separated from his living material body, and he

exclaims : " My God ! what is this mystery which I behold nightly before my eyes ? "

We ascertain by this comparison that the modern wisdom or magic of the East is in all respects the old Rosicrucianism of the West. Madame Blavatsky asserts, *apropos* to our subject, that the ever burning lamps of the primitive Rosicrucians are yet produced in Thibet from a preparation of asbestos, and that the universal medicine, which Marco Paulo states was used by the Lamas of Thibet, is a preparation of sulphur, and the aura of silver, and not vulgar quicksilver, as the Rosicrucians were understood to inform us ; that with it the adepts of the East remain in health to the age vastly beyond the limit of European life.

I would suggest that it would not be inappropriate to the wants of our Order, if upon those occasions when the members were unprepared with an original paper, some short work of the real Rosicrucians should be read to the members, and its meaning and occult signification obtained by discussion thereon. The most of us would be able to aid in such a discussion ; a knowledge of the old occult writings would be acquired, and the object of the society would become a veritable resuscitation of the Rosy Cross.

Origen, writing upon primitive christianity, informs us that for the literal-minded, they taught the literal history of Christ and Him crucified, but for the more advanced they taught the vivifying power and eternal mystery of the *Logos*. So, also, it is in these days, and in the Society of Rosicrucians. Some will remain contented with the insignia of the society ; some will stay in the winding maze or labyrinth of Father Backhouse, and will make no attempt to reach the heart of the citadel. Every variety of mind may find suitable employment, in the practice of the ceremonies of the Order, and in the studies of its history. And here, I may offer a few suggestions for your discussions.

Beyond any manner of doubt all the higher degrees of the inner Masonic Lodge derive themselves from Rosicrucian pretensions. If we follow the traditions of the Templar grades, they allege their revival and connection with Craft Masonry at the probable date of A. D. 1686. The oldest hint we have of these higher degrees is in 1721, when the preface of " Long Livers," to which I alluded at the commencement of this paper, was published. My attention was first directed to it some

forty years ago. I published some extracts from the book in 1872. The whole of it is written in the jargon of the early Rosicrucians, and shows the writer to have been well acquainted with the same. In France, contemporaneously with the York grades of Knight Templar and Templar Priest, there existed the Rosy Cross and Kadosh grades.

In Germany there existed the Golden Rosy Cross of three degrees, and the Rosicrucian Society of nine degrees, which followed at so early a date after the disappearance of the primitive society, that it may fairly claim to have possessed its knowledge. It is upon the basis of this latter system that our own society has been reconstructed; and I would suggest to the Fraters that they should endeavor to recover the rituals of this branch of the Order; and I feel sure if they succeed in doing so, that they will be amply repaid for any trouble they may take. Doubtless every one of these rites have more or less departed from the primitive aim; but, rightly considered, we find in them the same inner Lodge which yet exists in the East.

6. In this paper I have written only for the Rosicrucian Society, but possessors of other systems will find therein matter for consideration in other rites to which they may belong. A whole evening might have been taken up in the consideration of any one of the various points which I have raised for you, but I preferred making a general survey, leaving the acute Fraters among you to consider and instruct each other in detail upon the object, principles, and derivation of the Rosicrucian Society. I regret very much that my time is so much occupied in other ways, and with other Orders, or it would have given me great pleasure to have responded earlier to the invitation of the R. W. Chief Adept, and I tender you my sincere compliments upon the excellent and efficient manner in which the affairs of the Society are managed in this province. By the exertions of a few, this College stands second only to that in London, which has had the aid of all those bodies in the provinces, by numerical, intellectual, and pecuniary assistance. Persevere, then, my Fraters, in your efforts to render this College second to none, and in the words of glorious Shakespeare, whom mystics have not hesitated to claim as one of ourselves —

*"All's well that ends well: Still the fine's the Crown;
What e'er the course, the end is the renown."*

Notes on Society of the Rosy Cross.

BY JOHN YARKER.

1. It is remarkable that during this year 1604 Simon Studion wrote his "Naometria" (Temple Measuring), in which he alludes to a meeting of the MILITIA CRUCIPERA EVANGELICA at Lunenburg in 1586. In it are prophecies alluding to the Rose and the Cross, and the inner and outer temple, or Man and the Universe. Studion may have been the first revelator of the Secret Brotherhood, and the "Fame and Confession" is believed to have been written in 1610, or at least the "Fame."

2. Tauler, the Dominican, had a "Master" who taught him the Gnostic doctrine how to be "wrapped up in, and endeavoring to be absorbed in God," and which Master, nearly a century before this Society of Agrippa in 1510, founded a fraternity, not the first of its kind, with a German house.

3. Fludd in 1633 seems to make the brothers of "Wisdom" Speculative Architects. Philalethes in 1650 specially terms Agrippa, Imperator, or Grand Master. Again, a divine of the name of Andrea in 1618 wrote "Christian Mythology," in which appears the Temple of the Rose Cross as a square house mounted by seven steps. On the SPECULUM RHODO-STAUROTICUM are the following Masonic symbols: Sun, Moon, Mercury, of five points, compasses, square, triangle, the two columns of Hermes, on each a sphere. Andrea, between 1619 and 1654, was engaged in superintending his own Christian Fraternity, which continued till after his death, and the members' names are yet preserved.

4. This symbolical language was named by Ficinus "the language of Magic." It was also termed "the language of Angels," and "the language of the Holy Trinity."

5. In 1622 there was a Rosicrucian Society at The Hague with many branches. The brothers are said to have worn a black silk cord at the buttonhole, which implied that he would rather strangled be with such a cord than betray the Order. They wore under their clothes a blue ribbon to which was suspended a gold cross on which was a rose. On the top of the head was a shaven spot. On high festivals they leave the house at sunrise by the eastern door and wave a green flag. On meeting there was one examination as follows: (1) Ave Fratre. (2) Rosae et Aurae. (1) Crucis. (Both) Benedictus deus dominus Noster, cui nobis dedit Signum. Each had a parchment signed by the Imperator.

6. It is evident from a work entitled "Sincerus Renatus" that this Society existed in 1714. In the first grade or Theoricus the badge was a white apron ornamented with blue ribbon in form of a square; in the second grade, Junior, it is ornamented in a triangle. The seal of the Imperator was a seal placed within a circle; on the shield or cross at the base of which was a rose of five petals. At the top, bottom, and sides of the shield were four letter C's; signifying CRUX CHRISTI CORONA CHRISTIANORUM.

The Mekubbalim.

The following extracts are taken from "The Blazing Star, with an Appendix Treating of the Jewish Kabbala," by William B. Greene. 12mo. Boston, 1872.

Col. Greene was a profound Kabbalist, a Mason of recon-dite learning, and author of about a dozen arcane works, now nearly all out of print. "The Blazing Star" is illustrated with cuts of deep significance, and some are quite grotesque: the Torch-bearer, Nimbroud, Tharthac, Acharp, Nahema, Nabam; (*Arik Aphin*) Macroprosopus, (*Zoir Aphin*) the Microprosopus, these latter being copied from *Dogme et Rituel de la haute magie*, of Eliphas Levi.

Col. Greene's work on the Kabbala seems to be about the only one that gives much light on the *Mekubbalim*. A few extracts given here are characteristic of this author's subtle and somewhat guarded manner of expressing himself:

"We shall say very little of those parts of the doctrine that are protected today by sworn obligations. Let no initiate be frightened beforehand! We shall fortify our own expositions with copious extracts from the *Ilra Rabba* (the Greater Assembly), and *Ilra Sula* (the Lesser Assembly), in order that our readers may be convinced that we say what the Kabbala says, and are not passing off false coin upon them. Our readers will, necessarily, be few in number, and for that reason, if for no other, we intend to treat them fairly. The *Zohar* (the Book of Splendor) says;

"Sometimes two Mekubbalim are found in the same city, and seven in a kingdom: at other times, only one is found in a city, and only two in a whole generation."

The *Zohar*, or book of "the Shining Ones," comprises three treatises, namely the *Siphira de Zeniutha* (the Book of Occultations or of Mysteries), and the Greater and Lesser Assemblies beforementioned. The *Zeniutha* is the most important, and really contains the whole substance of the Kabbala. The two Assemblies consist of explanations and development of the doctrines that are outlined in the Book of Occultations. The last paragraph of the *Zeniutha* reads as follows:

"Thus far the Book of the King, or of Mysteries, or of Occultations, remains involved and hidden. Happy is that man who goes in and comes out, and learns its paths and its crossways."

"To persons ignorant of the fact of universal solidarity, and who deny the immediate contact of spirit with matter, magical changes in the order of society, or in that of the universe, seem, from the very nature of the case, to be impossible. The *Mekubbalim* have always, nevertheless, justly or unjustly, had the reputation of being magicians and miracle-workers. In magical processes, man first realizes changes in his own body, especially changes in his own system; and then through his body, which is itself a part of nature, he affects the order either of human society, or of the material universe. But in the solidarity of nature, action and reaction are equal.

"Paul had his theological training under Gamaliel, and the *Mekubbalim*. Paul never saw Jesus in the flesh, but saw him in a vision, on the way to Damascus, after the resurrection. He was never subjected, as the other apostles had been, to the human influences of the Grand-Master of the Ideal.

'Verily I say unto you, that ye which have followed me, in the *palingenesia*, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel' (Matt. xix, 28).

"The great schism in the early church occurred while Paul was still living. Important elements of the Kabbalistic doctrines passed with Paul's interpretation and application of them, into the apostolic church of the Gentiles. Many of the *Mekubbalim* refused, however, to accept the statements of Paul that Jesus was the Christ, the incarnation of the Logos (Word). The Kabbala refused to abdicate in the presence of the new religion.

"The Ancient of Days (called also the Elder of the Elder) is the first Sephirah. The Ancient of Days (Dan. vii, 9, 13, 22) is known to the *Mekubbalim* by many titles. He is called Kether (the Crown), the Orient (the Beginning), the Cause of Causes, Black Color, Bottomless Depth, the Fear of the Lord, Light Unapproachable, the White Head, *Æhieih*, and the like.

"A stream of water that should well forth in the *Thehom* (the Abyss) would spring from *nowhere*, and also would flow *nowhere*; it would have no status in space; it would exist in the form of infinitely-attenuated spray, mist or dew. If, however, on the contrary, that some water should well forth in the world of actuality, upon the earth it would meet with obstacles; it would wear for itself a channel, and would become a river, having a certain individuality of its own. So it is with the

fact of personality. A person is a living subject ; but if that subject have no object, or be weighed against nothing whatever in the Kabbalistic Balance, it will not be truly alive, and will be mere potentiality of a person.

"If it be a fountain of light, and not one of water, that streams forth into the *Thehom*, the result will be analagous ; the light will illuminate *nothing*, because there is *nothing* in the *Thehom* to be illuminated, and the light itself will be and remain invisible.

"Combining these two figures, we obtain a phrase that has been famous among the *Mekubbalim* — '*The Dew of Lights*.'

'This is that manna which is provided for the just in the world to come. On this dew the heavenly saints are fed. By this dew the dead are raised up in the world to come.' — IDRA RABBA §§ 45, 48, 49.

"The Dew of Lights is the potentiality of the Divine Subjects, of the Divine Personality. This is that 'Crystalline Dew,' which is mentioned in the *Zeniutha* (pp. 34, 54, 61, 63, 76, 83.)

"The Kabbala says : "Thought is the source of all that is." The evolution of the universe is a Process of Thought. It is in one aspect, a poem ; in another, it is a logical argument. In every aspect, the universe is a work of art. Reality is adequate to thought ; and volition, which is a form of thought, is equivalent to existence. Thought is the first Sephirah, the Ancient of Days. Thought implies a subjects which thinks, and an object thought. The thinker and the object thought are weighed over against each other in the Kabbalistic Balance.

"God is Intelligent-Cause. He is also self-sufficient ; and as such, he creates himself eternally. As creator, he is the thinker ; as created by himself, he is himself the object thought. He is at once the subject and object of his own thought. He is that which eternally creates, that which is eternally created, and the eternal act of creation ; that which eternally thinks, that which is eternally thought, and the eternal act of thinking. His essence involves existence. He is eternity and he exists eternally. The Supreme, as thinking subject, is called, in the Kabbala, Chokmah (Wisdom), and is regarded as male. As himself the object of his own thought, he is Binah (Understanding), and is regarded as female. Binah is the Supreme as objective to himself. 'Chokmah is the Father ; Binah is the Mother ; Chokmah and Binah are weighed in one Balance as male and female.'" — *The Jewish Kabbala*.

The Procession of Planets.

The Procession of Planets. A Radical Departure from Former Ideas of the Processes of Nature; Showing the True Motions of Matter. By Franklin H. Heald. 12mo; cloth, stamped title on side and back. Portrait of the author. Profusely illustrated. Price in cloth, \$2 50. Los Angeles, Calif. Era of Man, 306. The copies are numbered and signed by the author and illuminator; the editor's copy is No. 84.

Mr. Heald's Procession of the Planets has been several times brought to the attention of the readers of this magazine as displayed and explained in his former monographs and discussed in his monthly organ called *Higher Science*, edited and published in Los Angeles, Calif.

The book above described now contains the theory of Mr. Heald elaborated and illustrated with many cuts and diagrams, thus bringing it within the easy comprehension of all readers.

An extract from the preface of the book states his objects:

"The book is not intended as a textbook on astronomy as much as an attempt to correct some of the mistakes of astronomers. It shows the true motions of matter as they force themselves along the lines of least resistance. It shows the opposite force to gravity, which Newton overlooked; and which is expansion caused by heat. It shows that there are but these two forces, or causes of force, (gravity and heat) in nature and that they are self-operating.

"It teaches that there is always a procession of expanded matter or gas, going up from the sun, and a returning procession of planets, moons, comets, and other solid matter, falling back to the sun, which keeps it supplied with fuel and energy.

"It furnishes the mathematical proof of such a procession in our solar system, by pointing out the facts concerning their relative distances from the sun, and their speed along their orbits, all of which astronomers have measured and proved.

"It teaches that all motions are related and governed by the same laws; that suns are traveling around each other, with their solar systems and falling toward each other in binary systems; that binary systems are traveling in galaxies, and that all is system, and order as forced by the motion of all matter and that it could not be otherwise without a mind of intent or purpose to interfere." The author has taught these several laws to support his theory for the past eight years.

Crystal Gazing.

Abridged and compiled from a series of letters by the author, John Yarker, originally appearing in the last volume of *The Spiritual Review* (Eng.), 1891.

Sir,—Allow me to supplement Mr. Lang's very interesting and instructive article in the *Monthly Review* on the most fascinating and easiest to be acquired phase of psychical experiments, "Crystal Gazing" (on which subject I published over 30 years ago the first work ever issued, entitled—"The History and Mystery of the Magic Crystal").

After carefully investigating the visions in their subjective and objective phases for nearly 20 years, I imported an Indian, or "Bhattah" Mirror, in May, 1886, and produced for a few friends a model that answered in every particular quite equal to the expensive original, at a tenth of the cost. Many investigators, from some (perhaps congenial) cause, getting no satisfactory results, after repeated trials with the Ball or Egg-shaped Crystals, may try flat polished pieces of Rock Crystal (quartz), Cannel Coal, Bloodstone, or Obsidian, or Mirrors, their shape suiting them best, but they must not forget that no matter whatever may be the cause of individual failure, *the power to see is in themselves and not in anything they may use, although doubtless the BEST results might be reasonably expected from those NATURALLY PSYCHICALLY CONSTITUTED*, and using the most scientifically constructed instruments obtainable, no matter whether for demonstrating the existence and powers of "Vital Force" with the "Planchette" or Thought Indicator, the "Magnetoscope," the "Automatic Insulator," etc., or the Interior Sight, by gazing into Crystals or Mirrors, which last item, was perhaps overlooked by Mr. Lang unintentionally.

So far back as 1870 my friend, the late Mr. T. Welton, F. R. S., wrote as to "charging"—"No matter what words are used the charging is *mesmeric*, though I am inclined to think, Spirits do assist in the dedication or charging by the same law as the spiritual manifestations are produced. But I know it is possi-

ble to charge the crystal, and that certain substances are better than others to gather and retain the property that enables the seer to see."

Although in an MSS. on "Chrystalliomancy" chiefly derived from "Barrett's Magus," 1801, there are more than one form of "Dedicatory Prayers" (amongst them Mrs. Johnson's, generally then sold at a guinea), my own conviction is that such "ceremonials" are unnecessary except in so far as the intensifying and concentrating of the mind on the subject is concerned by their use.

As to spiritual agency, the testimony of my friend, Miss Anna Blackwell, before the Dialectical Society, may be worth recording. That lady said, "Soon after the death of Charles Dickens, Mrs. M. G. was standing at the door of her Paris residence, in the Rue de T——, waiting for her daughter to come down and get into the carriage before her, and admiring meantime the beautiful clouding of the tortoise shell handle of a new parasol which she had in her hand, when she saw the face of the departed novelist, for whom she had much affection looking out at her from the surface of the shell. The face was small, but, every feature perfectly distinct, and as she gazed upon it in utter amazement, *the eyes moved and the mouth smiled.*"

. . . A manifestation of spirit ingenuity that must I think have been effected by covering a small portion of the shell with a film of "materialized fluidic substance, and the execution, in his semi-fluidic vehicle, of a series of changes, of *repaintings*, so to say, accomplished so rapidly as to create to the perception of the observer the apparent movement of the eyes and month."

What I mean as to the subjectivity or objectivity of visions seen, most are of the former class being seen only by the one person seeking, the latter class when several see the visions at the same time and might perhaps be illustrated by the case just quoted, as she says, "I think it probable that other parties, had they been present would have seen both phenomena, just as described." Mr. Hockley, before the same society, in reply to Sergeant Cox, said, "On one occasion a man appeared in the

small crystal with a book before him, and the Seeress saw it was splendidly done, but too small to read. I gave her a powerful glass and she could then read it, for the glass increased the size," and so would appear to be objective.

Mundt, Lowry, Palgrave, Mocier, Lane and Jennings, all confirm mirror facts, but they are notably so in the Great Crystal Trial in the *Times*, July, 1863, by the indisputable evidence then adduced on oath.

Perhaps the following from the *Free Lance* may help those who have a doubt as to their having this gift or faculty. "In Oriental and Southern European nations dark eyed people can read crystals, but in England and among the Northern nations the seer of all such occult secrets has light eyes, and even those of only two colors—hazel and sea-green, or greenish-grey, whichever one chooses to call it. Blue eyed people are essentially materialists. They cannot see visions or anything occult. Neither can the dark-eyed people of the Northern nations—the dark-brown, dark grey, or black-eyed people—and it is useless their attempting to do so. The power is given in all its force to people with hazel eyes, those in which there is a slight tinge of green especially, or to people with green-grey eyes, particularly those eyes which change color quickly, and sometimes look pure gray, sometimes pure green, and sometimes even blue."

The opinion previously expressed by Mr. Welton, that some substances are naturally more suitable than others to assist the "Seering" faculty, may depend to a certain extent (although he does not say so), upon a temperamental assimilation—in some cases—perhaps indicated by the planetary sign at birth (?).

As a last word in your (I regret) closing issue, may I remind the curious or experimental of your readers that if they fail to procure mirrors elsewhere I can still supply mine, or the complete MSS., "ChrySTALLIOMANCY," on application. Mrs. Johnson's "Invocation" and Welton's "Instructions on Mirror Making."

The Frogs of Windham.

From Miss Learned's History of Windham County, Conn.

The residents of Windham Green were aroused from their slumber one sultry summer night in 1758 by sounds wholly unlike anything ever before heard or reported even by the oldest inhabitant. Mr. White's negro man, returning from some nocturnal rendezvous, was the first to hear these sounds and give the alarm to his master and the neighbors. Rushing out of their beds, they listened with horror and amazement. A din, a roar, an indescribable hubbub and tumult seemed to fill the heavens and shake the earth beneath their feet. The night was still, cloudy and intensely dark. * * Some feared that the day of judgment was at hand, and that these unearthly sounds were but the prelude to the trump of doom. Others seized upon the more natural, but scarcely less appalling, explanation, that an army of French and Indians were marching upon the village. Distinct articulation made this conjecture more probable, and ere long the name of Windham's most honored citizen was clearly articulated. "We'll have Col. Dyer, we'll have Col. Dyer," was vociferated in deep guttural tone. "Elderkin, too; Elderkin, too," responded in a shrill tenor. Yes! both these noble young men were demanded by the savages. Thus in fear and conjecture passed the night, the astounding clamor continuing till the breaking of the day.

The morning brought a solution to the mystery from the families near the mill pond. Windham's own amphibious population had broken her peace and made all the disturbance. The family of Mr. Follett, who owned the mill privilege and lived adjacent, was awakened by a most extraordinary clamor among the frogs. They filled the air with cries of distress, described by the hearers as thunder-like and continuous, making their beds shake under them. Those who went to the pond found the frogs in great apparent agitation and commotion, but, from the extreme darkness of the night, could see nothing



of what was passing. In the morning many dead frogs were found about the pond, yet without any visible wounds or marks of violence. There was no evidence that they had been engaged in battle. Some mysterious malaria malady, some deadly epizootic had probably broken out among them and caused the outcries and havoc. The report of their attempted migration in search of water is positively denied by trustworthy witnesses. There had been no drought, and the pond was abundantly supplied with water, being fed by a never failing stream.

Few incidents occurring in America have been so widely circulated. Without the aid of newspapers or pictorial illustrations it was borne to every part of the land. It was sung in song and ballad; it was related in histories; it served as a standing joke in all circles and seasons. Let a son of Windham penetrate to the uttermost parts of the earth, he would find that the story of the frog-fight had preceded him. The Windham bull frogs have achieved a world wide reputation and with Rome's goose, Putnam's wolf and a few other favored animals, will ever hold a place in popular memory and favor.

By Rev. Samuel Peters.

