

SOCIETAS ROSICRUCIANA.



THE STAFF OF ADAM

AND

THE SHEM-HAMMEPHORASH.

A PAPER READ

BY S. C. GOULD VIII

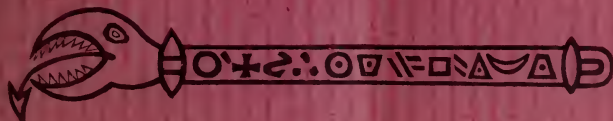
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BEFORE

MASSACHUSETTS COLLEGE,

BOSTON, MASS.,

CONVOCATION, JUNE 2, 1887.

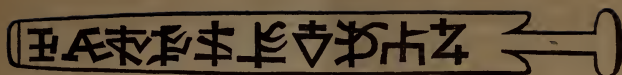


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A PAPER READ BEFORE THE SOCIETAS ROSICRUCIANA, MASSACHUSETTS
COLLEGE, IN BOSTON, JUNE 2, 1887.

By S. C. GOULD, VIII°

The Rabbinical writings give us the account of a *Staff* which Rabbi Eliezer briefly describes, as follows :

“The Holy and Blesséd God gave to the first man in Paradise a Staff which had been created between the stars (that is in the evening of the Sabbath). Adam gave it to Enoch; Enoch to Noah; Noah to Shem; Shem to Abraham; Abraham to Isaac; Isaac to Jacob. Jacob carried it into Egypt and gave it to his son Joseph. When Joseph died, his household goods were seized by the Egyptians and carried to the palace of Pharaoh. Among the personal goods of Joseph was this Staff, which had descended to him from Adam. This was put among the special treasures of Pharaoh.”

We are told that on the Staff was cut a peculiar name which the Hebrews call the *Shém-hammephorásh* (SH-HMPHRSH), a word explained to mean “the Branch of Fire.” Its transliteration is given by that adept in occult science—Francis Barrett—as *Schém-hamphoræ* which no doubt is an easier vocalization. Mackey, Machenzie, and Oliver spell it *Shem-Hamphorasch*. McClintock & Strong adopt the

produce the name of seventy-two angels, each of whom carries the great name of God ; as it is written, says the Hebrews, " My angel shall go before them ; for my name is in him."

The names of the seventy-two angels thus formed are as follows ;

1. Vehuiah,	19. Leuuiah,	37. Aniel,	55. Mebahiah,
2. Ieliel,	20. Pahaliah,	38. Haamiah,	56. Poiel,
3. Sitaël,	21. Nelchael,	39. Rehael,	57. Nemamiah,
4. Eleemiah,	22. Ieiaiël,	40. Ihiazel,	58. Ieilaël,
5. Mahasiah,	23. Melahel,	41. Hahabel,	59. Harahel,
6. Lelahel,	24. Hahuiah,	42. Michael,	60. Mizrael,
7. Aehaiah,	25. Nithhaiah,	43. Vevaliah,	61. Umabel,
8. Cahethel,	26. Haaiah,	44. Ielehiah,	62. Iahhel,
9. Haziël,	27. Ierathel,	45. Sealiah,	63. Annauel,
10. Aladiah,	28. Seehiah,	46. Ariel,	64. Mehekiel,
11. Lauiah,	29. Reiiel,	47. Asaliah,	65. Damabiah,
12. Hahiah,	30. Omael,	48. Mihael,	66. Meniel,
13. Ieiazel,	31. Lecabel,	49. Vehuel,	67. Eiaël,
14. Mebahel,	32. Vasariah,	50. Daniel,	58. Habuiah,
15. Hariel,	33. Iehuiah,	51. Hahaziah,	69. Rochel,
16. Hakamiah,	34. Lehaiah,	52. Imamiah,	70. Iibamiah,
17. Leviah,	35. Chavakiah,	53. Nanael,	71. Haiaiel,
18. Caliel,	36. Monadel,	54. Nithael,	72. Mumiah.

The number seventy-two thus gave the number for the appointing of seventy-two elders of Israel by Moses, by advice of his father-in-law Jethro ; also for the appointment of seventy-two persons for the translating of the Hebrew Scriptures into Greek called the *Septuaginta* (Seventy) ; also for the appointment of seventy-two disciples by Jesus, as some versions read (*Luke x, 1*).

Jethro, a priest of Midian, who was also one the greatest magicians in Egypt, had charge of Pharaoh's museum. Pharaoh himself was also well skilled in enchantments ; he and Jethro read what was inscribed upon the Staff. Jethro took and kept it many years in his own house, and finally one day he took it in his hand and walking in his garden, stuck it in the ground and left it. When he entered the garden again he saw that it had sprouted, and blossomed, and had ripe almonds on it ; he left it standing in the garden and allowed no one to go near it. Jethro made a rule that every suitor who sought the hand of one of his daughters, should be taken to the Staff in the garden, observe the writing upon the same, and asked to read it.

Moses, the future law-giver of Israel, was then a young man ; but

first given above—*Shem-hammephorásh*. This was the word applied to the *name* of God—the *hierogrammaton* (holy letters) on the Staff.