[Mr. Peters resided at one time in Hebron, Conn., previous to the Revolutionary War, and living so near the scene described, and it being so soon after the event happened, it is rather strange he should give such an exaggerated account of the affair.

But Dr. Peters was a decided Tory, and found it convenient to leave for England soon after the breaking out of the war. In 1781, he published in London his famous History of Connecticut, in which he attempted to show up the people of the colony, with their manners, customs, laws, etc., in no very enviable light. This extract is a fair specimen of its correctness.]

"Windham resembles Rumford and stands on the Winno-mantic River. Its meeting-house is elegant, and has a steeple, bell and clock. Its court-house is scarcely to be looked upon



as an ornament. The township forms four parishes, and it is ten miles square. Strangers are very much terrified at the hideous noise made on summer evenings by the vast number of frogs in the brooks and ponds. There are about thirty different voices among them; some of which resemble the bellowing of a bull. The owls and whip poor-wills complete the rough concert which may be heard several miles. Persons accustomed to such serenaders are not disturbed by them at their proper station; but one night in July, 1758, the frogs of an artificial pond, three miles square, and about five from Windham, finding the water dried up, left the place in a body, and marched, or rather hopped, towards the Winnomantic River. They were under the necessity of taking the road and going through the town, which they entered about midnight. The bull-frogs were the leaders, and the pipers followed without number. They filled a road forty yards wide, for four miles in length, and were several hours in passing through the town, unusually clamorous. The inhabitants were equally perplexed and frightened; some expected to find an army of French and Indians; others feared an earthquake and dissolution of nature. The consternation was universal. Old and young, male and female, fled naked from their beds with more shrieking than those of the frogs. The event was fatal to several women. The men, after a flight of half a mile, in which they met with many broken shins, finding no enemies in pursuit of them, made a halt, and summoned resolution enough to venture back to their wives and children; when they distinctly heard from the enemies' camp these words, *Wight, Hilderken, Dier, Te-te*. This last they thought meant treaty; and plucking up courage, they sent a triumvirate to capitulate with the supposed French and Indians. These three men approached in their shirts, and begged to speak with the general, but it being dark, and no answer given, they were sorely agitated for some time betwixt hope and fear; at length, however, they discovered that the dreaded inimical army was

an army of thirsty frogs going to the river for a little water. Such an incursion was never known before nor since ; and yet the people of Windham have been ridiculed for their timidity on this occasion. I verily believe an army under the Duke of Marlborough would, under like circumstances, have acted no better than they did."

Anonymous.

On a dark, cloudy, dismal night in the month of July, A. D. 1758, the inhabitants of Windham, a small town in the eastern part of Connecticut—family prayers having been duly and reverently performed around each altar—had retired to rest, and for several hours, all were wrapped in sound repose, when suddenly, soon after midnight, the slumbers of the peaceful inhabitants were disturbed by a most terrific noise, apparently in the sky right over their head, which to many seemed the yells and screeches of infuriated Indians, while others had no way of accounting for the awful sounds which still kept increasing, but by supposing the day of judgment had certainly come, and to their terrified imaginations, the awful uproar in the air seemed the immediate precursor of the clangor of the last trumpet. At intervals, many supposed they could distinguish the calling out of particular names, as of Col. Dyer and Elderkin, two eminent lawyers, and this increased the general terror.

It was told me by my revered grandmother, and I do not doubt the statement in the least, as it has been confirmed by many other aged and venerable standbys of the town, both male and female, that the minister of the parish (Rev. Stephen White), surrounded by his trembling family, fell on his knees in an agony of prayer, and that by a simultaneous movement, a great proportion of the inhabitants resorted to the same expedient for succor. But soon there was a rush from every house, the tumult still increasing, old and young, male and female, poured forth into the streets, entirely forgetful, in their hurry and consternation, of their nether habiliments, and with eyes

upturned tried to pierce the almost palpable darkness.

My venerable informant, who well recollects the event, says that some daring spirits, concluding that there was nothing supernatural in the hubbub and roar overhead, but rather that they heard the yells of Indians commencing a midnight attack, loaded their guns and sallied forth to meet the foes. These valiant heroes on ascending the hill that bounds the village on the east, perceived that the sounds came from that quarter, and not from the skies as first believed, but their courage would not permit them to proceed to the daring extremity of advancing eastward until they should discover the real cause of alarm and distress which pervaded the whole village. Towards morning the sounds in the air seemed to die away, and the horror-stricken Windhamites, discovering that no Indians made an attack, and that for that time they had escaped being called to their account—a general impression prevailed for a time among the females and the more timid part of the male population that the day of judgment was at hand—retired again to rest, but not until the two robust Colonels had planted sentinels in every place where there was the least danger of an attack from the Indians.

In the morning, the whole cause of alarm which produced such distressed apprehensions among the good people of the town was apparent to all who took the trouble to go to a certain mill pond situated about three-fourths of a mile eastward of the village. This pond, in consequence of a severe drouth which had prevailed for many weeks, had become dry, and the bull-frogs with which it was densely populated fought a pitched battle for the possession and enjoyment of the fluid which remained.

The foregoing the accounts of "The Frogs of Windham" are taken from a paper published by N. W. and Br E. Leavitt, at Putnam, Conn. These gentlemen are the authors of the American Historic Opera, founded on the event. Two poems descriptive of the same are published in N. AND Q., Vol II, pp. 494-495. A third is now published on the same event.

The Bull-Frog Fight.

A BALLAD OF THE OLDEN TIME.

A direful story must I tell, should I at length relate
What once a luckless town befell in "wooden nutmeg" state.

'Twas in the days of old king George, the Dutchman who did
O'er England and her colonies, and islands in the main. [reign

The French in the truoblous times, with Indian tribes did strive
To shoot, and scalp, and tomahawk, and burn our sires alive.

And many a village was burned down, and many a shot and scar
To our forefathers oft was given in the French and Indian war.

But the direst fray in all that war to shake King George's crown,
Was when the *bull frogs* marched by night against old Windham
[town.

These bull-frogs lived a mile away, beyond the eastern hill,
Within a rich and slimy pond that feeds an ancient mill.

And there, at night, their concerts loud rolled up from swamp
[and bog,
As bass and treble swelled the throat of bull and heifer frog.

But "on a time" the greedy sun had drunk their lakelet dry;
The reckless mill had drained it out, with grinding corn and rye.

And they but met an angry glare, when they reproached the sun;
Their bitter tears moved not a mill nor broke its heart of stone.

The drinking sun and mill had drained a domain wide and rich,
And *dissipation*, not their own, brought the frogs to a narrow
[ditch.

Nature, a living owed to them — 'twas very plain — and yet
They watched in vain for clouds to come, and *liquidate* the debt.

They often gasped and prayed for rain, and she did oft refuse,
And each dark eve conviction brought that she grudged them their
[dews.

At length, one night, when human kind in sleep had settled down,
They heard Shetucket rolling on beyond old Windham town.

The murmur of that rushing stream, borne on the western wind,
Filled them with frenzy, and they left their native pond behind.

They sallied forth, a mighty host, they swarmed upon the hill,
Beneath whose front the village lay in slumbers deep and still.

And now Shetucket's gurgling roar came freshly from the wood,
And maddened them with strong desire to leap into the flood.

They piped, and screamed, and bellowed forth in accents loud
[and deep,
Their frantic joy, and like the ghost of Banquo, "murdered sleep."

The villagers whose rest was slain by this advancing crew,
Awaked from horrid dreams, in fear that they'd be murdered too.

For ne'er did angry foemen raise so loud and fierce a din —
Nor Scotch, nor Dutch, nor mad Malay, nor ancient Philistine.

The frightful sounds were now like yells from painted savage
[grim,
And now, more terrible than that, like Cromwell's battle hymn.

Then forth the people rushed to hear those noises rend the air ;
And some resolved to meet the foe, some, refuge sought in prayer.

Some thought the judgment day at hand ; but their fears were
[banished quite,
By a funny black, who 'clared 'twas strange that that *day* should
[come in the night.

And soon were gathered on the green, old Windham's valiant
[sons,
Some armed with pitchforks, rakes, or scythes, and some with
[rusty guns.

And there, in hurried council met they trembled and stood stil,
To listen to the cruel foe who thundered from the hill.

The oendish jargon that so loud from throats discordant rung,
They doubted not conveyed fierce threats in French or Indian
[tongue.

But how their warmest blood was chilled, to hear the foe demand
The lives of their best citizens — much noted in the land.

How quaked their very souls with dread, as, mid the grievous
[din,
The foe, remorseless, bellowed forth the name of "*Elderkin*."

The very hearts within them died, when, as the hosts drew nigher,
They heard resound, in guttural notes, the name of "*Col. Dyer* !"

But fiery Mars inspired a few, who stalwart were in frame,
To meet the enemy in fight, his insolence to tame.

They girded on their armor strong, they charged their guns with
[lead ;
Their friends gave them the parting word, and mourned o'er
them as dead.

And then this gallant company marched boldly up the hill,
Resolved to quell the raging foe — his fevered blood to spill.

They reached the spot from whence was heard the fearful hue
and cry,
And though no murderous foe was seen, they let their powder fly.

Ensnconced behind a granite wall, they poured a leaden rain
From blunderbuss and rusty gun, at random o'er their plain.

But strange to tell the stupid foe, returned no answering fire ;
They only bellowed louder still the name of Colonel Dyer.

And when another volley spoke, and cut through thick and thin,
They bawled more loudly than before the name of Elderkin !

The courage of the Windham men now rose exceeding high,
And so they blazed away till dawn lit up the eastern sky.

The enemy dared not assail this valiant band at all,
But screamed, and groaned, and shouted still, behind the granite
[wall.

" *Pe-ung,*" "*Pe ung,*" "*go row,*" "*go-row,*" "*chug,*" "*chug,*"
["*peep,*" and "*tee te,*"
" Cease firing," the Captain said, " the frogs desire a treaty."

Our heroes rested on their arms, till morning's light revealed
The bodies of the prostrate frogs stretched out upon the field.

But when they saw their waste of shot and fright had been in
[vain,
Some made a solemn vow that they would ne'er bear arms again.

And they all returned with wiser heads to the heart of Wind-
[ham town ;
While the remnant of the frogs went home, and soon the rains
[came down.

And at this day when evening shades envelopes brakes and bogs,
The tenants of that pond rehearse the battle of the frogs.

And to this day, each Windhamite unto his little son
Relates how on a summer's night, the bull-frog fight was won.

This tale is true, and years far hence it must be *current* still,
For bull-frogs two are pictured on each current Windham bill.¹

1 Bills of all denominations of the old Windham (Conn.) Bank.

BOOKS ON THE "BEAUTIES" OF AUTHORS. In searching for a book in our library on "The Beauties of Homer," which we found, we also found several other similar works which we here make for a record of such. 12mo and 16mos, and all neatly bound in boards, leather, and cloth :

"The Beauties of Homer." Selected from the Iliad. By William Holwell, Chaplain in Ordinary to the King. Text ; pp. 291. Oxford, 1775.

"The Beauties of Byron." Selected from his works. To which is prefixed a biographical memoir of his life and writings. By a Gentleman of Philadelphia. Portrait of Byron ; pp. 244. Philadelphia, 1826.

"The Beauties of Chesterfield." Consisting of selections from his works. By Alfred Howard. Eighth American edition ; pp. 264. Boston, 1848.

"Philosophical Beauties." Selected from the works of John Locke. With several other subjects treated on by this great philosopher. Prefixed, an account of his life. First American Edition ; pp. 258. New York, 1828.

"The Beauties of Shakespeare." Regularly selected from each play ; with a general index, digested under proper heads. By the late Rev. William Todd. Pp. 346. Boston, 1845.

"The Beauties of Sheridan." Consisting of selections from his poems, dramas, and speeches. By Alfred Howard. Pp. 212. Boston, 1831.

"The Beauties of Daniel Webster." Selected and arranged, with a critical essay on his genius and writings. By James Rees. Portrait of Webster. Third edition, with additions. Pp. 196. New York, 1839.

"The Beauties of Henry Kirke White." Consisting of selections from his poetry and prose. By Alfred Howard. Pp. 214. Boston, 1827.

"The Solar System Explained."

"Astronomy, or the Solar System Explained on Mechanical Principles." Illustrated with engravings. By Richard Banks. London, 1829. 8vo; pp. 104. Six folded and nine full page charts, displaying the solar system.

This is a singular work, and one that required much patience by the author to perform his mathematical calculations to arrive at his results and form his conclusions. These latter are so novel that we are prompted to give a portion of them, we have never seen some of them mentioned or even hinted at in any other work. The author says:

"What I chiefly rest on is, the intrinsic value of the matter contained in the work I have the honour of submitting to you; the whole of which is new. And I earnestly beg that scientific gentlemen will give it that strict, but fair and unprejudiced examination to which a work, tending to promote scientific knowledge, has some claim, not doubting of its ultimate reception as the true theory of the the System."

The author as a result of his investigations and mathematical calculations arrives at four fundamental laws which he denominates Equilibrium, Propulsion, Evolution, and Inclination, thus,

EQUILIBRIUM.

The Solidity of the Sun multiplied by the radius of its orbit is equal to the Solidities of all the Planets multiplied by the radii of their respective orbits.

PROPULSION.

The Solidity of the Sun multiplied by the circumference of its orbit, is equal to the Solidities of all the Planets multiplied by the spaces they respectively pass in their orbits during one revolution of the Sun.

EVOLUTION.

The convex surface of the Sun in one of its rotation is equal to the convex surfaces of of all the Planets multiplied by the number of diurnal rotations they respectively make in 25

days and 12 hours, that being the time in which the Sun makes one of its rotation.

INCLINATION.

The Inclination of the Sun to the plane of its orbit is equal to the Inclinations of all the Planets to the planes of their respective orbits.

The Equilibrium of the Sun = Equilibrium of the Planets,
440,192,422,031,804,958,708,800 miles.

The Propulsion of the Sun = Propulsion of the Planets,
17,236,622,461,038,002,761 miles.

The Solar Evolving Power = Evolving Power of Planets,
2,951,499,856,282.

LAW OF LIGHT.

The Light transmitted from the Sun to the Planets in a second of time is equal to the squares of the diameters of all the Planets multiplied by 200,000, that being the velocity of Light in miles per second.

The Consumption of Light by the Planets in one minute, is the Squares of the diameters of all the Planets multiplied by 12,000,000 miles the space by which Light passes in one minute.

Light transmitted from Sun in one minute to the Planets,
- 186,461,546,412,000,000 miles.

All these laws are accompanied by tables calculated with much mathematical labor, so arranged that the part or portion each planet contributes to the several solidities, superficies, etc., can be seen at once. While several of the planetary and solar factors vary from those of modern times, yet, they totalize exactly. The majority of them are in excess of those given by modern astronomers; and it is probable that if such factors were reduced to modern calculation the laws would still obtain

Notwithstanding the planet Neptune has been added to the solar family (discovered in 1846), yet in such large totalizations it would not change the results materially, as round numbers generally prevail.

The author of this treatise on astronomy arrives at some interesting conclusions from his laws of the solar system, which we here reprint :

"By the Law of Equilibrium, matter is proved to be not only the same throughout the system, in the Sun, the Earth, and Uranus, but that the planetary bodies are solid, and not cavernous or hollow, as has been conjectured.

When the solidities and orbital motions of the Planets are equal to the solidity and orbital motion of the Sun, then we shall have all the Planets in the system. My calculations are founded on "Bonnycastle's Astronomy," and make them now amount to 18 years and 170 days.

Suppose a new planet to be added to the system, between Mars and Jupiter, say 300,000,000 of miles from the center of the Sun, with its diameter of 50,000 miles, passing in its orbit with a velocity of 45,000 miles per hour, and turning upon its axis in 15 hours — then,

By the Law of Equilibrium, the Sun would lengthen the radius of its orbit in proportion to the solidity and distance of the new Planet.

By the law of Propulsion, the orbital motion of the Sun would be accelerated in proportion to the solidity and orbital motion of the new Planet.

By the Law of Evolution, the diurnal rotation of the Sun would be quickened in proportion to the convex surface of the new planet multiplied by the number of its diurnal rotations to be made in one rotation of the Sun.

If the Planet Mars should be withdrawn from the System, then the Sun would shorten the radius of its orbit, and move slower in its orbit, and turn slower on its axis, in proportion to the distance, size, and motion of Mars.

By the Law of Propulsion the Sun makes an orbital revolution in about 19 years, and the Earth in one year.

If the Sun took 38 years to make an orbital revolution, then would all the Planets take twice their present time to complete their revolutions round the Sun ; the Earth would make its revolution round the Sun in 24 months.

If the Sun made its orbital revolution in $9\frac{1}{2}$ years, then the orbital velocity of all the Planets would be doubled, and the Earth therefore would make its revolution round the Sun in six months.

If the Sun made its orbital revolution in $6\frac{1}{8}$ years, then the orbital revolutions of all the Planets would be trebled, and the Earth would make its revolution round the Sun in four months ; every month would be a season — spring, summer, autumn, and winter would be each a month long.

By the Law of Evolution the Sun turns on its axis in 25 days and 12 hours, and the earth turns on its axis in 24 hours.

If the Sun turned on its axis but once in 51 days, then the days of all the Planets would be doubled, and the days on the Earth would be 48 hours long ; at the equinoxes the Sun would be above the horizon 24 hours.

If the Sun turned on its axis in 12 days and 18 hours, that is, half its present time of rotation, the days with all the Planets would be reduced to one half their present length ; the days on our earth would be 12 hours long instead of 24 ; at the equinoxes the Sun would be above the horizon 6 hours.

If the Sun turned on its axis in 8 days and 18 hours, or one-third of its present time, then the days with all the Planets would be reduced to one-third ; and the days on our Earth would be 8 hours long ; at the equinoxes the Sun would be above the horizon 4 hours.

If the sun turned on its axis without moving in its orbit, then, I conceive, the Planets would turn on their axis without moving in their orbits ; or if the Sun moved in its orbit without turning on its axis, then the Planets would move in their orbits without turning on their axes.

By the Law of Equilibrium, it appears that were Jupiter to be placed in the orbit of Venus, and Venus in that of Jupiter, the effect on the system would only be in proportion to their respective bulks and stations ; the Densities of the Planets not being at all effected by their distance from the Sun."

DRUIDIC SECULAR HISTORY. Mr. Editor. — I have not yet completed my Druid secular history, and as it is in fact somewhat in conflict with history as popularly taught I am considering the proper form and arrangement of contents. For instance: There never was an armed invasion of Europe by Tartars or Mongols. A few of them certainly may have been allowed to enter East Europe, but very few. East Europe was first settled from Britain, that is, Russia, Sweden, and Hungary Austria were settled by communities from Britain; whilst Britain, Germany, and Western Europe were settled from Greece at the commencement of the European era. Thus Europe was peopled in a circle. As the Jews now break Socialism into State and International socialists (anti-national socialists) so when they got a footing in the Roman empire they split Europeans into Easterns and Westerns and really got the name of Slavs or Slaves fastened on to the Eastern Europeans because of their devotion to communistic villages which of course would make such communities independent of financiers. These communes not only peopled East Europe but settlements were made far into Asia and in Palestine. The Phoenicians were really Hungarians, not Greeks exactly; and the Druzes of Palestine were originally a commune from England. Considering that Palestine cities were undoubtedly of European origin, it is astounding that the Jews have ever been able to get their preposterous claim to a kingdom recognized at all. They brought the overthrow of the Roman Empire and moved the Turks to grab Arabia with the result that only ruins of cities now remain in Arabia. WALTER RICHARDSON, Carlton, Melbourne, Aus.

THE VOWELS. In an exchange, a correspondent "L. W.," says he has seen it stated that there are 149 English words in which the vowels occur in irregular order: twelve of them beginning with the letter a, seven with b, twenty-three with c, sixteen with d, fourteen with e, four with f, seven with g, one with h, six with i, two with j, two with m, two with n, two with o, thirteen with p, one with q, five with r, nine with s, two with t, fifteen with u, and six with v. (149)

Produce the words and we will publisher them.

French Women Masons.

Although Lord Doneraile's daughter, the Hon. Elizabeth St. Leger, who died as Mrs. Richard Aldworth, is generally understood in English speaking countries to have been the only woman ever admitted to the Order of Free Masons, the fact remains that in the 18th century and in the early years of the 19th century there were quite a large number of Masonic Lodges in France composed exclusively of women, practicing all the rites, who were initiated into all the secrets of the craft. In fact, in 1805, Empress Josephine was installed in office as Grand Mistress of the Order of Women Free Masons of France. The first feminine Lodge in France was founded in 1730, and had for its Grand Mistress the Marquise de Courtebonne de Polignac, the Comtesse de Choiseul and the Comtesse de Romanet, who succeeded Mme. de Chateauroux as favorite of the King. In 1775 the Duchesse de Bouillon founded the Lodge of St. Anthony, and was during the same year invested with the dignity of Grand Mistress of all the feminine Masonic Lodges in France. In the following years the Duchesse d'Orleans, consort of the regicide Duke "Egalite" Orleans and mother of King Louis Philippe of France, joined the craft as a member of La Candeur Lodge, to which belonged also Queen Marie Antoinette's friend, the ill-fated Princess de Lamballe, who was torn to pieces by the Paris mob in the early days of the Terror.

Mme. de Villette, the friend and Egeria of Voltaire, was Grand Mistress of the Nine Sisters Lodge, founded in honor of Benjamin Franklin, and among the long list of names of other women of lofty rank who have prided themselves on being female Free Masons at the close of the 18th and the beginning of the 19th century are those of the Princess de Carignan, ancestress of the present King of Italy; the Marquise de Rochambeau, the Duchesse de la Rochefoucauld and de Rocheschouart, the Marquise de Bethisy, the Comtesse de Brienne, Mme. de Narbonne, the Comtesse de Laborde and and Comtesse de Bondy.