The Rabbins declare that if any one were able rightly and devoutly to pronounce that name, he would by this means be able to create a world. It is alleged, indeed, that two letters of the name were inscribed by an adept in the kaballah on a tablet, and thrown into the sea and raised a tempest A. D. 1542, and destroyed an entire fleet,

The rationale of the virtues of the *Shém-hammephorásh* is described by Alfred Vaughan in his *Hours with the Mystics*, to be as follows :

“ The Divine Being was supposed to have commenced the work of creation by concentrating on certain points the primal Universal Light. Within the region of these points was the appointed place of our world. Out of the remaining luminous points, or foci, he constructed certain letters—a heavenly alphabet. These characters he again combined into certain creative words, whose secret potency produced the forms of the material world. The word ‘ *Shém-hammephorásh* ’ contains the sum of these celestial letters, with all their inherent virtue, in its mightiest combinations.”

What is the *Shém-hammephorásh* ? There is a certain text in Exodus (xvi, 19-21), which Dr. Christian D. Ginsburg says, contains the *seventy-two* lettered-name of God. Each of the three verses is to written with seventy-two letters in a peculiar manner. Each verse is arranged in an eight-by-nine parallelogram, of seventy-two squares ; in these squares are placed the Hebrew letters.

The first is read, beginning at the right, downward, then the second column from the right, and so on. The first word is *Vajisa*.

The second is read, beginning at the top, from right to left. Again, this is read, beginning at the bottom, from left to right. The first word is *Vajabo*.

The third is read, beginning at the bottom, right to left. The first word is *Vajot*.

Extend the first verse into one line from left to the right ; the second verse from the right to the left under the first ; and the third verse from the left to the right under the second.

The letters subordinate to each other will make one name, and the seventy-two words thus formed make the seventy-two lettered-name of God, which the Hebrews call the *Shém-hammephorásh*. To each of these name, if the divine names, *El* or *Jah*, be added, they

when grown to manhood he went out over Egypt to see the oppression of his brethren who were in bondage in that country, and he saw an Egyptian strike a Hebrew, which he resented and took his part.

History says that Moses struck the Egyptian down and he died and was buried in the sand. But on the following day, two brothers, Abiram and Dathan, of the tribe of Reuben, got into a quarrel, and Moses reprimanded them for disputing; whereupon Dathan asked him, "Who made thee a ruler and a judge over us? Wilt thou kill me as thou didst the Egyptian, yesterday?" Moses, at these questions, fled into Midian. Standing by a well slaking his thirst, Zipporah, a daughter of Jethro, came thither to draw water, whereupon Moses acquainted himself with her, and asked her hand in marriage. Zipporah informed him that her father would first require a visit to a certain tree planted in his garden, and he accompanied her home. Jethro took him at once to the Staff which had sprouted, and Moses being "learned in all the wisdom of the Egyptians, and mighty in *words* and *deeds*," at a glance read the *Shém-hammephorásh* cut upon the Staff. The angel Saxael had instructed him as to the uses of the word. This discovery of the Staff greatly pleased Moses who previously believed that it would finally be found. Jethro detained him in confinement seven years, he being ministered to during the time by Zipporah. She loved Moses. Jethro, unwilling to offend others who solicited her hand, told the several suitors that he who could read and pluck up the Staff whereon was cut *the peculiar name*, should have his daughter Zipporah. Several of the strong chiefs of Edom and Midian tried their skill and strength but to no purpose. Moses first gave thanks to God, addressing Him by His four-lettered name, and then taking hold of the Staff, it immediately followed his hand. Then Jethro cried out, "This is a man called of God to be a prince and a great man among the Hebrews, and to be famous throughout the entire world"; and he gave him Zipporah to wife. It is said that soon after, while Moses was tending his father-in-law's sheep in the field, Jethro came and demanded back the Staff; whereupon Moses cast it on the ground with other rods for Jethro to take his choice, but the Staff immediately returned to the hand of Moses before Jethro could take hold of it, and therefore he was obliged to let Moses retain it.

Pharaoh king of Egypt, who reigned when Moses fled from that country, was now dead, and Moses took his wife Zipporah and his son

Gershom and set out for Egypt. While journeying thither he encountered the burning bush — a thorn tree, said to have been one of the first trees grown in Paradise. Being interrogated there by an angel, "What is that in thy hand?" Moses answered, "A rod." He was informed that the name— the *Shém-hammephorásh*—on the Staff was the representative of power from the "God of your fathers, the God of *Adam*, the God of *Enoch*, the God of *Noah*, the God of *Shem*, the God of *Abraham*, the God of *Isaac*, the God of *Jacob*, the God of *Joseph*," and promised Moses that he would be his God also. This is in the exact line of the descent of the preservation of the Staff, it will be observed. The narrative in the Book of Exodus gives us a variety of the wonderful deeds performed by Moses by means of that Magic Staff; how he and his brother Aaron appeared before Pharaoh and cast down their Staves or rods, and they immediately became basilisk serpents, said to have been identical with those in the Garden of Eden; and all Egypt heard the shrieks of the serpents, as it is said that all living creatures heard the shrieks of the tempter of Eve when it was deprived of its legs and made to lick the dust after the Fall. Weil relates that Pharaoh became alarmed, crawled under his own throne, and cried out to Moses: "O Moses, take hold of the serpent, and I will do what you desire." After this example of the magic power of this Staff a contest was had with Pharaoh's magicians (Jannes and Jambres), when Moses' rod became a serpent and swallowed up all the serpents of Jannes and Jambres, who were at once, we are told, converted and worshipped the True God.

Passing by many other details of the exploits of Moses, we are informed that when leaving Egypt he stretched forth the Staff over the Red Sea and the waters immediately parted for the Israelites to pass through on dry land. Again, at Horeb "Moses lifted up his hand, and with his rod he smote the rock twice, and the water came out abundantly." The same Staff was also represented to be Aaron's Rod and it expressly states in the Book of Numbers, "Behold, the rod of Aaron, for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." Aaron's rod (which was the same as the Staff of Moses) was "to be kept for a token," and it was put away with the tables of stone in the Ark of the Covenant, preserved by Joshua, the successor of Moses.

We are informed that the initial letters of the ten plagues of

Egypt were also cut upon the Staff, formed into three Hebrew words :

D.Ts.CH ; Gh.D.Sh ; B.A.Hh.B.

We will not attempt any explanation of the plagues, but give them here as they pertain to the narrative, and constitute a part of the exploits of Moses on account of his possession of the Staff.

1. The plague of blood which lasted seven days.
2. The plague of frogs which covered the entire land.
3. The plague of lice both of man and beast.
4. The plague of swarms of flies.
5. The plague of the murrain of beasts.
6. The plague of boils upon man and beast.
7. The plague of thunder, and lightning, and hail.
8. The plague of locusts over all the land.
9. The plague of darkness over all the land.
10. The plague of the death of the first-born.

The Mohammedans give a different order to the signs, as follows :

1. The rod changed into a serpent.
2. The whitened hand.
3. The famine.
4. A deluge, when the Nile rose over the land so that every man stood in water up to his neck.
5. The locusts.
6. The anomimals—two-legged animals smaller than locusts.
7. The water turned into blood.
8. The surplus of frogs.
9. The turning to stone of every green thing throughout the land.
10. The blackness of darkness.

Joshua took charge of the Ark and its contents and the Staff descended to David whose entire history is closely connected with it. He mentions the it in the twenty-third Psalm: "Thy rod and thy Staff, they comfort me."

Solomon well understood the meaning of the *Shém-hammephórash*, and the Staff was of great advantage to him in the construction of the Temple, in the discovery of gold with which to adorn it, and its furnishings. He no doubt was as familiar with its uses and powers as Moses. There are many deeds ascribed to Solomon which were said to have been accomplished by the Staff.

Solomon is said to have had a six-pointed star, or two interlaced triangles, engraved upon his ring, known as *Sigillum Solomonis* (the seal of Solomon), which was supposed to be the same as the Shield of

David, engraved with Hebrew characters, or the words: *Atah Gibor Lolam Adonai* meaning "Thou art strong in the eternal God." The initials (*AGLA*) of these Hebrew words form a new word and were engraved upon the Shield. Solomon was esteemed by the common people rather as a great magician than as a great monarch; and by the signet which he wore, on which the talismanic seal was engraved bearing a tetragrammatonic word, he was thought to have accomplished the most extraordinary deeds, and by it, and the possession of the Staff of Adam, to have enlisted in his service the labors of the genii in the construction of his magnificent Temple.

When the numerals from 1 to 12 are properly placed at the intersections of the lines and the points of the two interlaced triangles forming Solomon's seal, each of the four numbers in the six lines added together are *exactly* 26. This sum is the same as the *Tetragrammaton* (IHVH). I, 10; H, 5; V, 6; H, 5: $10+5+6+5=26$.

The twelve guardian angels who ruled over the twelve personages who had had possession of the Staff, from the creation down to the time of Solomon, and who were more or less acquainted with its virtues, are thus enumerated by Francis Barrett:

- | | | |
|-----------------------------|------------------------------|-------------------------------|
| 1. Adam, <i>Raziel</i> . | 5. Abraham, <i>Zadkiel</i> . | 9. Moses, <i>Saxael</i> . |
| 2. Enoch, <i>Metatron</i> . | 6. Isaac, <i>Raphael</i> . | 10. Joshua, <i>Haniel</i> . |
| 3. Noah, <i>Zaphkiel</i> . | 7. Jacob, <i>Pehiel</i> . | 11. David, <i>Cerviel</i> . |
| 4. Shem, <i>Jophiel</i> . | 8. Joseph, <i>Gabriel</i> . | 12. Solomon, <i>Michael</i> . |

When the temple was plundered, the Staff, undoubtedly with the tables of stone in the Ark with other holy vessels, was taken and carried to Babylon.

Zechariah the prophet, one of the captives who returned to Jerusalem after the captivity, knew that the Staff was taken to Babylon, and without doubt he brought it back with him. He says in his Book of Prophecy:

"Hear now, O Joshua the high priest, thou and thy fellows that sit before thee, for they are men wondered at; for behold, I will bring forth my servant, The BRANCH." (*Zech.* III, 8.)

The Revised Version reads "they are men which are a sign."

The Smith Version translates the last clause to read, "Behold me bringing my servant, The Sprout." Again, Zechariah speaks of the Staff, recalling no doubt the great assistance it had been to Solomon in the construction of the Temple:

“ Behold the man whose name *is* the BRANCH, and he shall grow up out of his place, and he shall build the Temple of the Lord.” (*Zech.* vi, 12.)

Again, Zechariah says : “ I took my Staff, *even* Beauty.” (xi, 10.)

The returned exiles from the captivity were perfectly familiar with the history of the patriarchs, prophets, and kings, and their exploits, the accounts of which had come down to them in their holy books, in the Talmud, in traditions, and in other sources. They remembered that Jacob “ worshipped, *leaning* upon the top of his Staff,” and told his sons what they might expect for themselves and their generations. To Judah he said :

“ The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ; and unto him *shall* the gathering of the people *be*. ” (*Gen.* xlix, 10.)