Of course, there are those who deny that these Lodges of women were really Masonic. The only thing that I can say to offset this is that they were recognized by all the masculine Masonic associations of the day in France as forming part and parcel of the craft, that they practiced all the Masonic rites, and were initiated in all the mysteries of the Order. — *Ehrman's Herald.*

In the latter part of the eighteenth century, according to the author Clavel, a lady was initiated into Craft Masonry, by the name of Madame Xaintrailles, in the following manner:

All Lodges of Adoption were required to be connected with, and immediately under the guardianship of a regular Masonic Lodge, by the laws of the Grand Orient of France. The Lodge of "Frères Artistes," under Brother Cuvelier de Trie as T. V. or W. M., was about to give a Fête of Adoption, namely, to open a Lodge for Female Freemasonry; but before the female candidates were introduced, a regular Lodge of Freemasons was opened in the first degree, and among the persons in the preparation room was a young officer in the uniform of the cavalry. He was requested to pass his diploma to the proper officer; and he handed in a folded paper, which, on being inspected by the Orator, proved to be the commission of an aid-de-camp, granted by the Directory to the wife of General Xaintrailles, who had served in the army. Of course, this was at once made known, and the surprise was general. But Frenchmen, like Hungarians, if we may trust recent events, are not beyond enthusiastic emotions, and it was resolved in a fit of unpardonable zeal, to confer, not the Degree of Adoption, but the First Degree of Masonry upon the courageous woman to whom had been committed trusts of discretion as well as bravery. Madame de Xaintrailles, on being made acquainted with the resolution of the Lodge, acquiesced, saying, "I have been a man for my country, and I will again by a man for my brethren."

She was initiated forthwith, and subsequently assisted in the work of the Lodge in the first degree. — *Cyclopædia of Masonry*.

THE CITY OF GOD. The Heavenly Jerusalem is mentioned in the rite H. R. D. M. The Tirshata has this to say:

"Brothers, may we all, whether present or absent, so labor that we shall come at last to Mount Zion, to the City of the living God — 'The Heavenly Jerusalem,' where the sun shall set no more, nor the moon deprive us of her light, and where the days of our affliction, and the fatigues of our pilgrimage shall find an end."

The 19th degree of the Ancient and Accepted Scottish Rite also refers to the celestial or heavenly Jerusalem.

Johannite Christians.

These were a sect of Oriental Christians, who pretended to be the sole depositaries of the true mysteries of the religion of Jesus. They assert that they possessed the real history of Jesus Christ, and, partly adopting the Jewish traditions and the narrations of the Talmud, they further said that the scenes and events narrated in the Gospels were only allegories, of which St. John gave the key when he remarked,

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Amen. — *John* xxi, 25.

According to the Johannite Christians this would be nothing but a ridiculous exaggeration, if there were not an allegory and legend concerned, susceptible of infinite variation and interpretation; the following is the actual historical legend of this sect:

A young virgin of Nazareth, named Miriam, was betrothed to one of her tribe named Jochanan; one day she was surprised and outraged by a certain man, Pandira, or Panther, who forced himself into her chamber in the garments, and under the name, of her betrothed Jochanan. The latter being made acquainted with her misfortune quitted her without exposing her, she being in fact innocent. The result was that she gave birth to a son who received the very ordinary Jewish name of Joshua, or Jesus in the Greco-Aramaic dialect. This child was adopted by a Rabbi named Joseph, who carried him into Egypt; he was initiated into the occult sciences, and the priests of Osiris, regarding him as the long promised incarnation of Horus expected by the adepts, finally consecrated him Sovereign-Pontiff of the universal religion. Joseph and Joshua returned to Judæa, where the science and virtue of the youth soon attracted the attention of the priests, and excited their jealousy and hatred. At last they publicly reproached him with the illegitimacy of his birth. Joshua, who loved and venerated his own mother, who had been preserved and cared for by his adopted father Joseph, interrogated his master, and was informed by him of the crime of Pandira, and the misfortune of Miriam. His first impulse was to publicly deny her, saying to her in the midst of a marriage festival, "Woman, what have I to do with thee?" (*John* ii, 4). But suddenly remembering that a poor woman should not be punished for having suffered that which it was impossible for her to prevent or avoid, he ex-

claimed, "My mother has not sinned, she has not lost her innocence; she is immaculate, and yet she is a mother; he double honor therefore paid to her. As for myself, I have no father in this world. I am the son of God and of humanity." And therefore he entered upon his mission.

The Johannite Christians assert that the Apostle John had transmitted to them these facts, and attributed to him the foundation of their mystical Church. The Grand Pontiffs of this sect took the title of Christ, and laid claim to an unbroken chain of succession in their office.

At the time of the foundation of the Order of the Temple (A. D. 1118), the Grand Pontiff was named Theocletes; he was acquainted with Hugo de Payens, and initiated him into the mysteries and privileges of his Church, promising him the Sovereign Priesthood and supreme government, and finally designating him as his successor. Of course, it is hardly necessary to add that this legend should be received with the extreme caution due to unauthenticated traditions, and it is given here simply as a curious fragment of the history of past times.
— *Kenneth R. H. Mackenzie.*

THE DATES OF THE KALI AND SATYR YUGAS. Showing that the Kali Yuga is a period of intense climatic heat and drought, that it is the cause of famines and plagues, of enervating and generally sorrowful conditions of life; that it commenced in the year A. D. 48; that it was the direct cause of the many foreign invasions of India by Northern peoples driven out of their own homes by the cold, that it will continue till the year 2448 A. D., when cooler and genial climatic conditions will set in and prevail in India through the Dvapara Yugas, Tetra, double Satya, Tretra, and Dvapara Yugas, during which periods Northern Asia will become warmer, and again with good rain-falls habitable; and that the next Kali Yuga of evil conditions will commence at the end of the cycle of 24 000 years thereafter.

The Supreme Lord of our Earth, in furtherance of his good and holy purposes has set the earth's axis in this conical cycle, and keeps it there gyrating all instincts with life. He thus helps those he loves. He makes the nations change their habitations, far varied change is good and sattvic in its influence. He thus keeps indolent and tamastic influences from prevailing, and helps the nations through apparent evil to evolve to higher good. By David Gostling, 1 Medow Street, Bombay, India, Reprinted from "The Indian Review," December, 1904, the price being one anna, or one penny, or postpaid three cents.

The Order of Ishmael or B'nai Ismael.

BY JOHN YARKER, MANCHESTER, ENGLAND.

There are several Praeses of these Orders in existence, of which the primitive Order of B'nai Ibrahim is the precursor. In America we have the following:

I. "Arabic Nobles of the Mystic Shrine," which it asserts was organized at Mecca, A. D. 1698.

II. "Sheikhs of the Dessert, Guardians of the Kaaba, Guardians of the Mystic Shrine," of which I was created an Honorary Member in 1887. The latter has since become the accepted designation, and they term themselves "B'nai of Ismael," or Children of Ismael. This Order owes its existence in New York to Professor Albert Leighton Rawson, LL.D., D.D., to whom reference will be found in Blavatsky's "Isis Unveiled," and who was a great traveler in Egypt, Arabia, Syria, Palestine, etc. Sheikh Rawson was succeeded by Sheikh Felix G. de Hontaine, and by Sheikh Charles Sotheran in 1883. Then followed Sheikh John A. Weisse, Sheikh Max Schauer, and (a second time) Sheikh Charles Sotheran in 1899-1900. Both the Mystic Shrine, and the last named Order, require their candidates to be either Templars or members of the 32d Degree of the A and A. Scottish Rite.

The Praeses is termed Grand Sheikh-ul-Allah; the 2d officer Grand Sheikh Khassah; the 3d, Grand Sheikh Member (or Orator); Grand Sheikh Baksoli (or Treasurer); and a Grand Sheikh Fakir.

The officers of Khamaheen, No. 1, are similar, but add — Sheikh Moojah; Sheikh Abraham; Sheikh Hajj; Sheikh Eblis; Sheikh Raphael; Sheikh Zem-Zem; Sheikh Michael; Sheikh Mirrak.

The ritual uses Moslem terms, and at least, involves some professions of that faith. The candidate is a Murid and travels the Hajj to drink of the waters of Zem-Zem. It uses the Egyptian names of the months, and other terms, and the Tau cross.

Prominence is given to the time of the Turkish Ramazan.

The jewel is a scimitar, from the center of which hangs a crescent, with the horns downwards, and in the center is suspended a cube.

III. In England, and more or less scattered over the world, we have the Order of Ishmael, expanded by the late Dr. Kenneth R. H. Mackenzie into 36 degrees upon instructions derived from an Arab in Paris, who was a member of the Occult College of Samarcand. (Royal Masonic Cyclopædia, p. 344, London, 1877.)

IV. The parent of these various Orders, and of many other secret societies scattered over the Moslem world, is the Society B'nai Ibrahim, which claims to be derived from the Guards or Keepers of the Kaaba, who were a superior class of Arabs, the descendants of Ismael, in the time of Mahommed. Mackenzie terms it "the oldest secret society in the world," and he is probably correct, as the basis of it is alluded to in "Alcoran," and the building of the Temple of the San Grail in a poem of 1298 has a similar legendary history which the author says he derived from the Arabian astrologer Flagamtan.

This very ancient secret society is divided into three degrees or sections, which are as follows :

First Degree. "Builders of Babylon," and is directed against "Nimrod and idolatry."

Second Degree. "Brothers of the Pyramids," the instructions being that Ibrahim taught the secrets of their erection.

Third Degree. Builders of the Kaaba," at which Ibrahim, Ishmael, and Isaque presided, and when the structure was completed, twelve of the chief assistants were created princes of districts in Arabia.

V. The ritual, drawn by Dr. Mackenzie, in 36 degrees, is much too lengthy for general practice, and involves a serious labor in copying rituals, a labor for which Masons are not very ready to pay for.

Under these circumstances I have reduced the degrees to three, as in the original Order, and the more lengthy ritual of 36 degrees can be drawn from the lectures in these three sections.

It may be observed that the ancient constitutions of the Masonic Order, dating back to the 14th century inform us that Nimrod (a builder of Babylon) was a Grand Master, and that he sent his cousin Ashur 3,000 masons to build Nineveh, and gave them a charge that has been continued from King to King, and, further, that Abraham taught geometry to the Egyptians. We do not yet know the source of the statements, but they may be derived from some ancient Oriental writer, and we must receive them *cum grano salis*, as the Pyramids were ancient when Abraham was in Egypt 1928 B. C.), if the Biblical chronology is to be relied upon. — *The Crescent*, July 10, 1907. (See also NOTES AND QUERIES, August, 1907, p. 215.)

"THE SUBLIME LAW. Now if force is persistent, so is the *cause* of force. Cause, force, time, motion, being and thought are but different names for one all pervading idea — for all is one and one is all. But, though things viewed in themselves, (apart and isolated from other ideas or qualities) are self-caused and omnipotent, still this is a world of individualities, and everything checks and triumphantly confines the omnipotent aspirations of oneness and individualities. Hence, this is a universe of cause and all things are dependent on each other. Now, then, the *cause* of a force must exist, as well as the persisting force in question, for nothing can exist without a cause. But the *cause* must have *its* cause existing in order to manifest itself in the realm of being — aye, and *its* cause, until the law glares on the vision as *the persistence of the whole past!*"

Note. The author believes that the so-called velocity of light is nothing but the speed of the sun flying through space. It is as yet only a guess. Time will prove its falsity or truth.

DISCIPLINA ARCANI. This is the name given to the secret ritual and practices of the primitive Christian Church. The necessities of the times, and the common principles of mysticism, caused the first Christians to veil their rites in secrecy. There were four degrees: 1, The Faithful 2, The Enlightened. 3, The Initiated. 4, The Perfect. Cyril of Jerusalem considered baptism to be the exact equivalent of the initiatory rites of Isis, of Eleusis, of Samothrace, and of Phrygia.

The Rosicrucians,

OR KNIGHTS OF THE ROSY CROSS.

(From "*The Dreamer*," London, 1754)

From hence, my noble friend conducted me to the college of the Rosicrucians, or the Knights of the Rosy Cross. This order of Knighthood is very ancient, and was greatly respected, while they strictly observed the statutes of their founder. For they are enjoined to be meek and humble, to be charitable and hospitable. And therefore the primitive Rosicrucians employed their whole revenues in entertaining the pilgrim and the stranger, and in feeding the poor and hungry. While they practised these virtues, of which they make profession, when they are elected into the college; while they were temperate, vigilant and laborious, they preserved their independency, and enjoyed with honor as great immunities, as the present Knights of *Malta*. But, as they have now entirely departed from all the rules of their institution, and are become proud and luxurious, covetous and ambitious, they are likewise the most corrupt and servile crew in all the land of the Papyropolites. Some years have passed since they renounced the independency of their order, both for themselves and their successors, by a formal act, and agreed to obey implicitly all the commands, which from time to time they should receive from the Intendants of the Mill. But they have lately consented to a decree, by which they are become odious to the whole nation. For they have not only obliged themselves to lay aside the cross, which has hitherto been constantly worn on their habits, but to practice the same ceremonies, with regard to this sacred badge of their order, which are used by the Dutch merchants and sailors, who are admitted into the empire of Japan. So that, whenever a Rosicrucian is mentioned, this proverbial saying is applied to him, *In Tartara, jufferis ibit*, not only for his servility, but to signify his dealings with the people of those regions, from whence he imports the waters of *Lethe*. But, while the Rosicrucians are the most abject flatterers of

men in power, they treat their inferiors, especially their younger brothers, of which there is a numerous tribe, with the greatest insolence and contempt, and suffer the latter, in violation of the most sacred injunctions of their common parent, to languish in poverty, and want even the common necessities of life.

The Knights of the Rosy Cross, says my friendly conductor, are those *adepts* who were formerly supposed to possess the philosopher's stone, or the secret of compounding a medicine, which, according to their report, would make the person, who swallowed it, immortal. By this artifice they raised in their several districts large contributions, especially among the old maids and widows, who of all beings are the most fond of life. I know a Rosy Cross, who, by the iniquity of the times and the aid of a peculiar cant, from the quality of a grave-digger, hath been elected into this honourable brotherhood, and hath since acquired one of the most lucrative commandries belonging to the order. His whole business is diligently to attend a large body of these ancient females, whom he dignifies with the title of his disciples, and never fails to extract a purse of gold from them once a day. And at the same time, that he pretends to make them immortal, he makes their wills, and takes particular care, that his own name shall be found in the first class of the legatees. The face of this Rosicrucian is a composed counterfeited; and it would puzzle all of the optics of physiognomy, or even the most penetrating genius, to define his real character, and investigate the disposition of his mind. I took some pains, since I arrived in this country, to inform myself of his most secret actions, and by that means I discovered his most exquisite hypocrisy.

But, tho' it sufficiently appeared, that this grand Elixir had not half so much virtue, as Ward's pill, yet the Rosicrucians, in those ages of ignorance and superstition, were able to maintain their reputation by ascribing the ill success of the medicine to the inaptitude or incredulity of the patient. Even, in our more enlightened age, the Rosicrucian Elixir has been in some kind of credit, and was not quite exploded, till Gulliver

published his travels. His history of the Struldrugs must convince every person of common sense, that nothing can be more absurd and ridiculous, than a desire of never dying, and that, if the grand Elixir could make a man immortal, it would make him the most miserable creature in the universe. However, the Rosicrucians, after this medicine was out of vogue, preserved their character of *adepts* by introducing another of singular virtue, and which never fails to answer the purpose, for which it is administered. I mean the water of *oblivion*, which, as I have said before, cannot be imported without their direction and assistance; and they may now appeal to common experience for the efficacy of this medicine, since it has been so successfully tried on the Band of *Four Hundred*, and consequently has proved of such notable service to a trading nation. It has indeed sometimes happened, that a young Knight, who has been troubled with a hypochondriac melancholy, owing to an ill habit of body, or to a disappointment, when one of his brethren hath been preferred to a rich commandry before him, in order to eradicate the seeds of his distemper, hath overdosed himself with the water of *Lethe*. The consequence of this has been fatal: For he has not only forgot all that he ever knew, or had learned; but has been rendered utterly incapable of knowing, or learning more, or of improving his mind in any manner, by his commerce with men or books, for the future. These Knights are styled in the ancient registers of the college, *Homines plumbei*, and they are distinguished now by the same appellation. I know that one of the poets of this country ascribes the *Plumbeitie* of the Rosicrucians to the want of genius, or a defect in their education, and imputes their admission into so honorable an order to corruption, or a want of discernment in the electors. But I will not enter into a discussion of this point, or, whether the men of little learning, or the men of much craft (into which division the Rosy Crosses at present naturally fall), are to have the preference in the judgment of their superiors.

It will be proper to inform you, before I leave them, that

the Rosicrucians are not Knights of chivalry. They are neither trained to arms, nor acquainted with those maxims of honour and gallantry, which form a modern hero. In case of a foreign or domestick war, they rather chuse by their harangues to inspire their neighbours with courage, than give any proofs of it themselves. On these occasions, *Fungar vice cotis*, etc., is their constant motto; and in this practice they have sometimes succeeded beyond all expectation. However, there are some of them who have been so bold as to gird their loins with the sword: and their present great master is as full of martial ardour, as he is of piety and devotion; and is ever prepared, in time of danger, both to pray and to fight for his friends and his country. I will likewise add, that I may not seem to speak with prejudice, or draw the character of these Knights altogether in profile, that I have known as excellent men of this order, as are to be found in the whole human species; and I doubt whether the chevaliers B—— and B——, lately deceased, have left their equals behind them.

The Alchemists.

Alchemists, from *Al* and *Chemi*, the fire, or the god and patriarch, *Kham*; also, the name of Egypt. The Rosicrucians of the middle ages, such as Robert Fludd, Paracelsus, Thomas Vaughan, Von Helmont, and others, were all alchemists, who sought for the *hidden spirit* in every form of inorganic matter. Some people, nay, the great majority, have accused alchemists of chalatanry and false pretending. Surely, such men as Roger Bacon, Cornelius Agrippa, Henry Khunrath, and the Arabian Geber (the first to introduce into Europe some of the secrets of chemistry), can hardly be treated as impostors. Scientists who are reforming the science of physics upon the basis of the atomic theory of Democritus, as restated by John Dalton, conveniently forgot that Democritus, of Abderea, was an alchemist, and that the mind that was capable of penetrating so far into the secret operations of nature in one direction must have had good reasons to study and become a Hermetic philosopher. Olaus Borrichius says that the cradle of alchemy is to be sought in the most distant times.

The Philosopher's Stone.

(Translated from an old German Rosicrucian Manuscript.)

BY FRANZ HARTMANN.

Some years ago, after having long and earnestly prayed to *Good*, the unmanifested, incomprehensible cause of all things, I was attracted to *Him*, and by the power of his *Holy Spirit* — through whom all wisdom descends upon us, and who has been sent to us through Christ, the *Logos*, from the *Father* — he illuminated my inner sight so that I was able to recognize the *Centrum in Trigono Centri*, which is the only and veritable substance for the preparation of *The Philosopher's Stone*. But although I know this substance, and had it actually in my possession for over five years, nevertheless I did not know how to obtain from it the *Blood of the Red Lion*, and the *Gluten of the White Eagle*, neither did I know the processes by which these substances could be mixed, bottled, and sealed up, or how they were to be treated by the *secret fire*, a process which requires a great deal of knowledge, prudence, and cautiousness.

I had studied to a great extent the writings, parables, and allegories of various writers, and I had used great efforts to understand their enigmas, many of which were evidently the inventions of their own fancy; but I found at last that all of their prescribed methods for the preparation of *The Philosopher's Stone* were nothing but fables. All their *purifications*, *sublimations*, *distillations*, *rectifications*, and *coagulations*, together with their *stoves* and *retorts*, *crucibles*, *pots*, *sand* and *water baths*, etc., were entirely useless and worthless for my purpose, and I began to realize the wisdom of *Therphrastus Paracelsus*, who said in regard to that *stone*, that it is a great mistake to seek for it in material and external things, and that the people who do so are very foolish, because instead of following Nature, they follow their own brains, which do not know what Nature requires.

Nature in her nobility does not require any artificial methods

to produce what she desires. She produces everything out of her own substance, and in that substance we must seek for her. He who deserves her will find her hidden there. But not every one is able to read the book of Nature, and this is a truth which I found out by my own experience ; for although the true substance for the preparation of *The Philosopher's Stone* was in my own possession for over five years, nevertheless it was only in the sixth year that I received the key to the mystery by a secret revelation from God.

To open the secrets of Nature a key is required. This key was in the possession of the ancient patriarchs, prophets, and Adepts, but they always kept it hidden away, so that none but the worthy should come into its possession ; for if the foolish or evil-disposed were to know the mysteries of Nature, a great deal of evil would be the result.

In the following description I have revealed as much of these mysteries as I am permitted to reveal, and I have been strongly forbidden to speak more explicitly and plainly. Those who read these pages merely with their external understanding will obtain very little valuable information ; but to those who read them by the light of the true faith, shining from the ever burning fires upon the altars erected in the sanctuary of their own hearts, the meaning will be plain. They will obtain sweet fruits, and become and remain forever true brothers of the *Golden and Rosy Cross*, and members of our inseparable fraternity.

But to those who desire to know my name, and who might charge me with being too much reserved if I do not reveal it, I will describe it as follows, so that they will have no cause to complain : The number of my name is M.DCXII, and in this number the whole of my name is fully inscribed into the book of Nature by eleven dead and seven living ones. Moreover, the fifth letter is the fifth part of the eighth, and the fifteenth the fifth part of the twelfth. Let this be sufficient for your purpose.

“ *Learn to know all, but keep thyself unknown.* ” — IRENEUS.

The Fallen Master.