Judah, we are told, once left his signet, his bracelets, and his Staff, with one Tamar, as a pledge, till he should fulfill his promise to pay that person a kid, and redeem the much-prized talismans.

The Rabbinical writings say Jesus found the *Shém-hammphorásh* in the Temple, and inserted it in his thigh between the skin and flesh, and by its sovereign potency he wrought all his miracles.

The pronounciation of the Tetragrammaton (IHVH) was a subject of much variation in ancient times, and many conjectures as to its orthoëpy are given by Masonic writers.

Tradition says that the true pronounciation of the divine name was revealed to Enoch, and he transferred it to a triangular plate of gold, by the four letters *IHVH*. He knew these by the same being engraved upon the Staff in his possession. The vowels not being named, occasioned many differences in pronounciation in succeeding generations.

Methuseleh, Lamech, and Noah are said to have pronounced it JUHA (*Yu-haw*). Shem, Arphaxad, Salah, Eber, and Peleg pronounced it JEVE (*Ye-waw*). Reu, Serug, Nahor, Tera, Abraham, Isaac, and Judah pronounced it JOVA (*Yo-waw*). Ezrom, and Aram pronounced it JEVO (*Yay-wo*) ; Aminadab, and Naasson, JEVAH (*Ye-way*) ; Salmon, Booz, and Obed, JOHE (*Yo-hay*) ; Jesse, and David, JEHOVAH (*Ye-ho-waw*). It will be observed that Enoch, Jacob, and Moses are omitted in this catalogue because the true pronounciation had been revealed to them personally.

Irenæus calls it *Faoth* ; Isidore calls it *Fodjod* ; Diodorus Siculus,

and Macrobius call it *Fao* ; Clement Alexandrinus calls it *Fau*. Theodoret says the Samaritans pronounced it *Favah* ; and the Hebrews, *Fah*. The received pronunciation is now *Jehovah*.

The *Mishna* says that "both priests and people, on the day of atonement, when they heard the Tetragrammaton pronounced, fell to the ground, and that the voice of the high-priest was heard as far as Jericho," a distance of about eighteen miles.

The word *Shém-hammephorásh*, according to that learned philologist Dr. E. V. Kenealy, is from the Hebrew שֵׁם (*Name*), שֶׁם (*Sun*), and פֶּה שֶׁם (*Branch of Fire*). The *Shém-hammephorásh*, engraved upon the Staff, shone forth in letters bright as the noonday sun to him who possessed this wonderful Staff and knew their import. The prophet Malachi knew the *name*, and had seen the Staff. He plainly refers to it (IV, 2), saying, "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." Malachi himself was a messenger, as the word *Malachi* means "My Messenger."

Some suppose that Moses saw the *Shém-hammephorásh* for the first time in its glory-halo, by means of the burning bush near Mount Horeb ; that the burning bush caused the *peculiar* name to shine forth from the Staff ; while others suppose the burning bush to have been only a reflection of the divine name from the Staff ; for "Behold, the bush burned [seemed to burn] with fire, and the bush *was* not consumed." David, it will be remembered, says that "He maketh His angels a flaming fire," no doubt referring to the burning bush. It was at this scene that Moses was asked : "What *is* that in thy hand?" And he said, "A rod."

The Egyptians were well acquainted with the art of rhabdomancy, and Moses practiced his divine art before them. Pharaoh, we are informed, asked Moses, Who *is* this Jehovah ?

Moses had been already informed in regard to the name : "This *is* my name forever, and this *is* my memorial unto all generations."

The Egyptian word for the *Shém-hammephorásh*, is *Nuk-pe-Nuk*. The best English translation of the esoteric meaning of the word is in the Apocalypse (I, 4), "*Him* which is, which was, and which is to come." The Greek work *On*, a name of the Sun, or Fire, being rendered by *Him*. Potipherah was priest of On (*Helio polis* "City of the Sun") in Egypt (*Gen.* XLI, 45) ; his daughter Asenath was given to Joseph to wife, by Pharaoh.

The same symbol of a Sceptre is commemorated by Pausanias. The Chæroneans, he says, venerate above all the gods, the *Sceptre* which Homer says Vulcan made for Jupiter. This sceptre Jupiter gave to Apollo; Apollo gave it to Hermes. In his hands it is the *caduceus* often pictured with wings, only another symbol of the Staff with the buds, leaves and blossoms. Hermes gave it to Pelops; Pelops gave it to Atreus; Atreus gave it to Thyestes; Thyestes gave it to Agamemnon, "king of men." It was sometimes denominated the *Spear*. He (Pausanias) says, "that it contains something of a nature more divine than usual is evidence from hence, that a certain splendor is seen proceeding from it."

Pausanias says the person to whom this sacred sceptre was committed, placed it in a temple destined for the purpose, and the people worshipped it daily; that the Staff was called the brazen tripod of Pelops, and that it contained the knowledge of things past, things present, and things to come.

AN ANCIENT SCEPTRE.



NO. I.

The Staff of Adam has also been interpreted in another light by that learned and exhaustive writer, E. V. Kenealy, who bases his exposition on the following verse from the Song of Moses :

"When the Most High divided to the nations their inheritance, when he separated the Sons of Adam, he set the bounds of the people according to the number of the children of Israel." (*Deut.* xxxii, 8).