So now when the Foundation stone was laid, the Lord called for the Master Baphometus, and said to him, "Go and complete my temple!" But in his heart the Master thought: What boots it, building Thee a temple? and took the stones and built himself a dwelling, and what stones were left he gave for filthy gold and silver. And after forty moons the Lord returned and spake: "Where is my temple, Baphometus?" The Master said: "I had to build myself a dwelling; grants me weeks." And after forty weeks, the Lord returned, and asked: "Where is my temple, Baphometus?" He said: "There was no stones (but he had sold them for filthy gold), so wait yet forty days." In forty days thereafter came the Lord, and cried: "Where is my temple, Baphometus?" Then like a millstone fell it on his soul, how he for lucre had betrayed his Lord; but yet to other sin, the Fiend did tempt him, and he answered, saying: "Give me forty hours!" And when the forty hours were gone, the Lord came down in wrath: "My temple, Baphometus?" Then fell he quaking on his face, and cried for mercy; but the Lord was wrath, and said: "Since thou hast cozened me with empty lies, and those the stones I lent thee for my temple, has sold them for a purse of filthy gold, lo, I will cast thee forth, and with the Mammon will chastise thee, until a Savior rise of thy own seed, who shall redeem thy trespass."

Eureka.

*"I sought and found; I purified (it) often,
I mixed (it) and caused (it) to mature.
The golden tincture was the result;
It is called the center of nature;
The origin of all thought,
And of all books of men and various figures.
I now acknowledge freely, it is a panacea
For all the metals,
The weak ones (in the constitution of man),
And a point which originated from God."*

— HARMANNUS DATICHUS.

A Rosicrucian Allegory.

There is a mountain situated in the midst of the earth or center of the world, which is both *small* and *great*. It is soft also above measure, hard and strong. It is *far off* and *near at hand*; but, by the Providence of God, it is invisible. In it are hidden most ample treasures, which the world is not able to value. This mountain, by the envy of the devil, is compassed about with very cruel beasts and ravenous birds, which make the way thither both difficult and dangerous; and, therefore, hitherto, because the time is not yet come, the way thither could not be sought after by all, but only by the worthy man's self-labour and investigation.

To this mountain you shall go in a *certain night*, when it comes most long and dark, and see that you *prepare* yourself by *prayer*. *Insist* upon the way that leads to the mountain, but ask not of any man where it lies; only follow your *guide*, who will *offer* himself to you, and will meet you in the way.

The guide will bring you to the mountain at *midnight*, when all things are silent and dark. It is necessary that you arm yourself with a resolute, heroic courage, lest you fear those things that will happen, and fall back.. You need no sword or other bodily weapon, only call upon your God, *sincerely and heartily seeking him*.

When you have discovered the mountain, the first miracle that will appear is this — a most vehement and very great wind will *shake* the whole mountain and shatter the *rocks* to pieces. You will be encountered by lions, dragons and other terrible wild beasts; but fear not any of these things. Be resolute and take heed that you return not, for your guide that brought you thither will not suffer any evil to befall you. As to the *treasure*, it is not yet discovered, but it is very near. After this wind will come an earthquake, which will overthrow those things which the wind had left. Be sure you fall not off. The *earthquake* being past, there will follow a *fire* that will consume the earthly rubbish and discover the treasure, but as yet you cannot see it. After all these things, and near day-break, there shall be a great *calm*, and you shall see the *day-star* arise, and the darkness will disappear. You will *conceive* a great treasure; the chiefest thing and the most perfect is a certain exalted tincture, with which the world, if it served God and were worthy of such gifts, might be tinged and turned into the most pure gold. — *John Heydon*.

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Christian Rosenkreuz and the Rosicrucians.

BY W. WYNN WESTCOTT, M. D., LONDON, ENGLAND.

The Rosicrucians of mediæval Germany form a group of mystic philosophers, assembling, studying and teaching in private the esoteric doctrines of religion, philosophy and occult science, which their founder, Christian Rosenkreuz, had learned from the Arabian sages, who were in their turn the inheritors of the culture of Alexandria. This great city of Egypt, a chief emporium of commerce and a center of intellectual learning, flourished, before the rise of the Imperial power of Rome, falling at length before the martial prowess of the Romans, who, having conquered took great pains to destroy the arts and sciences or the Egypt they had overrun and subdued; for they seem to have had a wholesome fear of those magical arts, which, as tradition had informed them, flourished in the Nile valley; which same tradition is also familiar to English people through our acquaintance with the book of Genesis, whose reputed author was taught in Egypt all the arts and sciences he possessed, even as the Bible itself tells us, although the orthodox

are apt to slur over this assertion of the Old Testament narrative.

Our present world has taken almost no notice of the Rosicrucian philosophy, nor until the last thirty-five years of any mysticism, and when it does condescend to stoop from its utilitarian and money-making occupations, it is only to condemn all such studies, root and branch, as waste of time and loss of energy. The very name of "Christian Rosenkreuz," the founder of Rosicrucianism, would meet with hardly any sign of recognition in the best social and literary circles of this country; and yet the mere publication in 1614 of a little pamphlet in Germany, narrating the mode of foundation and the aim of the Rosicrucian Order, made such a stir throughout Europe, that even today there are extant six hundred tracts for and against the reality and the *bona fides* of the doctrines of the Order; which tracts were written and printed in Germany and France alone, within a hundred years of the issue of the original *Fama Fraternitatis*, or narrative of the establishment of the Society of Christian Rosenkreuz.

In estimating the relative importance of so voluminous literature, we must remember that the era 1600-1700 was far different than the age in which we live. The printing press, although available to the few and rich, was still a rarity, and the daily newspaper had not been thought of. Certainly no book that has been printed within the last fifty years has created one tithe of the flutter, in the world of the learned, that was caused by this thirty-three page Latin pamphlet, published in German in the year 1614.

The Reformation, we must remember, had just become an accomplished fact; it was a sweeping change that had affected a vast tract of semi-civilised country, and perhaps some explanation of the outcry against the Rosy Cross was a form of protest against another possible attempt at the conversion of men, like the Reformation of Catholicism which had preceded it, and had, while making great improvements, greatly unsettled men's minds, and had shaken European religious and social life to its foundations. The narrative, then, of Christian Rosenkreuz created a veritable intellectual panic among the learned, and it

was a ferment which did not complete its work for several generations. That its effect was on the whole a good one, need not be doubted by us, for whatever may be the merits or the demerits of Rosicrucianism as a system of philosophy or ethics, its promulgation certainly tended to widen men's intellectual conceptions, to show that the prevailing standards and forms of religion were not the only possible forms of high spiritual thought and aspiration, and that even the time-expired formulæ of Egyptian culture were susceptible of a later development not wholly unsuitable, and not unworthy the attention of a later age. Why indeed should it not have been so, seeing that for 1500 years in Europe the nations had reposed in a state of apathy without culture, had made almost no progress, and had been hide bound by the fetters of a religious establishment which boasted itself on its exclusiveness, its control of all that God gave or man could receive, and formulated and practised the dogma that there was no revelation but one — the Bible — and that the Bible was unsuitable to the people, whose sole duty was to support a priesthood, from whose personal attention and propitiation alone was any good to be obtained.

So long as vast nations were taught that neither mind, nor intellect, nor man's spiritual soul required any further culture, nor any further enlightenment than could be obtained from listening to the only infallible book in a language not understood of the people ; it is easy to perceive why Germany in 1600 was behind Alexandria of the year 1, alike in culture, in science and in art.

Reform of any sort, new presentments of truth of any kind, always stink in the nostrils of men who have a vested interest in maintaining things as they are ; and history has repeatedly shown that even beneficed ministers will stoop to misrepresentation and falsehood in order to sustain their own interests and God given rights, in their minds consonant with the right divine of Kings — another now exploded superstition. Small wonder then that the *Fama Fraternitatis Crucis* raised up a storm of passion, and that its followers were assailed by every form of abuse and every vile epithet that the Billingsgate of clerical intolerance of that day could supply. For the clergy, be it re-

forbidden to seek. The brothers were content to refrain from seeking; trusting in a promise that a time should come when, in the natural course of events, C. R. should rise again, or at least in the spirit, that is, his doctrines and fame should be published. The 120 years passed away, and the Order still flourished; faithful initiates still studied, watched and waited, until the fateful hour was struck on the clock of time, and in 1584 the secret was discovered. I will read from the original work, in its earliest English translation by "Eugenius Philalethes," that is, Thomas Vaughan, printed in London, 1652 :

"The year following after N. N. had performed his school right, and was minded now to travel, being for that purpose sufficiently provided with Fortunatus' purse he thought (being a good Architect) to alter something of this building, and to make it more fit; in such renewing he lighted upon the Memorial Table, which was cast of brass, and containeth all the brethren, with some few other things; this he would transfer in another more fitting vault, for where or when Fra R. C. died, or in what country he was buried, was by our predecessors concealed and unknown to us. In this Tablet stuck a great nail somewhat strong, so that when he was with force drawn out, he took with him an indifferent big stone out of the thin wall, or plaster of the hidden door, and so unlooked for, uncovered the door, wherefore we did with joy and longing throw down the rest of the wall, and cleared the door, upon which that was written in great letters, '*Post CXX Annos Patebo*,' with the year of the Lord under it; therefore we gave God thanks, and let it rest that same night because first we would overlook our Rotam.

"In the morning following we opened the door and there appeared to our sight a vault of seven sides and corners, every side five feet broad and the height of eight feet. Although the Sun never shined in this Vault, nevertheless it was enlightened by another sun, which had learned this from the Sun, and was situated in the upper part of the center of the ceiling; in the midst, instead of a tomb stone, was a round altar covered over with a plate of brass, and thereon this engraven :

A. C. R. C. Hoc universi compendium unius mihi sepulchrum feci.

"Round about the circle or brim stood :

Jesus mihi omnia.

" In the middle were four figures, enclosed in circles, whose circumscription was :

- | | |
|-------------------------------|------------------------------|
| 1. <i>Nequaquam vacuum,</i> | No void exists. |
| 2. <i>Legis Jugum,</i> | The yoke of the law. |
| 3. <i>Libertas Evangelii,</i> | The liberty of the doctrine. |
| 4. <i>Dei gloria intacta,</i> | The unsullied glory divine. |

" This is all clear and bright, as also the seventh side and the two Heptagoni, so we kneeled together down, and gave thanks to the sole wise, sole mighty, and sole eternal God, who hath taught us more than all men's wit could have found out, praised be His Holy Name. The vault was parted in three parts: the upper part or ceiling, the wall or side, the ground or floor.

" Of the upper part you shall understand no more of it, at this time, but that it was divided to the seven sides in the triangle, which was in the bright center ; but what therein is contained, you shall (God willing), (that are desirous of our society) behold the same with your own eyes, but every side or wall is parted into ten squares, every one with their several figures and sentences, as they are truly showed and set forth *concentratum* here in our book. Now as yet we had not seen the dead body of our careful and wise father ; we therefore removed the altar aside, there we lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed, as the same is here lively counterfeited with all the ornaments and attires ; in his hand he held a parchment book, called T, the which, next unto the Bible, is our greatest treasure, which ought to be delivered to the censure of the world. At the end of this book standeth this eulogium, which then follows in Latin — it may be shortly translated thus —

' *A seed sown in the breast of Ihesus.*'

" * Christian Rose Cross sprung from a noble and famous German family. The man of his age for the most subtle imaginations and divine revelations, and one of unwearied labor in the search for heaven's mysteries and those also of humanity ; he was scarcely admitted to a more than Regal or Imperial Gaza (or treasure house) during his journeys in Arabia and Africa ; he instituted and became the custodian for posterity of these arts ; he formed the *Minutum Mundum*, which related the past, present and future. He lived more than a century, and passed away, not of disease, but at the call of God ; away from the embrace and last kiss of his brethren, and so returned to divinity.

" He was a beloved father, a very dear brother, a most faith-

ful teacher, and the most enduring friend. He lies concealed here for 120 years.

"Underneath this inscription there were five signatures of members of the First Circle, and three of the Second Circle."

I am not of those who scoff at all that seems at first sight improbable, and to me this does not seem a very impressive narrative. Many of you as Theosophists must see nothing wildly improbable about it ; and it may seem to you within the range of things possible ; but I admit that the truth of the narrative is not proven. No person as an entire outsider has ever seen this embalmed body, or this vault, or this *Domas Sancti Spiritus*, which was built about 1460, and opened about 1584 ; or at any rate no notable man has asserted in print that he has seen it. But would such an outsider be at all likely to see it ? — at least not without first martyring the Fraters of the Order.

Be just to Rosicrucianism and its origin, and history ; ask yourselves what absolute proof you have of the fact of many other historical events ; proof I mean independent of the evidence of those who had already convinced themselves and of those who have a personal object to serve in establishing the truth of any alleged occurrence — such as the death of Jesus by crucifixion, the Trojan War, or of the striking incident in the conversion of Saul of Tarsus, or of the former existence of the Pharos of Alexandria.

And, on the other hand, of what value is negative evidence in such a discussion. The fact that the works of Josephus have no mention of Jesus which is not a forgery, is no proof that a gentle, wise and revered spiritual divine teacher did not preach in the time of the Emperor Tiberius, in Jerusalem ; nor is the fact that neither Lord Bacon, nor Frederick the Great, nor Pope Pio Nono, nor Spinoza, nor Huxley has ever asserted that he has seen the Vault of Christian Rosenkreuz, any reason for denying its existence in 1484 or 1600, or at any time since then.

I would undertake to obtain in a week, in any large town in England, a thousand signatures to a document attesting that no living Theosophist had ever been seen by them, or to a document testifying that no evidence existed which went to show

that the Theosophists had a Sanctum in which rested the ashes of their late revered teacher, in a room suffused with the peace which now at length dwells over the memory of the character, at once so enthusiastic and so contemplative — and of her personality, at once aggressive and so endearing.

Thousands of persons of culture, and hundreds of occultists and pseudo-occultists, could be found willing to testify that they were not in possession of any evidence that successors of "Rosy Cross the Adept" still exist in England; or that any such a vault exists here or anywhere else in Europe. Yet that need not upset my belief, or your belief, if you hold it, that Adept Rosicrucians do still exist; nor will it upset the fact that I have met a person in this very Blavatsky Lodge (who was known to most of the elders in Theosophy among you) who assured me of the truth of these assertions, and who claimed to have seen such a vault. Not that I am weak enough, or so ignorant of human nature as to suppose that any statement of mine would make you believe, nor do I want you to believe this. Seeing is believing, and if you cannot see, you are not to be blamed, BY ME, for not believing; but take my former case as to the Theosophical Headquarters, of this assertion there are many of you here present who, having seen, could testify to its truth, and so, I suppose, do believe, and so the gist of my argument may come to such of you. So much then for the History of the Order of C. R., first issued in 1610, and printed again and distributed in considerable numbers in 1614. A great outcry arose at once, and it is to be observed that the *Fama*, issued alone in 1610, was, when issued in 1614, in a revised form, bound up with a second tract, the *Confessio Fraternitatis*. This is important, because the two works vary exceedingly as to the matter and manner.

The first, *Fama*, treats of the 1450-80 period of Europe, when Roman Catholicism was unchallenged only by Māhommedanism, and a few remaining descendants of the pagan philosophers, and by Hermetic pupils; while second, the *Confessio*, issued in 1614, and no doubt then written — but it is anonymous — appeared after the throes of the Reformation, and it is tinged deeply with the notions of Luther, and with Protestant crudities;

and so differs widely from the purely Hermetico philosophic or Gnostic-Christian form of the earlier work.

I have no objection to urge against the notion which has been formulated by Edward Macbean, among others, that the *Fama* was written by a true follower of Christian Rosenkreuz's original Order, and that the latter was written by John Valentine Andrea, a well-known German theologian and mystic who flourished at that time. He may have been a low grade initiate of the Rosicrucian Order and have been ordered to publish this *Confessio* to temper the storm which had been set up by the first tract. This effect, however, did not follow, and the polemic fury of the *literati* continued in full force for many, many years.

Many modern critics have accepted this suggestion that this Andrea wrote the *Confessio* : but they err from want of study, who say that both are from the same hand ; as well say that Jeremiah wrote the Book of Esther, so much also do they differ in style, and in that case too, one is apologetic, and the other is historic or fable — at least a narrative.

So much for the history of the founding of the Order, now what is stated of the tenets ? We must presume that an Order founded on a basis of philosophy gathered in Arabia and Africa was not simply a Christian one. The claim also to magical power negatives the idea that the doctrines were orthodox ; and yet we find a profession of Christianity running through the volume. We must remember that C. R. began life as a pupil in a cloister, and was the associate in early life of monks ; we must bear in mind that out of Europe, in the East, Christianity was Gnostic, and that the Gnostics and Neo-Platonists, although to a Roman Catholic or Protestant decidedly heretical, were yet inspired by Christian ideals — although they could not realize the accepted admixture of the God and Man in Christ, yet, insisted on the Christ teaching of the Man Jesus.

Similarly so we today, having mostly entered upon the Eastern Theosophy from a Christian education, still are largely tintured with our basic theology and still use Christian language and types and symbols in our new ideals of the higher principles of man and humanity. For example, read the Theosophic works of Brothers Kingsland and Brodie Innes. For

this reason, it seems to me, that this book, explanatory of an Eastern occultism, yet using frequently Christian terms, must be read as though the Christian allusions were to a Gnostic and not to a Catholic Christ spirit and man Jesus; for Jesus to the Hermetist is the shortened form of *Yehoshua*, which title is formed of the letters of the Kabalistic *Yod, Heh, Van, Heh*, having interposed the letter *Shin*, the emblem of the spark of the Divine overshadowing each human soul. This Yod Heh Van Heh, the Incommunicable Name, being the origin of the common God name Jehovah, but to the Kabalist was not the jealous God of the Jewish nation, but a glyph of the divine creative forces which emanate from the highest God ideal, yet manifested and certainly not individualised.

As to the tenets of the Order next. The *Fama* begins with a tribute to the mercy and goodness of the Wise and Merciful God, by which a more perfect knowledge of two subjects is obtained — Jesus Christ and Nature, not these two — as of equal importance. God is thanked for the raising of some men who are able to bring Arts to perfection; and then finally that man might understand his own nobleness and worth, and why he is called Microcosmos — that is, I take it, man's unlimited range of improvement and that he is a mirrored reflection of the Macrocosm, the Divine Universe of Manifestation.

Men are chided for adhering to short-sighted doctrines, as of Aristotle and Galen, when the greater Truth lies before them; of those teachers it is added, that had they been offered the knowledge of the Rosicrucian initiation they would have accepted it with much joy. It is then explained that C. R., on his return from his travels, offered to the learned the elements of his Eastern lore; he showed them the errors of their church and how the whole *Philosophia Moralis* might be amended. But it is added — “these things were to them a laughing matter, for being a new thing up to them that feared that great Name should be lessened, if they should now begin to acknowledge their many years' errors, to which they had grown accustomed, and wherewith they had gained them enough.”

That was the secret, the secret of the failure of C. R. to become a public teacher, and such the reason why the idea oc-

curred to him of founding a new Order which should work for a General Reformation in silence and secrecy, and undisturbed by the scoffs of the world either too ignorant or too self-seeking to be taught. Some pages further on the general agreement of the members is given :

1. That no public profession of any superior knowledge should be made ; but that members should when able endeavor to cure the sick, and that gratis.

2. That they should not make themselves conspicuous by any special garment or insignia, to the world.

3. That they should yearly meet in assembly and mutually instruct each other in the knowledge gained since they last met.

4. That every member should select a worthy person to succeed him as pupil.

5. That the letters C. R. should be their mark, seal and character, ever keeping them in mind of their Founder, and of Christ the spirit, and of the Rose of Silence.

6. To keep the Society secret at least One Hundred Years.

This point was certainly well kept ; but after that time many members did write themselves, no doubt by permission, as a Frater R. C.

Other references to their ideas and habits, and their unusual powers abound in the *Fama*. For instance, it is said, although they could not live longer than the time appointed by God, yet were they free from disease and pain. That Frater J. O. was very expert in the Kabala, the mystic philosophy of the Chaldee and Hebrew initiates. That their burial places should all be kept secret, ; they claimed the secret of the art of embalming.

They claimed the knowledge of the secret of the Ever-burning Lamp, which is so often referred to in the mediæval occult authors.

The power of foresight, as shown by the inscription on the Vault door. In the Vault were found, *inter alia*, "wonderful artificial songs" ; these we may take to be what the Eastern adepts call Mantrams, that is, portions of language in a certain rhythm for recitations in magical ceremonies.

They condemned gold-making for profit and luxury as being accursed, calling transmutation but a Paragon or side work.

And lastly we read in the *Fama* :

"Our philosophy is not a new invention, but as Adam after his fall received it, and as Moses and Solomon used it, also she ought not to be much doubted of or contradicted by other opinions or meanings ; but seeing that Truth is always peaceful and brief and always like herself and especially accorded by with Jesus *in omni parte* and all members. And as he is the true Image of the Father, so is she his image. It shall not be said that this is true only of philosophy, but true according to Theology. And wherein Plato, Aristotle, Pythagorus and others did hit the mark, and wherein Enoch, Moses and Solomon did excel, but especially in what that wonderful book the Bible agreeth. All that same concurreth and makes a sphere or globe whose total parts are equidistant from the center."

There follows the *Confessio Fraternitatis*, written to the learned of Europe, and which is said to contain thirty-seven reasons of the purpose and intention of the Society. Curiously enough, that tract does not contain any series of thirty seven reasons, or thirty-seven paragraphs, but is a very discursive relation of the doctrines of the Fraters. As a whole its tenets differ from those of the *Fama*, and are plainly tinctured with Post-Reformation ideas, indeed we find the Pope called Anti-Christ. So it seems safe to decide that this tract is rather by John Valentine Andrea, the Protestant Theologian, than by men deeply inspired by the mysticism and magic of a man raised to Adeptship by Oriental Sages.

Time will not permit of any review of the *Confessio*, nor of any glance at the lives and works of those philosophers who have since styled themselves Fraters of the R. D., so I hasten to conclude with a short summary, and with the analogies between the origin of the R. C. and the Theosophical Society.

As a critic, then, of the Rosicrucians, viewed from the standpoint of the *Fama Fraternitatis* — their own manifesto to the world, it seems that the Order was essentially a brotherhood of philosophers living in a Christian country, and professing a normal Christianity of Gnostic type, yet essentially a band of students of Oriental lore and Eastern magical arts, professing and practising Kabalistic divination and the knowledge of the ultra-natural planes of being.

As such they had to encounter the rampant hostility of the orthodoxy of their time, and hence needed to shroud themselves under an impenetrable veil of seclusion; they only appeared in public singly, and without any mark of their character; and lastly, when abroad they devoted themselves first to charity and healing, and then to the acquisition of more knowledge and experiment.

I am now to point out certain resemblances, possibly entirely superficial, which seem to me to exist between the narrative of Christian Rosenkreuz and the origin of the Theosophic propaganda.

Let no error be made by you as to what is here said: The Rosicrucian establishment, admitting of no demonstration, may be, if it seem good to you, regarded as a myth. Theosophy is to us a great fact. But as for myself I studied Western mysticism twenty years before I became a pupil of this school, and I esteem it highly, and so it is for me no slight to Theosophy to compare it to the work of Christian Rosenkreuz. I admit that the present work of the Theosophical Society is exalted in its aim, and is becoming universal in its distribution, and so far excels the *role* of the ideal Rosicrucian, whose zeal was much more turned to personal development; as such, however, I am prepared to contend for the value of Hermetic initiation; but that is not before you at this time.

My attention is the more admissible because H. P. B. ever declared that the school of learned men who instructed HER to promulgate their doctrines, has been in continuous existence for ages; and that they have at several times, notably in the closing twenty-five years of each century, authorised and guided some effort at the spread of true occult philosophy. Until the contrary is proved, it is admissible to argue that the legend of Christian Rosenkreuz narrates a minor display of this principle and practice; that the attempt was a failure was no proof of its unworthiness, for H. P. B. repeatedly said that her own promulgation of faith might easily subside into failure and into insignificance, unless some great-hearted souls and enthusiastic pupils were strong enough to carry it over such a period of natural decadence.

I have to ask to be allowed to say a few words of explanation.

I have not come here at this time *because* I am a Theosophist ; but on the contrary, I have been asked to speak on the Rosicrucians, because I have the pleasure to hold a high office in the Rosicrucian Society of England, so might reasonably be supposed to have studied the history of that Order. But to avoid misconception, I wish to say that the Society of Rosicrucians in Anglia is a Masonic Body — it is composed of Freemasons who have associated themselves together to study the old Rosicrucian books in the light of history, and to trace the connection between Rosicrucianism and the origins of Freemasonry, a connection which has been alleged to exist by many historians belonging to the outer world.

The members of this Order, as such, make no claim to be in possession of the secret wisdom of the pupils of Christian Rosenkreuz, and I am very desirous that no one should leave with the impression that I speak as anything more than a critic of history, or with the notion that I have any part or lot in a personal claim to magic arts.

I ask this favor of you all as referring to this lecture in conversation, because even if I were a member of the old Society, and had any powers beyond those you possess, I should not make public a claim to the possession of them ; because I hold it at all times absurd for any one to lay claim to the possession of any abnormal powers which he is not willing to demonstrate, or is not able to show to the public, or at least to all who ask ; so that seeing they might believe, and believing understand.

May we not then observe a parallel between the promulgations of the doctrines of Christian Rosenkreuz and the establishment of the Theosophical Society and H. P. B.'s inner group of students.

In each case the instruction in Mystic Philosophy came from the East ; in the former case from Asia Minor, Arabia, Africa, and notably Fez ; in the latter from India, Thibet and Egypt.

In each case the inspiration and actual founding of the Order is really due to one alone ; in the former case by a man, in the latter by a woman.

In each case the Order appears to have been founded in the closing quarter of a century.

In each case the Initiator laid some part of his or her store of learning before the world, and in each case the learning was a "laughing matter unto them," and the teacher was the butt for scorn and ridicule.

In each case the teaching is based upon a foundation of Ethics and a high standard of morality, and the suggestion is made that such a course of life *may* lead to abnormal or magical powers. In each case, the teacher, disgusted with a vain-glorious and hypocritical world, fell back upon the formation of a select band of pupils bound together by a solemn contract, and stimulated by enthusiasm.

In each case, an early step was the foundation of a home and special dwelling set apart for work, study and contemplation.

In each case the founder passes away and is regarded by sorrowing pupils as dearest friend, most learned teacher, and beloved chief.

In one case we find the expenditure of loving care and skill in preserving the remains of the Master ; and in the other we find an Urn of Ashes preserved by loving hands and placed in respectful privacy in her own chamber ; and lastly, as Christian Rosenkreuz left the prophetic, and perhaps allegorical assertion, to be found by his successors of the third generation, that he, or his name and doctrine, should re-appear ; even so did H. P. B., as I understand, affirm that she would return, in another form indeed, but still the same Ego, and individual, in a stage still farther on in the path to full Adeptship.

You will all, as Theosophists struggling to the light, hope that even as we read that the pupils of Rosy Cross, one hundred and twenty years after his death, showed the vitality of their Order, so may this Lodge founded by your great inspirer, Helena Petrovna Blavatsky, continue to flourish and extend until time shall be no more with you.

The Hidden Secrets of the Egyptians.

From the Seventh Book of Moses.

I, Moses, the Hebrew Lawgiver, doth now write this my Seventh Book, for the secret use of my people, even the Hebrews.

2. This Book, that the unthinking portion of mankind shall in coming time call a work of the wizards, the devil, etc., is no work of falsehood, but of sober truth in all the things whereunto it speaks.

3. And it came to pass that when I, Moses, and my people, were slaves in the land of Egypt, and were sorely oppressed by the galling yoke of the Egyptians, an unseen voice spake to me in my sleep and saith, Moses, get thee up; angels wait on thee.

4. So it came to pass after a time, that I sat with twelve angels on the hillside next the sacred river Nile, even the great river of the Egyptians, near unto the city of Thebes. And thus, in substance, spake the twelve angels, saying: Moses, thou leader of the Hebrews, from whom WE have ascended, and now return again hearken unto us. Do as we teach thee, and thou shalt lead the Hebrews out of the land of Egypt and the house of bondage, and even unto a land of fruit, flowers, milk and honey.

5. And the substance of the angels' talk was thus: We are messengers from the Higher Wisdom, sent from our brethren to save the Hebrews. We tell it unto thee, that in the substance of twelve growing things and twelve living things, which we teach thee how to prepare, and if rightly put together, a power is generated therefrom, that, through our servant, Moses, will make Pharaoh tremble on the throne he so much dishonors, so that after a time he will let the Hebrews go, as long ago foretold by the ancient Hindoo prophets, soothsayers, and magicians of the East.

6. And it was shown unto I, Moses, how and when to prepare and use certain parts of twelve different serpents, and twelve vegetable substances, which when put together under a right disposition of the Heavenly influence, doth make a Magical Compound, with which the possessor thereof can, as I,

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Moses, have often done, subvert even the powers of nature, so that all my desires did surely come to pass.

7. And it came to pass that I, Moses, did walk among the Egyptians unseen, and did converse with them, even the high and great rulers. And the mysterious substances, which I prepared as directed by the Twelve Disembodied Hebrew Visitors, did work the deliverance of my brethren, as was foretold.

8. And it came to pass that I was called a magician by the Egyptians. And it came to pass, as written in my other Books, that I, Moses, did confound all the wizards and other wonder workers of the Egyptians. And it came to pass that I did make the Egyptians think that the land of Egypt was filled with lice, flies, serpents, frogs, etc., and that this curse would remain till the Egyptians let my people go; so that great fear did come upon the Egyptians, for it came to pass with this full power of natural and celestial magic or wisdom, I could, by the force of my will, cause people to think anything or do anything I choose.

9. To the sons and daughters of Wisdom be it known, that the twelve Signs and Celestial Influence in the heavens give twelve forces or powers to twelve certain growing things, the substance which, after the season of growth is over, do go to the heavens—to the power that draws them hence. And there is also twelve powers or forces of the earth, mostly in serpents and the like, that when their lives or natural force is gone, do go back to the earth from whence they came.

10. And it came to pass that with the right commixture of these forces, a power was given me to do all wonderful things—to see all things, and foretell all things. To see metals and precious stones in the earth, or angels in the air, and to cause people to willingly act or do as I desired in all things.

11. And it shall come to pass that many after me shall have the same wonder-working power—but hundreds of years in the future, there shall be a beautiful maiden in a city called Jerusalem, that one Cepheas, a Hebrew High Priest, shall fall in love with; but the Hebrew law being against a High Priest marrying in Judea, that he and Mary will journey into the land of Palestine, where they will marry. And a son will be born to

to them in the city of David, whose name shall be called Jesus, and who shall be full recipient of this great power I now possess.

12. And it shall come to pass that this child Jesus shall grow in the knowledge of mankind and of the heavens. He will be a teacher and leader. He will be so, in part, by nature from the earth and stars. But this mantle of mine, descending from I, Moses, to Jesus, will make him moreso; and because of the wonderful things that he, through his power, shall cause to come to pass, shall suffer death in his thirty-third year. All of which things, I, Moses, do prophesy in this, my seventh Book.

13. And it is given I, Moses, to know that in the distant generations of men, that this same power shall work all wonderful things. The air shall be filled with fruits, flowers, cities, animals, ships, birds, insects, vegetables, fish, frogs, serpents, etc., and yet it shall not be so, but it shall appear to be so. And there shall fear and trembling come upon the people, and wonderful things shall come to pass thereof, and oppressors of men shall quake with fear.

14. And it will have come to pass in that beautiful Golden Age of Wisdom and of Light, much talk and words shall fly through metals, and that great iron horses, that are not horses, shall, with well-filled chariots, drag thousands over the earth, at many furlongs an hour, so that the animals shall be jostled from their hiding places.

15. And it shall come to pass that on the laspe of six periods, after Abraham of the now unknown country of the west shall have ascended by violent death, that soon thereafter mighty air ships shall sail through the Heavens, with thousands of delighted passengers, and with the things of exchange between one zone and another zone. And in that happy period, and after many generations have passed away, it shall come to pass that the great metal ships shall go no more out upon the seas, for the danger thereof. And the earth shall become more and more, and the sea less and less.

16. And long before this period (and as now) I will say unto you, the creeds and value of gold and silver will cease, and mankind will no longer murder each other because of

creeds, or money, or flocks, or lands, or precious stones. That the true mother or seed of gold and silver is the heart or inner life of sulphur, without which no gold or silver could exist. Behold, I learned this sacred mystery from the Egyptians, and I now give it to mankind, and teach it in this my great Seventh Book.

17. I say unto you that about the time of the ascension of Abraham, the good Hebrew of another and better age, that a plain and humble healer of the diseases of men will arise, and cause the great inner secret of the Egyptians, even the same that is in the heart of sulphur, to become known among all nations. And soon thereafter it shall come to pass, that cruelties and oppressions of mankind, through gold and silver, shall cease.

18. Now, be it a secret unto the Hebrews, in metalline, as in magic, that wisdom will dilligently work out every good. Thus with the strong water let the earth of sulphur be burnt out, so that only the Red Blood remains, which is like unto an oil; and this oil dropped on silver in fusion, does quickly transmute the same into fine gold. Thus, brethren, when my lisping tongue shall be heard no more, it shall come to pass that I have not lived in vain.

19. And now, brethren, behold one secret in magic, and which is the key to my work upon the Egyptians. There be the essence of things celestial and terrestrial, of the stars and the earth. There be vegetables, herbs, stones, metals, serpents, and many other things. Behold all of these have their uses. With the inner life of these did I, Moses, work out the freedom of the Hebrews.

20. And it came to pass that Pharaoh commanded me to appear before him in the great palace of the Egyptians, at Thebes, and at the third hour of the night, so that I, Moses, might be heard in behalf of the Hebrews. And, behold, when I sat with my lamp burning in the Kings presence, all the other lamps did soon go out; and my Lamp with Oil of Serpents, and a wick with skin thereof, did burn on, at which the king did wonder, for even he was learned in the secrets of the older Brahmin magicians.

21. And I spake to the king, saying Wilt thou let my people go? The king said No, I will not let the Hebrews go. Then

it came to pass that the air of the chamber was made to seem suddenly filled with millions of horrible slimy serpents. Then the king spake, and said, I fear the God of the Hebrews, and I will consider; but he did not let my brethren go. But because of the fear I caused to come upon the Egyptian, the Hebrews did escape, followed by the king and the Egyptian warriors.

22. And now, brethren, as I have brought you into a land of freedom, of flowers, and of beauty I go hence to sleep with my fathers. But ever let the full power of natural and celestial magic and the secret of sulphur, and increase of gold and silver, which to thee I leave the secret of, even the same I confounded the wise Egyptian priests and magicians with. And I, Moses, do command you, that you ever use this great power for the common good and freedom of mankind. For I say unto you that no bad thing can long exist as the Egyptians now knoweth; but goodness, in its very nature, brethren, is deathless and eternal. And all that thou doest for the common good shall come back to thee again.

23. So be it unto you, my brethren. See that my works on magic and the metals die not out among you. For it is a truth, as your eyes have often seen. Let my secret work on Sulphur be the study of your wise men; for with the hidden spirit of Sulphur laid-bare, and in fusion commixed with metals of common kinds, behold it shall come to pass that thee or thine shall ever want gold, lands, or flocks.

24. And the great works in natural and celestial magic I have done before thine eyes these many years, and the means and secrets of which I now leave with thee, be not afraid or astonished thereof. For I tell it unto thee, but for these the Egyptians would have never let thee go. And now, brethren, I, Moses, am about to rest; but from yonder heaven I shall often return to thee, and after thee to all coming generations of men. For I say unto thee, that the earth, like the heavens, shall be pure and beautiful at last.

25. And, brethren, it shall surely come to pass, that in a future time mankind, in the language of the ancient Brahmins, will exclaim with one accord. "This earth is very, very beautiful, and if we would our duty to each do, it would soon be just as full of friendship.

The Planetary Worlds.

Undiscovered Planets.

Neptune is supposed to be the most distant planet in the solar system, but I perceive that there is one more planet vastly beyond it. A world somewhat larger than our earth, and having no moon. Being so far away in the cold realms of space. it cooled off and became ripened a great series of ages ago. Its people are greatly in advance, even, of the people of Mars, for evolution is an upward progress, so that compared with us, the people must be like gods and goddesses. Their sky-travelers and motive methods are amazing. Their atmosphere, by chemical affinity with the cold elements of space around them, is highly thermal in its nature, so that the sun, although so small, awakens a fine luminosity, and kindles their earth itself into warmth. The people are angelic and I have named this planet Celestia. Astronomers have already perceived that Neptune has been influenced in its course by some power beyond it, and will undoubtedly discover it in a few years.

The people of Mars have evolved more extensively than ourselves, are quite beyond us in science, art, inventions, clairvoyance, and psychometric skill, and know a great deal more about us than we do about them.

The usual labor day of Mars is about one-quarter of our time, or not far from six hours, their complete day being about $24\frac{1}{2}$ hours. In most cases the people engage in the kind of business which they have a talent for and most enjoy, but if they engage in that which is less pleasant, they receive greater pay.

Let those pessimists that seem discouraged about our human race, considering that they are hopelessly in the line of selfishness and greed and ignorance, remember that both Mars and Celestia have had to pass through virtually the same grades of brutality, plutocracy, priesthood and despotism that have afflicted our earth, and let them remember that those planets, learning in part by mistakes, have ascended to a divine religion that science and social development which has made human life happy and beautiful. Even on earth we are rapidly outgrowing many of our imperfections, and in our advanced por-

tions have risen considerably beyond the lower realms of Mars, in which idolatry is still practiced.

Telegraphy, I understand, is not practiced in Mars. Systems of thought transfer take its place. For this purpose regular offices are established in which psychically developed persons officiate. In Celestia this thought transfer has been used for untold ages, and offices are maintained for the purpose, though most persons there have such a psychic development as to be able to communicate with their friends at a distance without any outside help.

Sky travelling is almost the universal method of locomotion in Celestia for any considerable distance. The Celestians superseded the use of steam an immense period of time ago, but are now using a still safer and grander force than that which superseded steam. They get into their sky-traveler, turn on their force and mount upward, and when they wish, can leave the birds out of sight in a moment. Every family has its private sky-traveler. A man sometimes takes his family into his vehicle, and as he sweeps over valley, mountain, river and ocean, will teach his children the geography of the world from actual observation.

At night, coming to a city, perhaps on the other side of the world, he will find it brilliantly lighted by wonderful and almost costless methods which nearly equal daylight. On landing he will be received with open arms by the people and pressed to accept their loving hospitalities, for man and woman having evolved for so many ages, have attained to what we would call angelic love, as well as wisdom.

Neither Celestia nor Mars navigate the sky in airships constructed on the principle of a balloon. They use wonderful concentrated forces which lift their ship into the air with exquisite wheelwork. Mars has gone away with steam, and as near as I can learn, they use solidified gases, which, on being released gradually from the solid form, are immensely more elastic and potent than steam, and yet more safe. Would not solidified carbon dioxide be a good material to use in our earthly ships, cars, and other machinery? But a very little bulk of each material, when its safe use has been acquired, would be needed to drive an ocean steamer across the ocean, and would thus save the use of hundreds of tons of coal a day, which fill a quarter or third of a whole ship.

From the Book of Maxims.

1. Do unto others whatsoever ye would that others should do unto you.
2. Do not unto another what you would not wish should be done unto you.
3. Masonry has but one aim, to do good ; but one banner, it is that of humanity ; but one crown, it is for virtue.
4. Hope and believe ; to comprehend the infinite is to march towards perfection.
5. God is truth, teach them the truth.
6. Time impairs errors and polishes truth.
7. Love what is good, support the feeble, fly the wicked, but hate no one.
8. It shows a magnanimous soul to reward injuries with benefits.
9. If thou should'st receive injuries console thyself, the true misfortune is to do them.
10. To confer benefits is the duty of man, to sow them is for God.
11. We always give too late, when we wait to be asked.
12. Man must be true to the principles of nature, and the benevolent exercises of them towards others.
13. The most perfect man is he who is most useful to his brothers.
14. True liberality consists not so much in the gift but in the manner of giving.
15. Great thoughts come from the heart.
16. March with the torch of reason in search of truth.
17. Cultivate science in order to render reason profitable ; establish the love of mankind in order to save them from the ravages of error and wickedness.
18. To be astonished at a good action is to avow ourselves incapable of it.

The Prince of Rose Croix.

BY KENNETH R. H. MACKENZIE.

French, and literally *Rose Cross*. This degree has been regarded as a distinction by all Masons rising from the ranks, but it can hardly be esteemed so highly when its origin is considered. It was eagerly coveted as a resting-place between symbolical Masonry and the Ne Plus Ultra, which, in fact, it at one time formed. At present a very large number of Rose Croix chapters exist, and the number of members is constantly on the increase. 1. 18° A. and A. R. 2. 7° French or Modern Rite. 3. 18° E. E. W. 4. 3° Royal Order of Scotland. 5. 12° Elect of Truth. 6. 11° A. and P. 7. 7° of the Philalethes. 8. 8° of the Mother Lodge of the Philosophic Scottish Rite. 9. 18° of the Mother Scottish Lodge at Marseilles. 10. 18° Rite of Heredom, or of Perfection. 11. 90° R. Mzm. It was also given at one time in some Priories of the Knights Templar, and was the sixth degree of the Encampment of Baldwyn at Bristol. It is conferred on a chapter deriving its authority from a Supreme Council. The principal Officers are a Most Wise Sovereign and two Wardens. Their days of meeting are obligatory—Maundy Thursday, Easter Sunday, and Shrove Tuesday. Jewel: a compass of gold extended on an arc to the sixteenth part of a circle, or twenty-two and a half degrees. The head of the compass is surrounded by a triple crown consisting of three series of points arranged by three, five and seven. Between the legs of the compass is a cross resting on the arc, in the centre of which is a full-blown rose, together with the figure of a pelican wounding its breast to feed its young, displayed in a nest around it; on the reverse, there is an eagle with displayed wings. On the arc of the circle certain mystical words are engraved intelligible to the possessor of the degree. The degree is known by the various names, such as Sovereign Princes of Rose Croix, Princes of Rose Croix of Heredom, and Knights of the Eagle and Pelican. There is no connection between the Rose Croix and the Alchymistical Rosicrucians. In 1747, Prince Charles Edward Stuart established the Chapter of Arras in France with the title of "Chapitre Primordial de Rose Croix." As the Pretender in the charter describes himself as "King of England, France, Scotland, and Ireland, and by virtue of this Grand Master of the



Chapter of H., known under the title of the Eagle and Pelican, and since our sorrows and misfortunes, under that of Rose Croix" it seems fair to infer that the name of Rose Croix originated about 1747. This, however, must be regarded only as a surmise, for the degree may have been founded on some older rite of which nothing has been preserved.

The Rosy Cross.

To the Magi nothing is unknown, and they claim superiority and rank over all others, as Moses, Aaron, Hermes, Hiram, and others, did. To the Magistri are assigned the three principal sciences in a perfect degree. The Adepti Exempti are acquainted with the philosophic stone, commonly called the philosopher's stone; also with the Kabbalah and natural magic. The Majores possess the *Lapidem mineralem*, or magnet. The Minores are instructed in the nature of the philosophical sun, and thereby perform marvellous cures. The Philosophi are acquainted with botany, natural history, and other branches of science. The Practici are inured to hardship, and find from other sources the essential forces in the form of coin, which govern any body of men. They are invested with a knowledge of chaos, not perhaps a very desirable acquisition. The Theoretic are engaged, like many others, in that frightful hunt symbolized in *Der Freischutz*, where the wild huntsman comes along—the realization of gold without labour. Of the Juniores, it is only necessary to be said that they are learners, more or less diligent according to capacity. If students of Rosicrucianism would be content to adopt symbolical interpretations, they would progress in what is really pleasing in the science.