The Septuagint or Greek version reads "according to the number of the angels (messengers) of God," in place of the last clause above, and which reading is supported by many linguists as the correct one. According to his theory the Staff of Adam was the representative of the whole drama of human progress from the creation of man to the *apocatastasis* (restitution of all things); that the whole period of human history is measured by Naroses, or periods of 600 years; that "the twelve angels (messengers) of God" were divinely appointed Messiahs who succeeded each other by re-incarnations. These suc-

cessive Messiahs each held in possession the mystic Staff of Adam, and that the Staff is still in existence.

The messengers commenced 600 years after the *twenty-four ancients* had prepared the way and presided over *In-the-beginning*. The twenty-four elders are believed by many to be the twelve angels of God "before the world was," and the twelve ruling zodiacal angels. The former twelve, according to three authorities, were :

1. Gabriel, who presides over Paradise, and over the cherubim.
2. Michael, who presides over virtues, and commands the nations.
3. Raguel, who presides over punishments on all the planets.
4. Raphael, who presides over the spirits of men.
5. Sarakiel, who presides over the spirits of the children of men.
6. Uriel, who presides over clamor, and terror.
7. Saxael, who instructed Moses in the uses of the divine name.
8. Phanuel, who was intrusted with the numbering of all mankind.
9. Azrael, who presides over death.
10. Israfel, who presides over the resurrection.
11. Zadkiel, who presides over clemency, benevolence, and justice.
12. Samuel, who preside over the birth of children.

The zodiacal angels are enumerated by Francis Barrett, author of *The Magus*, as follows :

1. Malchidiel for *Aries*. 2. Asmodel, for *Taurus*. 3. Ambriel for *Gemini*. 4. Muriel for *Cancer*. 5. Verchiel for *Leo*. 6. Hamiliel for *Virgo*. 7. Zuriel for *Libra*. 8. Barbiel for *Scorpio*. 9. Adnachieli for *Sagittarius*. 10. Hanael for *Capricornus*. 11. Gabiel for *Aquarius*. 12. Barchiel for *Pisces*.

These twenty-four elders (*ancients*) represent 2400 years of pre-Adamite or primeval history. Dr. Kenealy's theory places at intervals of about 600 years, or periods called *Naroses*, twelve Messiahs, one for each Naros, as follows :

1. Adam (*Oannes*) who appeared A. M. 3000 ; he was also called Musagetes. The Sanscrit word for the Lotos is Padma (pronounced *P'adam*). He was called the Lotos Messenger.
2. Enoch (*Anúsh*) who appeared A. M. 3600 ; he was also called Metatron. The Korán calls him Edris (the Learned).
3. Fo-hi (*Menu*) who appeared A. M. 4200 ; he is identified with Noah whose true name was Mah-Nu (the Great). He was called by the Assyrians T'el-Nu (the renewer). The Book of Jasher says that Methusaleh called the child Noah (rest) ; but Lamech called him Menahem (the Comforter).
4. Brigoo (the Bright) who appeared A. M. 4800 ; he is identified

with the first Buddha (the Wise). He was also call Topilkin (our Son), and was a Saviour in the East.

5. Zaratusht (Zoroaster) who appeared A. M. 5400 ; his name is explained to mean " King of Light." He was author of the *Zend-Avesta*. He possessed an extensive knowledge of all the sciences and philosophy then known to the world.

6. Thoth (Hermes) who appeared A. M. 6000 ; his name is from Tautah (the Father). The real name of Thoth is supposed to have been Osarsiph. Bryant says the Egyptians acknowledged two personages under the titles of Thoth or Hermes. The first (Adam) was the most ancient of the gods and the head of all. The other was styled the second Hermes, and called Trismegistus (thrice-greatest) ; the second one accords with the sixth messenger ; he was the author of the *Divine Pymander*.

7. Amosis (Moses) who appeared A. M. 6600 ; he is the Moses of the Pentateuch, — the Great Lawgiver. Josephus calls him Mouses (the Waterman). Cheremon calls him Tesithen ; and he calls Joseph Peteseeph, and says Tesithen and Peteseeph were both scribes.

8. Lao-Tseu (Elijah) who appeared A. M. 7200 ; he was always associated with Jesus ; he and Amosis being with Jesus at the Transfiguration on the Mount. Lao-Tseu (Man of Peace and Wisdom) was the author of a book of divine thoughts, the *Y-King* (the Right Road).

9. Jesus (Christ) who appeared A. M. 7800 ; he was called Jesus (the Saviour), also Christ (the Anointed). He often spoke of his two immediate predecessors—Moses and Elijah—of whom he was a re-incarnation. He is now believed to be the *Shiloh* prophesied by Jacob (Gen. XLIX, 10) ; the "*Rod* out of the stem of Jesse" (Is. II, 1) ; " the man whose name *is* the Branch " (Zech. IV, 12).

10. Ahmed (Mohammed) who appeared A. M. 8400 ; the name Ahmed (the Illustrious) occurs in Haggai II, 7, and is translated in the common version *Desire* (one to be desired). He was of the tribe of the Koreshites. Koresch (the Sun) is alluded to by Isaiah. Ahmed himself claimed to be the *Paraclete* (the Comforter), or the *Perichyte* (the Illustrious) as he read it.

11. Chengiz-Kkan (Prester John) who appeared A. M. 9000 ; he was supposed to be the celebrated Tartar emperor who converted the East to the True God. His name Chengiz-Khan (King of Kings) was in accord with his sceptre and his conquests. His sway was well nigh universal

12. Parasu-Rama who is to appear A. M. 9600 ; he is called Parasu-Rama by the Hindûs ; Imâm Mahidi (one who joins together) by the Mohammedans ; the New Messiah (Christ) by English-speaking people ; and there shall be given him " a reed like unto a rod." (Rev. II. 1).