THE INTERNATIONAL JOURNAL OF THE TANTRIK ORDER.
The International Journal of the Tantrik Order in America.
VIRA SADHANA. External Issue. American edition. This is devoted to Tantrik Yoga. Vol. V, No. 1. Supply depots in Chicago, Seattle, New Orleans. Tantrik Press, New York, 1906. Pascal Warren Tomes, Secretary, St. Louis, Mo. Fine classic half-tone illustrations. Vermillion covers. Quarto. Robert Emile, the Order's American Text Publisher and director; pp. 190. First edition, American Branch, 20,000.

Aside from Tantrik Monasteries throughout Asia, the Order in England and America has the only perfect Esoteric Library in Existence. "All Truth is Sacred."

Robertus de Fluctibus.

"Commenting on the non-theistic basis of Theosophy, Comte MacGregor de Glenstrae, Head of the Rosicrucian Order, writes: "Here must come the Personal God link, or else there is nothing to account for the existence of any lower personality. There is a somewhat profound hiatus in the Theosophical Principal."

"On the pedestal is a Latin inscription, closing with the words, "ROBERT DE FLUCTIBUS, born at Millgate House, Bearstead, 1574; died London, 1637." You wonder perhaps who this man was, so like Shakespeare, and how his monument came to be in that curious old church, but that is all. You pass on and forget it; you have never heard of Robertus de Fluctibus before, and perhaps conclude that the figure is that of some country pedagogue or venerated pastor, that loving villagers or some imaginative artist have thus perpetuated. Yet you have seen the grave of one who, as a thinker and philosopher, was second only to Shakespeare. You have stood by the monument of the last and greatest of the Rosicrucians of the seventeenth century, a genuine brother of the Rosy Cross, with whom perished the last effort of the occult brotherhood to restore the ancient glory of the wisdom religion."

"The Theosophical Congress held in Germany the 18th, 19th, 20th, and 21st of May was a genuine success. There was a very large attendance, and almost every Section was well represented. Dr. Steiner and his Committee spared no pains to have everything pass off delightfully. The large hall was artistically hung with red and seven large planetary symbols occupied prominent positions on the walls; the pillars on either side were decorated with occult symbols, inscriptions, etc., the whole representing the interior of an ancient Rosicrucian temple."

"In Greece every Stoic was a Stoic; but in Christendom where is the Christian?" — *R. W. Emerson.*

"God created the ocean, but the shores have been made by the Batavians."

ERRATA. The article on "Crystal Gazing," on page 145, in this No. of THE ROSICRUCIAN, credited to John Yarker, should have been credited to Robert H. Fryar, Bath England.

Quotations.

"Eddying the secrets of time in the full tide of Destiny."	
"Every one sees the body of the Sun, but not one its soul."	PLATO
"Heaven's exiles straying from the orb of Light."	
"Jesus Christ Son of God, Savior on the Cross" (ICHTHUS).	
"I am done, who will follow to support my cause?"	CONFUCIUS
"Ichthus — this single word contains a host of sacred names."	OPTATUS
"Learn to know all, but keep thyself unknown."	IRENÆUS
"Let the heavens rejoice and let the earth be glad" (Psalm xcvi, 11).	
"Many are the wand-bearers, but few are the true Bacchanals."	PLATO
"My secret is for me and the children of my house."	JESUS
"The ancient Logos puts on the world as a garment."	PHILO
"The mind-perceived Light existed before the Sun."	PHILO
"The mystery of Adam is the mystery of the Messiah."	RABBIS
"This sign will prevent men from forgetting their origin."	CLEMENT
"Through ten words the world has been created."	MISHNA
"When the Supreme became a Creator he first erected a Jod."	LEVI
"Who is like unto thee among the gods, O JEHOVAH"	MACCABEES

From An Ancient Ritual.

- "Assemble yourselves, companions, in an open space."—*Simeon.*
- "How long shall we abide in the state of one column?" do.
- "We are a type of all things thus far in the Sephiroth." do.
- "I will not say it to the heavens that they may hear." do.
- "I will not declare it unto the earth that it may hear." do.
- "We are the symbols of the pillars of the universe." do.
- "And thou shalt delight in Tetragrammaton, thy God." do.
- "The Ancient of Days is symbolized by the pronoun I." do.
- "Hitherto hath the Holy Light Bearer taken care of us."—*Chiya.*
- "A most secret thing is the disposition of the beard."—*Kabbalah.*

HISTORIC MAGAZINE.
AND
NOTES AND QUERIES

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The Hermetic Philosophers.

FROM HARGRAVES JENNINGS'S "THE ROSICRUCIANS."

There was among the sages a writer, Artephius, whose productions are very famous among the Hermetic Philosophers,—insomuch that the noble Olaus Borrichius, an excellent writer and a most candid critic, recommends these books to the attentive perusal of those who would acquire knowledge of this sublime philosophy. He is said to have invented a cabalistic magnet which possessed the extraordinary property of secretly attracting the *aura*, or mysterious spirit of human efflorescence, out of young men; and these benign and healthful springs of life he gathered up, and applied by his art to himself,—by inspiration, transudation, or otherwise,—so that he concentrated in his own body, waning in age, the accumulated rejuvenescence of many young people; the individual owners of which new, fresh life suffered in proportion to the extent in which he preyed vitally upon them, and some of them were exhausted by

this enchanter, and died. This was because their fresh young vitality had been unconsciously drawn out of them in his baneful, devouring society, which was unsuspected because it was delightful. Now, this seems absurd; but it is not so absurd as we suppose.

Sacred history affords some authority to this kind of opinion. We are all acquainted with the history of King David, to whom, when he grew old and stricken in years, Abishag, the Shunamite, was brought—a damsel described as “very fair;” and we are told that she “lay in his bosom,” and that thereby he “gat heat” which means vital heat,—but that the king “knew her not.” This latter clause in 1 Kings i. 4, all the larger critics, including those who speak in the commentaries of Munster, Grotius, Vossius, and others, interpret in the same way. The seraglios of the Mohammedans have more of this less lustful meaning, probably, than is commonly supposed. The ancient physicians appear to have been thoroughly acquainted with the advantages of the companionship, without indulgence, of the young to the old in the renewal of their vital powers.

The elixir of life was also prepared by other and less criminal means than those singular ones hinted above. It was produced out of the secret chemical laboratories of Nature by some adepts. The famous chemist, Robert Boyle, mentions a preparation in his works, of which Dr. Le Fevre gave him an account in the presence of a famous physician and of another learned man. An intimate friend of the physician, as Boyle relates, had given, out of curiosity, a small quantity of this medicated wine to an old female domestic; and this, being agreeable to the taste, had been partaken of for ten or twelve days by the woman, who was near seventy years of age, but whom the doctor did not inform what the liquor was nor what he was expecting that it might effect. A great change did occur with this old woman; for she acquired much greater activity, a sort of bloom came to her countenance, her face was becoming much more agreeable; and beyond this, as a still more decided

step backward to her youthful period, certain *purgationes* came upon her again with sufficiently severe indications to frighten her very much ; so that the doctor, greatly surprised at his success, was compelled to forego his further experiments, and to suppress all mention of this miraculous new cordial, for fear of alarming people with novelties,—in regard to which they are very tenacious, having prejudices.

But with respect to centenarians, some persons have been mentioned as having survived for hundreds of years, moving as occasion demanded from country to country ; when the time arrived that in the natural course of things they should die, merely changing their names, and reappearing in another place as new persons,—they having long survived all who knew them, and thus being safe from the risk of discovery. The Rosicrucians almost jealously guarded these secrets, speaking in enigmas and parables for the most part ; and they adopted as their motto the advice of one of their number, one of the Gnostic of the early Christian period : "Learn to know all, but keep thyself unknown." Further, it is not generally known that the true Rosicrucians bound themselves to obligations of poverty and chastity in the world, with certain dispensations and remissions that fully answered their purpose ; for they were not necessarily solitary people ; on the contrary, they were frequently gregarious, and mixed freely with all classes.

Their notions of poverty, or comparative poverty, were different from those that usually prevail. They felt that neither monarchs, nor the wealth of monarchs, could aggrandise those who already esteemed themselves the superiors of all children of men ; and therefore, though declining riches, they were voluntary in the renunciation of them. They held to chastity, because, entertaining some peculiar notions about the real position in creation of the female sex, the Enlightenment or Illuminated Brothers held the monastic or celibate state to be greatly that more consonant with the intentions of Providence, since in every thing possible to man's frail nature they sought to trample on the pollutions of this his state in flesh. They

trusted the great lines of Nature, not in the whole, but in part as they believed Nature was in certain sense a betrayer, and that she was not wholly the benevolent power to endow, as accorded with the prevailing motion. We wish not to discuss more amply than this the extremely refined and abstruse protested views of these fantastic religionist, who ignored Nature. We have drawn to ourselves a certain frontier of reticence, up to which we may freely comment; and the limit is quite extended enough for the present popular purpose,—though we absolutely refuse to overpass it with too distinct explanation, or to enlarge further on the strange persuasions of the Rosicrucians.

There is related, upon excellent authority, to have happened an extraordinary incident at Venice, that made a very great stir among the talkers in that ancient place, and which we will here supply at length, as due to so mysterious and amusing an episode. Every one who has visited Venice in these days, and still more those of old-fashioned time who have put their experience of it on record, are aware that freedom and ease among persons who make a good appearance prevail there to an extent that, in this reserved and diffident country, is difficult to realise. This doubt of respectability until conviction disarms has a certain constrained and unamiable effect on our English manners, though it occasionally secures us from imposition, at the expense perhaps of our accessibility. A stranger who arrived in Venice one summer, towards the end of the seventeenth century, and who took up his residence in one of the best sections of the town, by the considerable figure which he made, and through his own manners, which were polished, composed, and elegant, was admitted into the best company,—this though he came with no introductions, nor did any body exactly know who or what he was. His figure was exceedingly well proportioned, his face oval and long, his forehead ample and pale, and the intellectual faculties were surprisingly brought out, and in distinguished prominence. His hair was long, dark, and flowing; his smile inexpressibly fascinating, yet

sad ; and the deep light of his eyes seemed laden, to the attention sometimes of those noting him, with the sentiments and the experience of the historic periods. But this conversation, when he chose to converse, and his attainments and knowledge, were marvellous ; though he seemed always striving to keep himself back, and to avoid saying too much, yet not with an ostentatious reticence. He went by the name of Signor Gualdi, and was looked upon as a plain private gentleman, of moderate independent estate. He was an interesting character, in short.

This gentleman remained at Venice for some months ; and was known by the name of the "Sober Signor" among the common people, on account of the regularity of his life, the composed simplicity of his manners, and the quietness of his costume ; for he always wore dark clothes, and these of a plain, unpretending style. Three things were remarked of him during his stay at Venice. The first was, that he had a small collection of fine pictures, which he readily showed to every body that desired it ; the next, that he was perfectly versed in all arts and sciences, and spoke always with such minute particularity as astonished—nay, silenced—all who heard him, because he seemed to have been present at the things which he related, making the most unexpected corrections in small facts sometimes. And it was, in the third place, observed that he never wrote or received any letter, never desired any credit, but always paid for every thing in ready money, and made no use of bankers, bills of exchange, or letters of credit. However, he always seemed to have enough, and he lived respectably, though with no attempt at splendour or show.

Signor Gualdi met, shortly after his arrival at Venice, one day, at the coffee-house which he was in the habit of frequenting, a Venetian nobleman of sociable manners, who was very fond of art ; and this pair used to engage in sundry discussions ; and they had many conversations concerning the various objects and pursuits which were interesting to both of them. Acquaintance ripened into friendly esteem ; and the nobleman

invited Signor Gualdi to his private house, whereat—for he was a widower—Signor Gualdi first met the nobleman's daughter, a very beautiful young maiden of eighteen, of much intelligence, and of great accomplishments. The nobleman's daughter was just introduced at her father's house from a convent, or *peusion*, where she had been educated by the nuns. This young lady, in short, from constantly being in his society, and listening to his narratives, gradually fell in love with the mysterious stranger, much for the reasons of Desdemona; though Signor Gualdi was no swarthy Moor, but only a well-educated gentleman—a thinker rather than a doer. At times indeed, his countenance seemed to grow splendid in expression; and he boasted certainly wonderful discourse; and a strange and weird fascination would grow up about him, as it were, when, he became more than usually pleased and animated. Altogether, when you were set thinking about him, he seemed a puzzling person, and of rare gifts; though when mixing with the crowd you would scarcely distinguish him from the crowd; nor would you observe him, unless there was something akin to him in you excited by his talk.

And now for a few remarks on the imputed character of these Rosicrucians. And in regard to them, however their existence is disbelieved, the matters of fact we meet with, sprinkled—but very sparingly—in the history of these hermetic people, are so astonishing, and at the same time are preferred with such confidence, that if we disbelieve,—which it is impossible to avoid, and that from the preposterous nature of their pretensions,—we cannot escape the conviction that, if there is not foundation for it, their impudence is most audacious. They speak of all mankind as infinitely beneath them; their pride is beyond idea, although they are most humble in exterior. They glory in poverty, and declare that it is the state ordered for them; and this though they boast universal riches. They decline all human affections, or submit to them as advisable escapes only—appearances of loving obligations, which are assumed for convenient acceptance, or for passing in a world

which is composed of them, or of their supposal. They mingle most gracefully in the society of women, with hearts wholly incapable of softness in this direction; and they criticise them in their own minds as altogether another order of beings from men. They are most simple and deferential in their exterior; and yet the self value that fills their hearts ceases its self-glorying expansion only with the boundless skies. Up to a certain point they are the sincerest people in the world; but rock is soft to their impenetrability afterward. In comparison to the hermetic adepts, monarchs are poor, and their greatest accumulations are contemptible. By the side of the sages, the most learned are mere dolts and blockheads. They make no movement toward fame, because they abnegate and disdain it. If they become famous, it is in spite of themselves; they seek no honors, because there can be no gratification in honors to such people. Their greatest wish is to steal unnoticed through the world, and to amuse themselves with the world because they are in it, and because they find it about them. Thus toward mankind they are negative; toward everything else, positive, self contained, self-illuminated, self-every thing; but always prepared to do good, wherever possible or safe.

To this immeasurable exaltation, what standard of measure, or what appreciation, can you apply? Ordinary estimates fail in the idea of it. Either the state of these occult philosophers is the height of sublimity, or it is the height of absurdity. Not being competent to understand them or their claims, the world insists that these are futile. The result entirely depends upon there being fact or fancy in the ideas of the hermetic philosophers. The puzzling part of the investigation is, that the treatises of these profound writers abound in the most acute discourse upon difficult subjects, and certain splendid passages upon all subjects,—upon the nature of metals, upon medical science, upon the un-supposed properties of simples, upon theological and ontological speculations, and upon science and objects of thought generally,—upon all these matters they enlarge to the reader splendidly.

Hermes Trismegistus.

BY H. W. LONGFELLOW.

Still through Egypt's desert places Flows the lordly Nile ;
 From the banks the great stone faces Gaze with patient smile ;
 Still the pyramids imperious Pierce the cloudless skies,
 And the sphinx stares with mysterious Solemn, stony eyes.

But where are the old Egyptian Demi-gods and kings ?
 Nothing left but an inscription Graven on stone and rings.
 Where are Helius and Hephæstus, Gods of eldest eld ?
 Where is Hermes Trismegistus, Who their secrets held ?

Where ere now the many hundred Thousand books he wrote ?
 By the Thaumaturgists plundered, Lost in sands remote.
 In oblivion sunk forever, As when o'er the land
 Blows a storm-wind, in the river Sinks the scattered sand.

Something unsubstantial, ghostly Seems this Theurgist,
 In deep meditation mostly Wrapped, as in a mist.
 Vague, phantasmal, and unreal To our thought he seems,
 Walking in a world ideal, In a land of dreams.

Was he one of many merging Name and fame in one,
 Like a stream, to which, converging Many streamlets run ?
 Till, with gathered power proceeding, Ampler sweep it takes,
 Downward the sweet waters leading From unnumbered lakes.

By the Nile see him wandering, Pausing now and then,
 Of the mystic union pondering Between gods and men.
 Half believing, wholly feeling, With supreme delight,
 How the gods, themselves consealing, Lift men to their height.

Or in Thebes, the hundred-gated, In the thoroughfare,
 Breathing, as if consecrated, A diviner air.
 And amid discordant noises In the jostling throng,
 Hearing far celestial voices Of Olympian's song.

Who shall call his dreams falacious ? Who has searched or sought
 All the unexplored and spacious Universe of thought ?
 Who in his own skill confiding, Shall with rule and line
 Mark the border-line dividing Human and divine.

Trismegistus ! three times greatest ! How thy name sublime
 Has descended to the latest Progeny of time !
 Happy they whose written pages Perish with their lives,
 If amid the crumbling ages Still their name survives.

Thine, O priest of Egypt, lately Found I in the vast
 Weed-encumbered, sombre, stately Grave-yard of the Past ;
 And a presence moved before me Of that gloomy shore,
 As a waft of wind that o'er me Breathed, and was no more.

"The Anonymous Preface."

[This preface appears prefixed to the translation of "The Pyramider" of Hermes Trismegistus, translated by Rev. Dr. John Everard, published in 1650. The preface is signed "J. F.," whose name is now unknown. Hence the above title.]

JUDICIOUS READER: This book may justly challenge the first place for antiquity, from all the Books in the World, being written some hundreds of years before Moses' time, as I shall endeavor to make good. The original (as far as is known to us) is Arabic, and several Translations thereof have been published, as Greek, Latin, French, Dutch, etc., but never English before. It is a pity the Learned Translator¹ had not lived, and received himself, the honor, and thanks due to him from Englishmen; for his good will to, and pains for them, in translating a Book of such infinite worth, out of the Original, into their Mother-tongue.

Concerning the Author of the Book itself, Four things are considerable, viz., His Name, Learning, Country, and Time.

1. The name by which he was commonly styled, is *Hermes Trismegistus*, i. e., *Mercurius ter Maximus*, or, the thrice greatest Intelligencer. And well might he be called *Hermes*, for he was the first Intelligencer in the World (as we read of) that communicated Knowledge to the sons of Men, by Writing, or Engraving. He was called *Ter Maximus*, for some Reasons, which I shall afterwards mention.
2. His Learning will appear, as by his Works; so by the right understanding the Reason of his Name.
3. For his Country, he was King of *Egypt*.
4. For his Time, it is not without much Controversy, betwixt those that write of this Divine, ancient Author, what time he lived in. Some say he lived after *Moses* his time, giving this slender Reason for it, viz., Because he was named *Ter Maximus*; for being preferred² (according to the *Egyptian* Customs) being chief Philosopher, to be chief of the Priesthood; and from thence, to be chief in Government, or King.

But if this be all their ground, you must excuse my dissent from them, and that for this season: Because according to the most learned of his followers,³ he was called *Ter Maximus*; for having perfect, and exact Knowledge of all things contained in the world; which things be divided into Three Kingdoms (as he calls them,) viz., *Mineral, Vegetable, Animal*; which Three, he did excel in the right understanding of; also, because he attained to, and transmitted to Posterity (although in an *Ænigmatical*, and obscure style) the Knowledge of the Quintessence of the whole Universe (which Universe, as I said before, he divided into Three Parts) otherwise called, The great *Elixir* of the Philosophers; which is the Receptacle of all Celestial and Terrestrial Virtues; which Secret, many ignorantly deny, man have chargeably fought after, yet few, but some, yea, and *Englishmen*,⁴ have happily found. The Description of this great Treasure, is said to be found engraved upon a *Smaragdine* Table, in the Valley of *Ebron*, after the Flood. So that the Reason before alleged to prove this Author to live after *Moses* seems invalid; neither doth it any way appear, that he lived in *Moses* his time, although it be the opinion of some, as of *John Functius*, who saith in his Chronology, That he lived Twenty-one years before the *Law* was given by *Moses* in the Wilderness: But the Reasons that he, and others give, are far weaker than those that I shall give, for his living before *Moses* his time. My reasons for that, are these: First, Because it is received amongst the Ancients, that he was the first that invented the Art of communicating Knowledge to the World, by Writing or Engraving. Now if so, then in all probability he was before *Hermes*; for it is said of *Moses*, that he was from his childhood, skilled in all the *Egyptian* Learning, which could not well have been without the help of Literature, which we never read of any before that invented by *Hermes*. Secondly, He is said by himself,⁶ to be the son of *Saturn*, and by others⁷ to be Scribe of *Saturn*. Now *Saturn*, according to Historians, lived in the time of *Sarug*, *Abraham's* great Grandfather. I

shall but take in *Suidas* his judgment, and so rest satisfied, that he did not live only before, but long before *Moses*: His words are these, *Credo⁸ Mercurium Trismegistum sapientem Egyptium floruisse ante Pharaonem.*

In this Book, though so very old, is contained more true knowledge of God and Nature, than in all the Books in the World besides, I except only Sacred Writ: And they that shall judiciously read it, and rightly understand it, may well be excused from reading many Books; the Authors of which pretend so much to the knowledge of the Creator, and Creation. If God ever appeared in any man, he appeared in him, as it appears by this Book. That a man who had not the benefit of his Ancestors' knowledge, being as I said before, The first inventor of the Art of Communicating Knowledge to Posterity by writing, should be so high a Divine, and so deep a Philosopher, seems to be a thing more of God, than of Man; and therefore it was the opinion of some,⁹ That he came from Heaven, not born upon Earth. There is contained in this Book, that true Philosophy, without which, it is impossible ever to attain to the height, and exactness of Piety and Religion. According to this Philosophy, I call him a Philosopher, that shall learn and study the things that are, and how they are ordered, and governed, and by whom, and for what cause, or to what end; and he that doth so, will acknowledge thanks to, and admire the Omnipotent Creator, Preserver, and Director of all these things. And he that shall be thus truly thankful, may truly be called Pious and Religious; and he that is Religious, shall more and more, know where, and what the Truth is: And learning that, he shall yet be more and more Religious.

The glory and splendor of Philosophy, is an endeavoring to understand the chief Good, as the Fountain of all Good: Now how can we come near to, or find out the Fountain, but by making use of the Streams running from the Fountain of Good, which is God. I am not of the ignorant, and foolish opinion of those that say, The greatest Philosophers, are the greatest Atheists; as if to know the Works of God, and to understand his goings forth in the Way of Nature, must necessitate a man

to deny God. The Scripture¹⁰ disapproves of this as a sottish tenant, and experience contradicts it: For behold! Here is the greatest Philosopher, and therefore the greatest Divine.

Read understandingly this ensuing Book (and for thy help, thou mayest make use of that voluminous Commentary¹¹ written upon it) then it will speak more for its Author, than can be spoken by any man, at least by me.

Thine in the love of the Truth, J. F.

1, Dr. Everard. 2, Franciscus Flussas. 3, Geber Paratel. Henricus Nollus in theoria Philosophiae Hermeticae tractatu priime. 4, Ripley, Bacon, Norton, etc. 5, Acts i, 22. 6, Chap. x. 7, Sanchoniaton. 8, Suidas. 9, Goropius Becanus. 10, Job xxxviii. 11, Hannibal Rosseli Calabar.

TRANSCENDENCE, TRANSCENDENT, TRANSCENDENTAL. Differentiation. In several meanings the last two words are synonymous, but in Kantian philosophy *transcendent* is used to denote that which is wholly beyon experience being neither given as a posteriori nor a priori element of recognition. *Transcentalism*, in the language of the Emersonian school, has been applied to the soul's supposed intuitive knowledge of things divine or human so far as they are capable of being known to man. But in Schelling's explanation of the universe the word is used to mean rising above the common notions of men. *Transcendence*, which is the state or quality of being transcendent, has a specific meaning in theology: "Existence in a sphere or mode above and beyond that of other beings; specifically, the existence of God above and apart from the universe, and not limited by time and space, so that he acts upon it, as it were, from without.

A ZOROASTRIAN PRAYER. "O ye Good Waters, the Ahurian ones of Ahura! Ye gave her both splendor and glory, with health and vigor of the body and prominence of form; yea, to her ye give possessions which entail abundant glory, and a legitimate scion, and a long enduring life, and the best life of the saints — shining, all glorious." — *Yasna*, lxviii.

ERRATA. In N. AND Q., for August, page 205, current volume, article on "Evolution Exploded," (fourth paragraph, for "According to Druid conditions," etc., read "According to Druid traditions," etc.

Sketch of Zoroaster.

Writers have not agreed upon the time of birth of Zoroaster some claiming that he lived 3000 years before Christ, others in more recent centuries. We give below a biographical sketch of this great philosopher, astronomer, astrologer and teacher, containing the date and place of his birth, which we feel will be of interest to our readers.

The true name of Zoroaster was Zerothoschtro, a Zend word. He was a contemporary, in Medea, of Daniel, afterwards known as a reformer of Israel, known by some as the Israelite Buddha. It was he who made the prophecy of the coming of Christ to Israel from the Star of Bethlehem, of which we have learned in previous writings through Tycho Brahe, and in the Gospel of the Infancy we learn more of the subject of Astrology, as known and practiced at that time; for it was upon this subject that Christ confounded the wise men in the temple of learning at Jerusalem, his knowledge of the heavenly spheres, their triangular, sextile and square aspects, their progressive and retrograde motions, their size and prognostications, as well as the signs shown in the Sun, Moon and Stars. The Greeks made Zoroaster from Zerothoschtro by removing the tro, as the "r" had been cut off in the Pehlur and the Parsee, while in Hebrew we have Schourgaster, composed of Schour and Setareh. But there is little gained in interpreting Hebrew, for a name whose origin is in the ancient Zend, and while he was known far and wide as a celebrated astronomer and astrologer, his chief characteristic was as a reformer in religion of the Zend. His name is composed of Zere and Thaschtro, the name of a star, the elog of which is found in one of the reschts or prayers given by Zoroaster. The word Zere signifies gold or the color of gold; the name interpreted, star of gold

Zoroaster, as we call the name, was born at, Umri, a city of Aderbedjan, just five hundred and fifty years prior to Jesus

Christ's birth; though as to his birthplace there is a great diversity of opinion, as also to the different names given to him in modern times. For Zoroaster was a Hebrew, and belonged to the ten captive tribes in Medea, where he served and learned from Daniel, and he has been confounded with Daniel. This is a mistake. The ancient kings of Persia were among his ancestors, his father being Poroschasp, through fifteen ancestors to Feridoun.

The Empire of the ancestors of Zoroaster was fixed in Aderbedjan, where Umri is situated. Dogdo, the mother of Zoroaster and daughter of Frahernerer, issued also from the royal race. The Zend books mention the fact that Zoroaster smiled, at his birth, which presaged a remarkable and grand career. From that circumstance he was called Sepatme Zerothoschtro, that is, Sapetman Zoroaster, meaning excellent Zoroaster. At this period the laws of Menes were scarcely known outside of Africa. Greece was full of sages, who disputed among themselves on the physical principles of the universe; the Roman empire was still in its infancy; Persia had substituted the worship of the stars, etc., for that of the Creator, confounding the attributes of the author of good with those of evil genii, and for five hundred years, a few sages excepted, India was given up to the doctrines of Fo. China had lost the form of good government and disdained the sages who endeavored to enlighten her; in fine, the prophets of Israel were about to cease and the Jews seemed to adore, by preference, foreign divinities. At this time there appeared on earth three men who absolutely changed the face of human thought and religious observance. Pherecydes, the Syrian philosopher, master of Pythagoras, instructed in the books of the Phœnicians, who wrote on nature and the gods, was the first to teach the immortality of the soul, and originated the Greek philosophy which soon spread over Egypt and the Roman Empire, and prepared the way for the evangelists.

Then Confucius, in China, re-established the purity of morals, simplified the worship of the First Great Cause, and still remains the oracle of more than seven hundred leagues of country. Then Zoroaster made known to Persia the time without bounds, the eternal and the secondary principles, to which the First Cause has remitted the government of the universe. He announced the immortality of the soul, the resurrection of the body, and explained the cause of good and evil, in developing that of the overthrow which appeared in nature. He perpetuated, by an exterior law of religious worship, the truths which he pronounced in his own country. His laws were revealed from the Euphrates to the Indus, and the Brahman Tehengreghacha, the second of his disciples, spread them to the extremes of India. Zoroaster often consulted Ormusd on the mountains, according to Parsee records, and also asserted at the time of Dion Chrystonius, that by a principle of love, of wisdom and justice, this legislator had removed from among his fellow men and lived alone upon a mountain. He then consecrated a cave to Mithra, the king and father of all that exists. He lived as a recluse, and gave himself up to prayer and meditation.

Ararat, Moriah, Horeb, Sinai, Hor, Pisgah, Carmel and Hermon were all sanctified by the special meeting of the prophets with the Almighty on their summits, according to the history of Moses, Noah, Abraham, Daniel and Elijah.

Mountains and stars are closely associated in religion. From the beginning Mithra was the Persian name for the Sun. Mithraic caves had been found in various places, decorated with Magian, Zodiacal tablets.

Zoroaster in time appeared before the king, Gustasp, and after demonstrating his knowledge by performing numerous prodigies, he was accepted, and the Zend Avesta was accepted as the law of the land. He established the Alteschgrab or sacred fires. He taught them that the Eternal had created Ormusd,



also the Peetiare, or accursed atiriman, and taught that he, who in the world has sown in purity, will obtain it in heaven, and he who sins shall be covered with shame in hell.

At the age of sixty-five years, Zoroaster gave lessons in philosophy at Babylon. Pythagoras was among his disciples. He left the mortal form at the age of seventy-seven, being fully prepared as he said, having foretold the event.

TWO NAMES We referred this question to our learned contributor, Dr. Alex. Wilder, and his analysis is appended. EDITOR.

I would like to have the names "~~Lorena~~" and "Louisa" analysed, and so far, I have been unable to find any one who could do the work, if you can that you will send me the analysis of the two names, together with a paragraph of the history of each, these words being the names of my wife, deceased a short time ago, and I am preparing a literary memorial and want this matter to go into it. J. M. G., Odessa, Texas.

It would be an agreeable thing to form the name "Louisa" from Heloise. This is in fact the more ancient appellation. It is formed from Hele-wis, which signifies "hidden wisdom." "Hel," you will remember, is the old Teutonic designation of the dead as hidden away from the eyes of the living. There were other forms of the name, such as Aloisa, Aloyria, Alesia, Alice. Some onomatologists go further, and identify the name with Adelaïs, Adelaide, Alisa, Alix; which however I can hardly accept. They come from *adel*, noble.

In the later centuries the name "Louisa" came into fashion. It is another word, the feminine of Louis. This appears in French history in the person of Hlodowig the founder of the first Frankish dynasty, and better known to us as Clovis. This in due time was changed in different centuries into such forms as Clodorigo, Ludovico, Ludoric, Ludwig, Luigi, Luiz. The feminine appellative has of course undergone changes in different countries to correspond. The signification of the name is "brave warrior."

The other name, "Lorena," I dare not venture to interpret. I never saw it before, and can only guess at it. Thus it may be a contract of Laurinda, laurel, or of Laurentia, but I will only say I don't know. A. WILDER, M. D., Newark, N. Y.



"The Grand Book of Maxims."

TRANSLATED FROM THE FRENCH BY JOHN YARKER,
MANCHESTER, ENG.

(Continued from page 296.)

19. Let us not suffer one of our days to glide away, without having increased the treasure of our knowledge and our virtue.

20. Idleness hinders all enterprise, labor renders all easy.

21. Mediocrity with peace is better than luxury with disquiet.

22. Repose is sleep to those only who labor, that pleasure unfelt by those who abuse it.

23. To trust every one shows an honest heart, to trust no one a prudent man.

24. Egotism is a vampire which nourishes its existence upon that of others.

25. To abandon ourselves to anger is to avenge on ourselves the fault of another.

26. Anger commences in folly and finishes in repentance.

27. We ought never to be ashamed to avow our faults; for that is only admitting that we are wiser today than yesterday.

28. Before exposing oneself to peril it is proper to foresee and fear it; but when placed in peril it is the more necessary to despise it.

29. Listen to the voice of conscience, avoid quarrels, guard against insults, have reason ever on thy side.

30. Respect the traveler and aid him; his person is sacred to thee.

31. If order reigns amongst the human race, it is a proof that reason and virtue are strong.

35. The counsels of old age, like the winter's sun, enlighten with warming.

33. Cultivate reason as the means of being useful to mankind

34. Those who have the mind, have a taste for great things and a passion for the small.

35. Flatter not thy brother, it is treason ; if thy brother flatter thee, beware lest he corrupt thee.

36. Flattery is an abyss created by vice, that virtue may fall into it.

37. Despise no one, for to the vices which we commonly have, with those which we despise, we often add the worst of all — the pride of our better belief.

38. Cupidity lives in the midst of society, like a destructive worm in the heart of a flower, which it consumes and causes to perish.

39. Error and suffering are the two paths by which man must pass to arrive at happiness.

40. Justice is the only providence of nations ; it is the diapason of all the virtues.

41. A man devoid of conscience will sometimes succeed, but a day comes when his faults turn to his ruin.

42. Rejoice in justice, but contend warmly against iniquity ; suffer without complaint.

43. Speak soberly with the great, prudently with thy equals, sincerely with thy friends, sweetly to the little ones, tenderly to the poor.

44. Offended, let us forgive ; if offenders let us ask for forgiveness.

45. Recompence injuries with justice, and kindness with love.

46. There is one word which may serve as a rule throughout life, and that word is — Reciprocity.

47. Faithfulness and sincerity are the highest virtues.

48. When you transgress fear not to return.

49. Learn the past and you will know the future.

50. To rule with equity resembles the pole star, which is fixed while the rest go round it.

51. He who in view of gain thinks of justice, who in danger forgets life, who remembers an old agreement, such may be reckoned a man.

52. Let us love justice for ourselves as well as for others.

53. A man's life depends upon his virtues; if a bad man lives it is by good fortune.

54. The good man is always serene and happy, the bad always in fear.

55. Riches and honor acquired by injustice are as a fleeting cloud.

56. With coarse food, and water to drink, with the floor for a bed and the bended arm for a pillow, happiness may be enjoyed.

57. Heaven penetrates our hearts like light into a dark chamber; we must conform ourselves thereto like two instruments of music tuned to the same pitch, we must join ourselves to it like two tablets which make but one; we must take its gifts the moment its hands are open to bestow.

58. Irregular passions close the door of our souls against God.

59. Be not prompt to judge thy Brothers whatever their fault.

60. Be just towards thy friends as towards thy enemies, towards all men, towards all which breathes.

61. Reflect that in the unequal road of life the most manly firmness is often found exposed to the rudest trials, and to surmount them is that in which virtue consists.

62. The utility of vice is so manifest that the wicked practice it at times for pecuniary interest.

63. Masonry is order and truth in all things; it is the hatred of all vice; its worship is T. S. A. O. T. U.; its mysteries the light of reason; its precepts charity.

64. Pardon thy enemy; avenge thyself only by benefits. This generous sacrifice will procure thee the purest pleasure,

and thou wilt become the living image of Divinity ; recollect that it is the most beautiful triumph of reason over instinct ; forget injuries but never benefits.

65. Be submissive to the laws of thy country, for the law requires it ; but assure and conserve their rights against the pretensions which would deprive thee of them.

66. Blame not, and condemn still less, the religion of others.

67. The S. A. O. T. U. only demands from thee the reckoning of thy own works, and does not make thee responsible for the errors or weakness of other men, thy equals, and like thyself, the objects of predilection and divine love.

68. A Mason ought to respect all worships, tolerate all opinions, fraternize with all men, relieve all unfortunates, and the rule of all his instincts should be good thoughts and to speak and to do good.

69. Labor to render men better, dissipate the darkness of ignorance, generate all the virtues which contribute to the instruction or love of mankind.

70. Learn to love and succour one another and accomplish your sublime destiny ; thou wilt become the cherished of heaven and the benedictions of thy brothers will rest upon thee, and thou wilt walk the earth as the benefactor of humanity.

71. Hate superstition ; adore God, who in creating thee a free and intelligent being, capable of virtue, hath made thee the arbiter of thy own destiny.

72. Listen to the voice of reason which cries to thee,—All men are equal, all are members of the same family ; be tolerant, just, and good, and thou wilt be happy.

73. Let all thy actions be directed to utility and goodness ; judge of them beforehand ; if any of thy meditated actions be of doubtful character, abstain thee.

74. Practice virtue, it is the charm of existence, it consists in mutual benefits.

75. Know that thy felicity is inseparable from that of thy fellow beings ; do to them as thou wouldst wish them to do unto thee ; let thy devotion to humanity involve, if necessary, even the sacrifice of thy life.

(To be continued.)

Rosicrucian Comments.

FROM THOMAS LAKE HARRIS.

Thomas Lake Harris has revealed a Rosicrucian arcanum, anticipated the revelations of Theosophy, and is endorsed by metaphysicians, which follows the existing condition and aims of the Luciferian Anarchs and of the chief opposing Angelic Powers, and are thus described.

"It is impossible, until the preceptions are opened in the degree of the Celestial sense of the Word, to behold the hell inhabited by the Fallen Genii, wherein are congregated together the millions of the lost planet. When viewed in correspondences, according to an accommodated preception, this is visible as an enormous anaconda, whose convoluted folds are the successive circles of the servants of Lucifer; and the magnetism of the world soul of the fallen orb, like a trailing serpent, in windings of fathomless deception, coils through the three-fold immensities of the hells of our own planet, and ascends as in the numberless gyrations of a smoke of torment, from region to region of the nether spiritual worlds; until finally the head of the serpent, figuratively, projects itself after many convolutions into the human centre of the natural world; where, dividing into a seven fold series of representative, minor heads from the centre head, it envelopes, with a gyrating sphere of moral, intellectual, and natural impurities, the human atmosphere of the orb itself.

"Man is responsible for creation, and he was originally placed in creation to be its lord; as he is, so will the creation follow him; and thus it is possible for the genius of a nation to change the climate of a country and the nature of the beasts therein.

"Rosicrucians know concerning the Qliphoth; "they who be unclean and evil, even the distortion and perversion of the Sephiroth, the fallen restrictions of the universe"; existing prior to, the "Fall of Adam and Eve"; yet doomed to destruction by "Messiah, Who will root out the Qliphoth from the world." More may not be disclosed: for, "as above the Kether of the man are angelic and other forms; so below the Malkuth of the Evil Persona are awful forms; dangerous even

to express or think of": and as the *Wisdom of the Adepts* warns: "to speak of Powers is to evoke them.

"Anciently the north indicated least light" (*op. cit.* 538). The Ritual of the * * * Order declares "Dark is the north, the way of Ahriman." In the Rosicrucian Ritual, the north is referred to as "the place of greatest symbolic darkness." A Spanish mediæval legend asserts that Lucifer endeavoured to storm the north of heaven.

"As all science assumes that Nature is a rational system; so thought itself, consciously or unconsciously, assumes that there is a God. Atheism is not even untrue; it is universal confusion. . . . If He is the ultimate origin of life and personality, He must have Life and Personality Himself. If He has given us a moral sense, He must Himself be its concrete embodiment. An agnostic attitude at this point is not even decently self consistent."

The Smaragdine Tablet.

"True, without error, certain and most true; that which is above is as that which is below, and that which is below is as that which is above, for performing the miracles as the One Thing; and as all things are from one, by the meditation of one, so all things arose from this one thing by adaptation; the father of it is the *Sun*, the mother of it is the *Moon*; the Wind carried it in its belly; the name thereof is the *Earth*. This is the father of all perfection, or consummation of the whole world. The power of it is integral, if it is turned into earth: Thou shalt separate the earth from the fine, the subtle from the gross, gently, with much sagacity; it ascends from earth to heaven, and again descends to earth; and revives the strength of the superiors and of the inferiors. So thou hast the glory of the whole world; therefore let all obscurity flee before thee. This is the strong fortitude of all fortitudes, overcoming every subtle, and penetrating every solid, thing. So the world was created. Hence were all wonderful adaptations of which this is the manner. Therefore am I called Thrice Great *Hermes*, having the *three* parts of the Philosophy of the whole world. That which I have written is consummated concerning the Operations of the *Sun*."

Rosicrucian Societies in United States.

1. Societatis Rosicrucianæ of the United States. These receive their powers through the Societas Rosicruciana which is chartered from Anglia. The modern society was given its present definite form by Robert William Little, of England in 1866, and it was founded on the remains of traditional ceremonies, customs, and extant literature of the early Order mostly through German resources. Fra. Little Anglicized these tenets and secrets gathered, and reconstructed the ritual, grades, and ceremonies, placing it in a graded system and in working connection. It was introduced into the United States in 1879. The main objects are to search out and bring to light the historical, archæological, symbolical and arcane matters pertaining to its namesake Order, Freemasonry, the Zuzimites, Martinists, Essenes, and allied Orders. None but Freemasons are admitted to its membership. There are nine grades, divided into three Orders.

2. Temple of the Rosy Cross. The "Door of the Temple" was at Buckley, Iroquois Co., Illinois. "Him of the Great Soul, Lofty Mind, and Loving Heart" is the "DOOR." "The Soul; Its Powers, Migrations, and Transmigrations" is the title of a book, written by F. B. Dowd, which is an exposition of many the tenets and aspirations of the "Temple of the Rosy Cross." First ed. 1882, Second ed. 1888. Third ed. 1897; Fourth ed. 1901.

3. Brotherhood of Rosicrucians. This fraternity existed in New England during the '60's and down into the '70's, and was presided over by Paschal Beverly Randolph. They published quite a number of works. An exposition of their general tenets is given by Flora S. Russell, who speaks for the Order. They claimed to "Stand in the Door of the Dawn," within the cryptic portals of the luminous worlds, and that the lamp that lights all is LOVE supreme. Her exposition is prefaced to their first prominent book published, edited by Paschal B. Randolph:

Hermes Mercurius Trismegistus. His Divine Pymander. Also, the Asiatic Mystery, the Smaragdine Table, and the Song of Brahm. Boston, Mass., 1871. Rosicrucian Publishing Co.

The Dedication:—"To THE BEST WOMAN—maiden, wife, or widow—on the earth, whatever be her race, age or clime; who ever she is, and whatever she be; rich or poor, in palace, cot or hovel; this Master Work of the Ages is reverently, lovingly dedicated by the editor."

I Hail Myself As I Do Homer.

BY YONE NOGUCHI.

The heart of God, the unpretending heaven, concealing the midnight stars in glassing the day of earth,
Showers his brooding love upon the green crowned goddess,
May Earth, in heart lulling mirth.

O Poet, begin thy flight by singing of the hidden soul in vaporous harmony ;

Startle the lazy noon drowsing in the full flowing tide of the sunbeams nailing thy chants in Eternity !

The melody breathing peace in the name of Spring, calms tear to smile, envy to rest.

Ah thou, world of this day, sigh not of the poets who have deserted thee — aye, I hail myself as I do Homer !

Behold, a baby flower hymns the creation of the universe in the breeze, charming my soul as the lover-moon !

O Yone — a ripple of the vanity water, a raindrop from the vanity cloud, — lay thy body under the sun enameled shade of the trees

As a heathen idol in an untrodden path awakening in spirit sent by the unseen genius of the sphere !

The earth, a single-roomed hermitage for mortals, shows not unto me a door to Death on the joy-carpeted floor —

Aye, I call the once dead light of day from the dark-breasted slumber of night ! —

I repose in the harmonious difference of the divine Sister and Brother, — Voice and Silence in Time.

O Yone, return to Nature in the woodland, — thy home, where Wisdom and Laughter entwine their arms !