The above is a very brief mention of the twelve messengers covering the entire time of human history as seen by the late Dr. Kenealy. The mystical Staff was in possession of eleven of the messengers, and will be in the hands of the coming twelfth. The learned author says he saw a mystic Staff at Lapmark at the house of one Niemesesele. It was a square-sided stick, with fine gilt work and carving upon it. It was used as the ensign of office for the Chief or Governor of the place. No amount of money could buy it, as the safety of the place and people were believed to depend upon it, similar to the *Ancile* of the ancient Romans, and the *Palladium* of ancient Troy. Clarke (*Travels* x, 516) does not mention the age of this mystic rod, but it is probably the copy of one very ancient. We here give a copy of this much-prized Sceptre.

On this Rod there are carved ten hieroglyphs, and in each, it will be observed, is seen that very ancient symbol, the Tau Cross **T**.

According to Mallet, not a single one of these letters is Runic (*North-ern Antiquities* p. 232). The ten hieroglyphs signify the names of the of the Ten Avatars.

The first hieroglyph at the left is the triple Tau and signifies Adam the first angel messenger. "I am Aleph and Tau, the first and the last (Adam)."

The second is the logotype *Æ*, which is the initial of *Ænoch* the second messenger or angel Metatron "the seventh from Adam" in lineal descent.

The third is a pure Chinese symbol, and also the triune sign, and signifies Fo-Hi. He is identified with Noah and the age of the Atlantean deluge. For in his days was Eber, from whom came the name *Ebrew* or Hebrew; he begat two sons, "the name of one was Peleg; for in his days was *the earth* divided." John Kitto (*Cyclo-pædia*, II, p. 393) says "the earth was *pelegged*." The other son was Joktan (*Gen.* x, 25) who is supposed by some Egyptologists to have built the great pyramid Jeezeh. Fo-Hi was the *first-third* angel-Mes-siah. He wrote the *Cova*, or "Lineation," which contains much ancient philosophy and wisdom.

The fourth is also a Chinese symbol, with its triple Tau, and indicates Brigoo. Noah was 600 years of age when the deluge occurred, we are told. Topilkin (our Son) or Brigoo was saved from a deluge

of water. The same account says the deluge ceased at the sound of "a voice proceeding from the heart of a mountain"; that is, a cleft in a rock. *Bragi* of the Scandinavians was the god who carried the trumpet, "the sound of which could be heard throughout all the world."

The fifth is an ancient Tau cross and signifies Zaratusht. Fire-worship was figuratively God-worship. It was founded principally at Persepolis (City of Splendor). Spitama (the Most Beneficent) Zaratusht was in direct communication with Ahura Mazda (the all-knowing Lord).

The sixth symbol stands for Thoth or Hermes, Thoth-Hermes or *Thothmes*. He was the *second-third* Messiah or the "thrice-greatest." His mission ended the sixth *Naros* (600), or the first *Saros* (3600) of the twelve angel-Messiahs. His code is briefly told by the *Smaragdine Tablet*.

The seventh symbol is an equilateral triangle standing on one of its angles; this signifies Amosis who knew of the triangular plate of gold engraved with the Tetragrammaton by Ænoch; on this symbol stands the *Nehustan* raised by Moses in the wilderness. The exploits he accomplished by the peculiar name are too familiar to repeat. The *Pentateuch* is ascribed to him.

The eighth is a Chinese symbol and signifies Lao-Tseu who was always associated with the ninth messenger (Jesus). He is also often spoken of by the *Evangelists* (proclaimers of the messengers) under the name of *Elias* (Elijah), and as "the voice of one crying in the wilderness," similar to the fourth messenger (Brigoo), all indicating re-incarnations. The doctrine of metempsychosis seems to be plainly exemplified by this theory. Hengstenberg, in his *Christology*, maintains at length that Michael was no other than Jesus (Christ). He was the *third-third* angel-messenger.

The *ninth symbol* is said to be designed for Ahmed; the six lines represent a *Naros* (600) which was the period for his appearance after the ninth messenger (Jesus).

The tenth symbol on this Staff is the letter Z with the double cross, a characteristic emblem of power (lightning), the initial of *Zeus* the god of the forces of heaven. It stands for Zengis, another form for Chengiz-Khan, the eleventh messenger, whose kingdom approached a universal monarchy.

The symbol of the twelfth messenger will be a *key*, and he will be the "Key-keeper of the Fountain of Life." In his hand he will carry the Mystic Staff of the first Adam, which is preserved for him as a *Sceptre* to guide the nations. He will be the *fourth-third* messenger and unlock mysteries that have been kept secret from the foundation of the world, for which developments all people are now becoming prepared. He will be expected to harmonize and fraternize the world.

The triple Tau in each symbol signifies trinities which the twelve messengers represent. The seventh (Amosis), the tenth (Ahmed), and the eleventh (Chengiz-Chan), according to the author of this singular theory, represent the three *Cabiri* of ancient veneration. They were known by the names *Axieros*, *Axiokersos*, and *Axiokersa*. Some others add a fourth, *Casmillos*, to represent the coming *Sosiosh*. But the details cannot be given here.

AN ANCIENT SWORD - SCEPTRE.



NO. II.

There is another Rod mentioned in *Nimrod* (II, 20; III, 251) the sword-sceptre of Pelops, previously referred to in this paper, and which descended from one king to another, similar to the Staff of Adam. This book says "it is the prototype of all magical wands."