Ah Cities, scorning the order of the world, ye plunder rest from night, paint day with snowy vice, —

Alas, the smoke-dragon obscures the light of God ; the sky-measuring steeple speaks of discontent unto the Heaven !

O Yone, wander not city-ward — there thou art sentenced to veil their tears with smiles !

Behold, the cloud hides the sins of the cities — regiments of redwood giants guard the holy gates of the woodland against the shames !

Chant of Nature, O Yone, — sing thy destiny — hymn of darkness for the ivory-browed dawn —

Behold, the deathless Deity blesses thee in silence from the thousand temples of the stars above !

Mathematical Works by Oliver Byrne.

The Art of Dual Arithmetic, which entirely supercedes the use of Logarithms. The Nature, Properties, and Calculations of Byrne's Numbers. By their inventor, Oliver Byrne. Quarto, Paper, pp, 74. Published by E. Byrne. Philadelphia, 1878.

Dual Arithmetic. A New Art. Invented and Developed by Oliver Byrne. Vol. I. Ascending Branch of the Art. Pp. 284. Appendix: A New and Complete Analysis. Pp. 94.

Vol. II. Descending Branch of the Art. Pp. 230. Cloth, 8vos. London, 1863, 1864, 1867.

Doctrine of Proportion clearly developed, on a comprehensive, original, and very easy system; or the Fifth Book of Euclid Simplified. Paper, 8vo, pp. 97. London, 1841.

Euclid by Colours. The First Six Books of Euclid, in which Coloured Diagrams and Symbols are used instead of Letters for the greater ease of Learners. Introduction and elucidation, 30 pages. Text and propositions, 268 pages. Diagrams and symbols, elegant. Boards, quarto, thick paper, pp. 298. London, 1847.

General Method of Solving Equations of all Degrees; adapted particularly to Equations of the second, third, fourth, and fifth degrees. Paper, 8vo, pp. 32. London, 1868.

Logarithms. New and Improved System, with a Table of the Natural Numbers from 1 to 100,000, and by Differences, from 1 to 10,000,000; the calculations recently made and compared with the tables of Callet, Hutton, Vega, Briggs, Gardiner, Taylor, and Babbage. An account of their origin, nature and use. Appendix, Tables of Trigonometrical Formulæ, (notation entirely new and simple). Tall quarto, coloured plates, boards. pp. 106. London, 1838.

Logarithms. Practical, Short, and direct Method of Calculating the Logarithm of any Number, and the Number Corresponding to the Given Logarithm. Discovered by Oliver Byrne. Cloth, 12mo, pp. 82. New York, 1849.

Logarithms. Byrne's Numbers. Table (A). Ascending Branch, Corresponding Dual and Natural Numbers. Table

(B). Descending Branch, Corresponding Dual and Natural Numbers. Table (C). Trigonometrical Lines, and Corresponding Angular Magnitudes. Tables (D to N). Various. Quarto, boards, pp. 464. London.

On Dual Numbers. Report on the State of Science. Mathematical Tables. Committee: Professors Cayley, Stokes, Sir W. Thomson, H. J. S. Smith, and J. W. L. Glaisher. British Association Advancement of Science, 43d Meeting. (Report pp. 80, 91, 146.) Cloth, 8vo. London, 1874.

Practical Model Calculator, for Engineer, Mechanic, Machinist, Manufacturer, Architect, Millwright etc. Calculation of (Logarithms : pp. 334-378.) Cloth, royal 8vo, pp. 592. Philadelphia, 1852. (Presentation copy.)

Short Treatise on Spherical Trigonometry ; containing a few simple rules. Paper, 8vo, pp. 38. London, 1835.

Young Dual Arithmetician, or Dual Arithmetic. A New Art. Second edition, revised and amended. Cloth, 12mo, pp. 206. London, 206. (First edition, 1863.)

The Young Geometrician ; or Practical Geometry without Compasses. Illustrated with Coloured Diagrams and Symbols. Cloth, royal 8vo, thick paper, pp. 64. London, 1865.

NOTED, NOTORIOUS, NOTORIETY. Notoriety is evil repute or a dishonorable counterfeit of fame. It is the state of being too publicly or widely known and the subject of general remark. The word in its specific sense designates one who is unfavorably known to the general public. On the other hand, a noted man is one who is well and favorably known by reputation and report and is therefore eminent. Notorious and notoriety, said of persons, commonly imply evil repute, but noted and notable signify good repute. A man may be noted for his ability or his talents ; another, notorious for his crimes. Milton became noted through his verse, Charles II achieved notoriety through his follies, and was notorious for his vice.

QUEST. Hon. S. W. Hager, Democratic nominee for Governor, in Kentucky, used the following quotation in an address recently in that State. Will some reader give the author or origin of the quotation ? " I stand four-square to every wind that blows."

S. D. P.

Literature Received.

WHY I CHANGED MY OPINIONS. An address by Benjamin Fay Mills, delivered before the Los Angeles Fellowship, March 10, 1907. Portrait of the author. Price, 10 cents each, three for 25 cents. This pamphlet is a clear, logical account of Mr. Mills's evolution of religious thought. He says: "It was nothing less than the adoption of a new principle of intellectual, moral and spiritual evolution." He quotes Browning to illustrate the situation: "Dragons were, serpents are, and blind-worms shall be." That quotation is true and tersely stated. It is a fine address and gives the evolution of religious ideas. Address Fellowship Publishing Co., Los Angeles, Calif.

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PLANETARY DAILY GUIDE. Third Annual Edition. By Llewellyn George, Astrologian. For 1908. Issued annually by the Portland School of Astrology. I. Hulery Fletcher, Manager, 608 Fourth Street, Portland, Oregon. Price 50 cents. There are no symbols to learn. Ready for the immediate use of busy people. Carefully and completely calculated.

EMOTION IN SICKNESS AND IN CURE. The Practical Health Series. No. 14. By Leander Edmund Whipple. 10 cents each or 1 to 17, \$1.25; bound in cloth, \$1.50. Address the author, 500 Fifth Avenue, New York City.

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A PRAYER to DIABOLUS. Silent prayer of the liquor trade to His Satanic Majesty. By Page A. Cochran, publisher, Essex Junction, Vt. Price 10 cts. each; special price in quantity.

OLD MOORE'S MONTHLY MESSENGR. A forecast of the world's fate and fortune. Published by W. Foulsham & Co., 4 Piggrim Street, London, E. C., England. Price twopence. Commenced October, 1907. 24 pp. Astrology, Horoscopes, Palmistry, Talismans. Four shillings (\$1) a year in America.

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Read at the Metropolitan College, London, Eng., and Printed in Its
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Rosicrucianism : A trance Discourse, by J. B. Tetlow. Report on this Trance,	Jan. 12, 1888
Note on The Geheime Figuren der Rosenkruetzer, aus dem 16ten und 17ten Jahrhundert,	Oct. 11, 1888
The Rosicrucian's Prayer (read),	Oct. 11, 1888
"The Fama Fraternitatis Rosæ Crucis." Lecture,	Jan. 10, 1889
The Basilisk and Cockatrice. Lecture,	April 11, 1889
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- The "Ænigma de Nomine Virginis"; from the Chemical
Marriage of Christian Rosencreutz, with Solution, Apr. 13, 1897

The above author-arranged list of essays and papers cover a large field of investigation and research into the history, myths, legends, traditions, philosophy, and sciences, as embraced in the study of Rosicrucianism, Freemasonry, and many other secret societies. The Transactions are privately printed for the use of the members of the College and for exchange with other Colleges.

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Read at the Massachusetts College, Boston, Mass., and Printed for
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BY ALFRED F. CHAPMAN.

- The Relations of the Several Grades of Freemasonry
in the York Rite, April 1, 1802
Obituary Sketch of Frater Benjamin F. Nourse, Mar. 7, 1887
Our Society and College, May 17, 1887

BY DR. SERANUS BOWEN.

- Rosicrucianism in the Early Days.
Memphis and the Tombs of Sakkarah, Dec. 18, 1885
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The Druses. The Mysteries Fraternity, May 18, 1887
Jerusalem and Its Surroundings, Sept. 5, 1889
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Reminiscences of a Visit to Egypt, May 1, 1887
The Pantheon at Rome,
The Survey of Egypt and Syria, Made by Order of
King Henry V, of England, in 1422, Dec. 1, 1890

BY S. C. GOULD.

- The Master's Mallet, or Hammer of Thor, June 7, 1886
The Staff of Adam and the Shem hammephorash, June 2, 1887
The Path of Rectitude or Ye Samian V, Sept. 2, 1889
The Secret Discipline, Catechesis Arcani, Jan. 27, 1892
The Grand Central Sun, Alcyone in the Pleiades, Nov. 9, 1893
The Arcane Societies in United States (64), October, 1896
The Arcane Societies, Supplement to above (44), March, 1905
(The last two were prepared for the College, but never read.)

BY E. L. BAKER.

- History and Philosophy of Mathematics, Mar. 6, 2888

BY WILLARD C. VAN DERLIP.

- Ancient Secret Societies ; the Mysteries of Osiris
and Isis, Eleusis and the Cabiri. Mar. 3, 1890

BY OTHER FRATERS.

- The Four Elements, . . . John Sartain.
Biblical Archæology, . . . Rev. John W. Dadmun.
The Alchemists, . . . W. T. R. Marvin.

SUPPLEMENT.

The Tripartite Regeneration.

BY CARL MICHELSEN, STRANDBORG, HELLERUP, DENMARK.

I am glad to see from the NOTES AND QUERIES, January, 1907 (p. 5), that you¹ for more than twenty years had the opinion that the Odd-Fellows possibly are descendants of "*the Healers*" (Therapeuts, Essenes), and that you have not yet altered this opinion. In Europe the members of our Order seem to fear the thoughts that they are of such an old, *and honourable*, family. I do not understand that fear, and as you reprint your address from the pamphlet edition of 1883, I conclude you have not altered your opinion.

Eusebius, the well known father of the church, says in his Church History (II, 17) that "*the Healers were the original Christians.*" If this be true, and it can easily be made evident,² then *we are the true descendants of the primitive Christians.*

I should like one day to tell my Odd-Fellow Sisters and Brothers a great deal about these our ancestors: how their Mysteries were profanated by Constantine and Sylvester; how the Illuminated retired from the "church," in secrecy continuing the true Mysteries; how Knights of the Temple were initiated in remnants of these Mysteries; how initiated Templars created the mystic society of the Rosicrucians, and how this society by way of various Orders — "Free Masons," "Martinists," "Odd-Fellows, etc., — tried to give the old *Wisdom of Regeneration* to various classes of the civilized humanity. But my intention at present is only to help to *prevent the destruction of the Patriarchs Militant.*

From the Report of the Eighty-second Meeting of the Sover-

1 Or, am I to say, Brother George Reber?

2 "Who were, then, NOT A sect, but A MYSTIC UNION, representing 'the Religion of Religions'; HOW MAN IS TO BE BORN FROM ABOVE by way of 'the Virgin' or Pure Soul — because they called the Son of that Virgin 'Christos' they were called 'Christians.'"

eign Grand Lodge, we understand that the leading powers of our Order seem inclined to *reduce the "Patriarchs Militant," making this Culmen of the Order only a part of the Camp.*

This would be to *take away one of the Three Links of our Chains.*

Our tripartite general emblem does not only signify Friendship, Love, and Truth, but it has also a deeper meaning : " Our initiation," said our Odd-Fellow Fathers,¹ " represents *man's regeneration*," and the mystic process of " the second birth " was always described as consisting of *three parts*, as you will see.

The Mysteries of "*the Healers*" were divided into three degrees (*vide* Josephus and Philo) : the *Striving*, the *Approaching*, and the *Confident*. From the same historians, together with Eusebius, we know that the same mystics understood the Bible in a parabolic manner, and we think it evident they comprehended the inner meaning of the Exodus, etc., as follows :

1. Israel's *deliverance* from the thralldom of Egypt (that is, " dark ") means : how the *striving* soul is to get away from spiritual darkness.

2. Its *wandering* through the desert ; how the soul *approaches* to God by way of the soul's purification.

3. The *conquest* of the promised land ; how the soul is *united* with God — *His confident*.

It will not be difficult to show how this tripartite idea is to be found again : amongst the primitive Christians (catechumens, neophytes, illuminati), in the ancient church (compare church buildings), amongst the mystic societies from the time of Constantine — always was the meaning to teach men : *Tripartite Regeneration*.

Now, *our venerable Order* kept — till this day — the original tripartition.

1. From the degree of *Initiation* to that of *Truth* is shown : how man must be willing to die away from the *chains of darkness*, to fight against sin, to live in charity.

2. The *Camp* degrees are an allegory of the wandering through the *desert* ; for the tribes who die and are born anew in the desert are, mystically, the patriarchs.

3. The "*Patriarchs Militant*" are the *chevaliers*, or knights

¹ Compare Manual, by Brother A. B. Grosh, edition 1874.

of our Order. They represent *the conquest of the promised land*, that will say: *the Union with God*. From God we have come, and to God we are to return, therefore also the mediæval mystics said: "God is my fatherland." (Eckart.)

Therefore, to reduce the "Patriarchs Militant," as before mentioned, would be *to cast away the parable of the last mystery of Regeneration: only the knight or chevalier, i. e., the Ruler of the Animal*, can reach unto our last goal.

Better would be, to give the "Patriarchs Militant" *a fuller and deeper Initiation*, an Initiation that must teach them who they are. The writer of these lines thinks he can procure the rites of such an Initiation.

EDWARD VAUGHAN KENEALY. Mr. Kenealy was a Doctor of the Civil Law, and an Irishman by birth. In his youth, I believe, he was a tutor or schoolmaster. He learned Persian and translated some of the poems of Hafiz. He was a very learned man, but hot headed and apparently vindictive, and was, when young, accused before a magistrate of beating his son with undue severity. He became a barrister, and was brought into notice in this country (Europe) by the able and vigorous way in which he defended the "Tichbourne Claimant" against Hawkins (then Queen's Counsel, afterwards Justice). It was a governmental prosecution of the "Claimant" and his condemnation appeared to be a foregone conclusion from the first. Mr. Kenealy, when beaten, took the matter up so warmly that he accused Chief Justice Cockburn of partiality and stigmatized him as a repetition of the infamous Jeffries of time Charles II. The Benches of the "Temple" sat upon him and had him "disbarred," thereby interdicting him the practise of his then profession of a barrister. Upon this Mr. Kenealy started a newspaper (*The Englishman*) and the "Magna Charta Association," which appealed to the masses, but yet was somewhat conservative in its aims. He got himself returned to Parliament, that there was a curious joke set on foot about him, namely, when taking the oath of allegiance he had the sacrilegious audacity to hook his old umbrella on to that emblem of royal authority — the mace. He died April 16, 1880, at sixty-one years of age, having been born in Cork in 1819. He left a son (or sons) to carry on his work, but of whom one hears nothing.

JOHN YARKER.

The Dilemma of Science.

BY FRANKLIN SMITH, WEYMOUTH HEIGHTS, MASS.

While natural science has made great advances in special departments in the last hundred years, and in conjunction with mechanical invention has revolutionized all the principal utilities of civilized life, yet in the most familiar phenomena, such as gravitation, the attraction of cohesion, the nature and methods of the imponderable forces and the constitution of matter, but little if any progress has been made.

In the case of gravity many eminent scientists have essayed to explain it, ever since Newton, by the universally prevailing idea that Force and Motion were absolutely identical, that all force was resolvable into the momentum of motion as its origin, but they have one and all proved failures, and gravitation remains as much a mystery as when first discovered.

The identification of force with motion has been the great stumbling block to a scientific interpretation of natural phenomena. Motion is only translation of position in space and there is no ground whatever for regarding it as persistent. The very idea of force is of a tendency resisted, while that of motion is of a tendency *not* resisted, showing that they are the diametrical opposites of each other, instead of being identical. Regarded as identical requires the presupposition of an otherwise inert substance to serve as a vehicle for motion. This substance could have no qualities in itself, excepting inertia and extension, apart from the motions, to which it fulfils the mere function of a vehicle with no character of its own. Hence, according to this prevailing scientific notion, all we can ever know is the motions, and as there is no conceivable identity between motion and sensation and consciousness, the latter must forever remain as Herbert Spencer's "unknowable."

The position of the leading scientists of the world on this question is well stated in a work by Sir Oliver Lodge, entitled "Life and Matter," being a review and criticism of the views

of Haeckel. In this work Prof. Lodge holds that Life and Mind can originate no energy, and that he speaks for his brother physicists as well as for himself. Then according to this, Life and Mind, whatever their characteristics, are destitute of all energy. But he says they can guide these energies, as a railroad track guides a train of cars, but have no power in themselves to originate the energies that construct the universe of organized life, but are absolutely dependent, so far as energy is concerned, upon the physical forces found in the world. But if this is so, where and from what source did these physical forces and energies originate? Are they self-existent? They must be, if Mind or Life did not originate them. Then the materialistic theory is the true one, and we have a universe of inert particles of matter, pushed about by their motions, and thus generating all the energy there is, and between them and Life and Mind an impassable gulf is fixed. It is needless to say that we no longer have a universe.

But it is very plain how Prof. Lodge and the scientific fraternity generally have taken this dualistic and materialistic view of the universe. It is a logical conclusion from the premise that all energy has its origin in the momentum of motion, instead of the innate tendency to balance on the part of correlatively opposed forces. These opposite tendencies, when in equilibrium, exist as latent force, but when, from any cause, they are thrown out of balance, in their effort to attain equilibrium, their force passes into the energy of motion, showing the perfect connection and relation between the forces which guide and the energies which are guided.

Our whole conscious experience is a repetition of this process. External energies impinging upon the equilibrations that constitute our sense of being and existing, cause an effort of their latent but potential forces to form new balances; our conscious states changing with every new equilibration that is formed.

It will be seen that in this view the soul is regarded, not as a passive recipient, but as a perfect equilibration of opposing

forces, a power and potentiality. As power, it constitutes the principle of consciousness and our continued sense of identity of being. As correlative opposite forces, striving for equilibrium, it constitutes our phenomenal and ever changing sense of existence.

To Correspondents.

CREEDS AND BELIEFS. For the benefit of some inquirers for the articles of faith of more or less of the religious sects we have refrained from taking up space for the insertion of these polemical creeds. Hayward's "Book of all Religions," Buck's "Theological Dictionary," and some others for their time, furnished ample material for reflection. Later on many Cyclopædias on these matters have thoroughly analyzed the whole consensus of thought and most all libraries have some of these modern volumes. These inquirers should read James Freeman's Clarke's "Ten Great Religions of the World," which are Confucianism, Buddhism, Mohammedanism, Christianity, etc.; or Annie Besant's "Four Great Religions," which are Hinduism, Zoroasterism, Buddhism, and Christianity — these well cover the subject of religion-founding.

One reader of N. AND Q. from it start in 1882, closed his letter of Sept. 6, 1906, to the editor, with this remark, "I wish I knew what you believe." He is a professional man of much learning, a valued correspondent, a contributor to this magazine, a High Mason, and is the supreme head of an Order of much knowledge and elevated ideals of brotherhood and humanity. We have delayed a reply to our much esteemed Masonic brother on all points of the triangle, but will ere long reply, perhaps in this serial. The wish is admirable and we are considering it, but it will necessarily be quite brief, because we shall not be expected to state what we do not believe. First, however, we shall send him our photo in knightly exchange. "The face is the index of the man," and "The mind is the standard of the man."

The book plate of one of the early pastors (Arthur B. Fuller) of the First Unitarian Society in Manchester, N. H., contained this text, "To us *there is* one God," a text that contained a sermon, and from our teens it has satisfied us, and it has been the corner-stone of our belief our Masonry and our church.

The accredited author of the above text is reported by Dr. Luke to have also said that this Unknown God was ignorantly worshipped by the philosophers of the metropolis of Greece, yet Paul himself preached Him. Now we say willingly and boldly that we are proud to be included among the admirers of the philosophers of those times, especially of the school of Plato the divine, and happy to be one of his students even in these modern times. We have tried, with all that in us is, to learn intelligently what we can of Deity — "Being whom we call God and know no more."

For over forty years we have attended the First Unitarian Society, this city, whose preamble is quite brief and it has been sufficient to insure harmony, good fellowship and concerted action. As a matter of record we herewith append it :

PREAMBLE OF FIRST UNITARIAN SOCIETY, MANCHESTER, N. H.

The object of this association is to establish a religious society, endeavoring to sustain an altar, where *all* may worship their Creator as their conscience shall dictate, untrammelled by any fettering creed, the offspring of human ingenuity. To do this we pledge our united efforts. And in promoting this object it shall be our earnest endeavor to forego all party feelings and all sectarian prejudice. Conscious of purity of purpose, of a love for the truth from *whatever* source it may be revealed; and for the sake of our highest interests, and the best interests of our fellow-men we unite ourselves for the furtherance of our object under our articles of agreement.

HEAVEN AND HELL. "Heaven rests upon Hell. Heaven is the supreme peace and concord of the forces. Hell is discord and dissension. Real concord is vanquished discord. Heaven would be lifeless without Hell. There is no possible feeling or perception of Heaven without Hell, without the permanent conquest of the Hell of discension. Just as there is no feeling of health without the conquest of sickness, which is on the point of manifesting itself, but is continually forced back. If God is to live in a man, the Devil must die in the man." — *Schelling*.

"To know the Ego is to know the all." — *Dr. Alex. Wilder*
 "Now on this spot I stand with my robust soul." — *Whitman*.

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ROBERT FLUDD. The English Rosicrucian, his Life and Writings, by J. G. Craven, fine Portrait and Plates, with Bibliography. 8vo, cloth. Kirkwall, 1902. Postpaid. \$2.50

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NOTES AND QUERIES

A MONTHLY OF

*History, Folk-Lore, Mathematics, Literature, Science.
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"Rich is that universal self whom thou worshipest as the Soul."

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