The second engraving shows an illustration of it. There are *twelve* symbols engraved on it, which are interpreted as follows :

The first symbol to the right is the initial of Oannes (Adam), and also represents the *sun*, one of the first objects of worship.

The second is a cross and signifies Enoch who, to perpetuate them, engraved on two pillars the discoveries of his Naros.

The third is a snake, a Chinese symbol for Fo-Hi (Buddha, "the Wise"). He is the one who said, "Heaven is One; how can there be more than One God there?"

The fourth, the triangular points, were said to represent Europe, Asia, and Africa, which were left to Brigoo after he was saved from the water when the earth divided and Atlantis was lost.

The fifth is the sun and represents Zaratusht who symbolized the true God by the sun and fire-worship.

The sixth is the monad in the rude square to represent Thoth, who taught, and wrote many books on, the arts and sciences, and religion. He left those sublime truths engraved on the *Emerald Stone*.

The seventh, the several lines, represent Amosis and the Mystic Staff so potent in his hands.

The eighth, the square, is for Lao-Tseu. At the present day the same square is in the center of Chinese coins, and among many of their sacred symbols.

The ninth, the two parallels, denotes Jesus who was so closely allied with the eighth messenger (Elijah), that they are always placed together.

The tenth, the monad in the equilateral triangle, represents Ahmed who said that "there was but one God, and Ahmed is his prophet."

The eleventh, the crescent, stands on the rod for Chengiz-Khan who endeavored to unite in some degree the religions of "the Cross and the Crescent."

The twelfth and last on this Pelopean Staff is the monad and the altar, or the reverse of the symbol of the sixth messenger (Thoth). Thoth-Hermes gathered the wisdom of all previous Naroses, a portion of which has been preserved to us in his *Divine Pymander*. The mission of the twelfth will be to collect the wisdom of ages which has been preserved in fragments that there may be one universal Volume of Truth, and he is to have the *key* to the Book—the Magic Staff.

Such is a brief epitome of Dr Kenealy's theory of the drama of the world, and the twelve Messiahs as they appeared to him. The Staff of Adam was possessed by eleven of them, and will be in the hands of the twelfth. There is a wonderful similarity in the two illustrations of the Staff and the symbols on each.

Mercury of the Romans is the Hermes of the Greeks, and closely identified with the Thoth of the Egyptians. He was a priest-king and messenger of the gods, and a *messenger* of Jupiter in particular. He was the personification of the Egyptian priesthood the records of which had come to the Greeks in a very meagre form. He was the epitome of knowledge, endowed with all that pertains to magic, secrecy and mystery, and his very name has become in our day an arcane ad-

jective of *hermetic* mystery, *hermetically* sealed. He bears in his hand the *caduceus* or Staff, which sometimes has wings at its extremities. The same symbol (the *baton*) today is carried by our marshals in all processional bodies. It has, by some circumstance, perpetuated this idea in the name of one of our prominent American cities — *Baton Rouge* (Scarlet Wand).



Another representation of Hermes was perpetuated by the Greeks and Romans, in setting up bounds at the divisions of their lands, and gardens. Hermes was said to have taught agriculture, commerce, architecture; and various inventions were credited to him. His statue was thus held in great veneration, and some represent him holding the Staff. He is said to have received the "golden three-leaved Rod" from Apollo in exchange for a lyre which he had invented. Apollo was a son of Jupiter, and presided over prophecy, and at birth cried out he would declare the will of Jove. These mythological personages are only another version of the preservation of the Staff of Adam, and many allusions are made to it throughout the classics. (*Iliad* xxiv, 343).

Weale says that in architecture "Aaron's Rod is a rod with one serpent twined around it, while Mercury's Rod has two serpents."

Josephus (*Ant.* iv, 4,) tells us that there was strife among the twelve tribes as to which should have the honor of the priesthood, and even Moses feared for his own life, so great was the contention. Hence the principals of the twelve tribes were requested to bring each his rod with the name of his tribe written upon it. So each principal brought his rod, as did Aaron also, who had *Levi* written on his rod.

"These rods Moses laid up in the tabernacle of God. On the next day he brought out the rods, which were known from one another by those who brought them, they having distinctly marked them, as the multitude had noted also. But they saw buds and branches grown out of Aaron's rod, with ripe fruit upon them; they were almonds, the rod having been cut out of that tree. The people were so amazed at this strange sight, that though Moses and Aaron were before under some degree of hatred by the tribes, they now laid that hatred aside, and began to admire the judgment of God concerning them; so that thereafter the people applauded what God had decreed, and permitted Aaron to enjoy the priesthood peaceably."

The quotation from Josephus is only one record of many of the ancient customs and practices of *divination* called rhabdomaney (rod-oracles), which no doubt has been the foundation of many modern practices. It was carried to such an extent even in ancient times that it was condemned by the prophets : " My people ask counsel, and their Staff declareth unto them (*Hosea* IV, 12).

Sir Thomas Browne says it was practised by Nebuchadnezzar, and his rhabdomancers rendered the interpretations (*Vulgar Errors*) Book v, chapter xxii ; and Brand cites from a manuscript of John Bell, derived from Theophylact, the *modus operandi* :

" They set up two *Staffs*, and having whispered some verses and incantations, the Staffs fell by operation of spirits. Then they considered which way each of them fell, forward or backward, to the right or left, and agreeably made responses, having made use of the fall of their Staffs for their signs."

This is the Grecian method of rhabdomaney ; and Jerome thinks it is the same that is alluded to by Ezekiel (xxi, 21) when the king stood at " the parting of the way." Rabbi Noël says this was also the practice of the Hebrews, and that they peeled their rods on one side. Herodotus says the Scythians used rods of myrtle and willow, and that they always chose " fine straight wands."

Archbishop Newcome says that seven arrows were laid up in the temple of Mecca, but generally only three were used at a time. On one was written, " My Lord hath commanded me " ; on another was written, " My Lord hath forbidden me " ; and the third was left blank. If the first was drawn, they looked upon it as an approbation of the enterprise in question ; if the second was drawn, they made a contrary conclusion ; but if the third happen to be drawn, they mixed them, and drew over again, till a decisive answer was given by one of the others.

This belief in the existence of Divination, or the art of foretelling events, however variously manifested, appears to have been coëxtensive with a belief in Divinity, from which it derives its name. On this account, the Stoics considered the two propositions inseparable : *Sunt dî ; ergo est Divinatio.*

Jacob, we are told (*Gen.* xxxi, 10) was informed in a dream in regard to the raising of ring-streaked and speckled cattle. He prepared several " rods of poplar, of chestnut, and of hazel " (more properly the wild almond), which he partially peeled and set in the water where

Laban's cattle drank, and by looking at which they brought forth ring-streaked and speckled young. Commentators widely differ as to the effect these rods produced on the sight of the animals' perception as to influence the markings of their offsprings. The Latin fathers considered the markings as natural, while the Greeks considered it as miraculous. Gesenius says the word translated "hazel" in the above quotation (*Gen.* xxx, 37) is from *Luz* (the *almond-tree*) while, the word translated "almonds," where Aaron's rod is reported to have "budded, bloomed, and yielded almonds" (*Num.* xvi, 8), is *shâked* (the *almond-fruit*).

The hazel, or wild-almond, it seems, has, from its remarkable properties, come down to us by the name of *Hamamelis Virginica* (witch-hazel); and *Ulmus Montana* (witch-elm, or wych-elm).

The pamphlet by Charles Latimer, (of Cleveland, Ohio,) entitled *The Divining Rod* illustrated with the scene narrated in the Book of Numbers (xx), is a work replete with his experience with the *Virgula Divina*.

The properties and potencies of the Staff or Rod under various names, have been the subjects of for many pens.

Many relics, legends, traditions of the Staff and the Rod can be mentioned from history, which record the phenomena produced.

St. Gregory of Nyssa, in his *Life of St. Gregory Thaumaturgist*, gives an account of stopping the overflow of a river by the planting of a Staff :

"The river Lycus having overflowed its banks, threatened to destroy the village and flood the fields. St. Gregory, called the Thaumaturgist, planted his Staff between the river and the village, saying to the torrent, 'Thus far may be thy overflow, but no further.' The next morning the Staff had become a green tree; and whenever the Lycus in its overflow came up to this boundary, it stopped and did the villagers no harm."

There are some very remarkable parallels in ancient and modern history as to the uses of the Staff.

Ralph Higden, in his *Polychronicon* (1360), says St. Patrick drove the serpents and other venomous reptiles out of Ireland by the potency of a Staff, known as "The Staff of Jesus," and that it is still preserved and held in great veneration. St. Patrick is represented in Christian art with a serpent coiled around a pastoral staff. We must also remember that the Staff and the Serpent are generally associated

together ; for instance, Adam Jacob, Moses, Aaron, Hermes, Buddha, Jesus, and Patrick are prominently identified with these association, and it is very plausible that there is yet an arcane and esoteric meaning attached to the *Staff and the Serpent* which we have not space to enlarge on here.

Joseph Wild, D. D., in his work, *The Lost Ten Tribes*, says of Tara :

“ Jeremiah buried the ark of the covenant, tables of law, etc., and instituted the nine-arch degree of Masonry, to keep in mind its hiding-place—so all may understand ; (*Jer.* III, 16). This passage of Jeremiah means that when the ark is found, the ceremony will end ; for the ark has to be found and go before the Jews when they return to their own land. Jeremiah was the first Grand master (of this degree). He, too, is the real St. Patrick—simply the Patriarchal Saint, who became St Patriarch, then St. Patrick.”

Many persons at the present time, believe that the ark of the covenant, tables of stone, the rod of Aaron, etc., were buried, perhaps at Tara (Hebrew, *Arat* or *Ararat*), and will yet be found ; and that a positive proof is to be given to the world of their existence. It is somewhat remarkable that in the vegetable kingdom the plant known as Aaron’s rod (*Sedum Telephium*) is also known as “live-forever,” “life-ever-lasting,” etc.

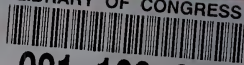
Closely interwoven with the sacred history of the Staff of Adam, is “the flaming sword which turned every way, to keep the way of the tree of life.” Masonic writers generally agree that the guarding of the entrance of the Edenic garden is a prototype of the Masonic Lodge ; that the flaming sword in form was spiral and that the Tyler’s sword should always be the same. Certain it is that there a deep significance attaches to these symbols. The cherubim is coëval with Adam (the man), the cattle, the beasts, and the fowls (*Gen.* I, 20) — man, ox, lion, eagle (*Gen.* III, 24).

The study of this subject seems to reverse the common proverb that “bread is the Staff of Life,” and makes “the Staff the bread of Life.”

“ Heaven is not reached by a single bound ;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round.”

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