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"When the Supreme became a Creator, He first erected a Jod."—ELEPHAS LEVI.

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Christian Rosenkruz and the Rosicrucians.

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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 Rosenkruz, 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 Fraternalitatis*, 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-

membered, with the pupils of the clergy, were alone able to read and write, and it was but one man in a thousand who, having received education from orthodox sources, dared to express an opinion of his own. Of such a sort were the few defenders of Rosenkreuz, and their pamphlets are mostly anonymous, to avoid open persecution, while the writers who wrote in condemnation signed their names in full with many ecclesiastic titles. None of the minor clergy, whatever they thought or felt in private, dared publish any defence of a teacher or school which conflicted with the dominant faith; a few exalted clerics, Priors and Abbots, did, as I shall no doubt be reminded, both profess and practice Hermetic science and alchemy; but then an Abbot — as he of Spanheim, I mean the notable Trithemius; or a Prior like Valentine; or a Bishop, like he of Ratisbon, Albertus Magnus, were living in safety among a crowd of retainers, and the Holy Father's arm was a long way off, and he did not unnecessarily degrade a priest of *high* rank unless for contumacy to some personal order — while on the other hand each one of ten thousand common parish priests could easily be cajoled into a visit to a neighboring monastery and there be retained until released by a merciful Karma.

It seems to me that there is a parallelism, and I hope to be able to show to you that there is an analogy, and some points of resemblance between the appearance of Christian Rosenkreuz in Germany, and the coming of your own H. P. B. as a teacher bearing witness to the light within her, and being inspired by knowledge gained in the East by travel and initiation there; the difference being that in the former case the few thousand learned of all Europe were alone approached by a printed manifesto — while in our time the whole nation is approached by personal teaching, supplemented by the use of the press. Let us see shortly what is known historically of this Rose Cross Order, whose manifesto excited so great an interest.

The book *Fama Frateruitatis* narrates that about the years 1375-1450, there flourished a very learned man, who, having spent many years in travel through the East — Asia Minor, Chaldea, Arabia and Fez — came again to Europe, and after a residence among the Moors in Spain, returned to his native

state in Germany, full-filled with the Hermetic Sciences and capable in magical arts, with knowledge he had acquired by many initiations in Eastern lands. He adopted a covered mystic name, as mediæval teachers mostly did; the name he took was "Christian Rosenkreuz," or Christian Rose Cross, or more shortly C. R., with a Signum or Seal of a Rose on a cross formed of six squares; such a cross which as if closed up would form a cube. He settled in a certain retired place and drew around him a select circle of friends and pupils who were ultimately, after training, received by him into the grades of mystic initiation which he had himself collected.

After some years of tuition and elementary practice these initiates set to work and built, or caused to be built for themselves, a Temple or Lodge House, or Home: they called it "*Domus Sancti Spiritus*," the House of the Divine Spirit. Here they settled and this was their abode, study, and laboratory, from this they went forth in turn on deeds of mercy and of healing, and of teaching, and of observation. From this first circle there were formed other circles in succession, the elders teaching the juniors, and so was the secret knowledge both preserved and extended. C. R. lived to a very advanced age — 106 years — and dying at last was buried, as had been arranged by him and the members of the inner circle, in a special vault within their *Domus*, or secret dwelling place. Some form of embalming was used, and the vault was decorated with grand and beautiful emblems, designs and implements. The Magus was enclosed in a specially prepared tomb, and was laid to rest with his own special consecrated insignia. The vault was closed, and upon the door was fixed a brazen plate, upon which was engraved an inscription of a prophetic explanation of his own, that in 120 years after his death his tomb should be re-opened and his doctrines, in a modified form, once more made public, and not only to a few, but to the learned in general; this plate was then covered up and the presence of the vault quite masked.

The members of C. R.'s inner circle appear to have died off each in his turn, until at last there remained no one who could tell the secret of where the great Instructor lay, and where was the secret chamber of which all had heard, and which all were

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 Philathes," 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 Fugum,</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 Mahommedanism, 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 tintured 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 concurrereth and makes a sphere or globe whose total parts are equidistant from the center.”

There follows the *Confessio Fraternalitatis*, 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 Fraternalitatis* — 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 toe 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.

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."

ISADORE.

BY GENERAL 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 forlore ;
 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 lool 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-due 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 siery 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!"

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 ; [Trode —
And thousands, who, humble and nameless, The straight, hard pathway
Some call it Consecration — And others call it God.

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.

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 posterous 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 Rochechouart, the Marquise de Bethisy, the Comtesse de Brienne, Mme. de Narbonne, the Comtesse de Laborde 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 be 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 ; be 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 SATYA 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 tamasic 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 Moojeh; 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 THE ROSICRUCIAN, April, 1907, p. 63.

“ 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 Hermetic Philosophers.

FROM HARGRAVES JENNINGS'S "THE ROSICRUCIANS."

There was among the sages a writer, Artepheus, 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 ac-

quainted 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 dur-

ing 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 wondrous 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 unsusposed 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.

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.”

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.

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 Pories 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."

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 resurces. Fra. Little Anglicize dthese 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; F ourth 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 lampt hat 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. Bcston, 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; whoever 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."

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"Eddying the secrets of time in the full tide of Destiny."	1
"Every one sees the body of the Sun, but not one its soul." — PLATO.	67
"Heaven's exiles straying from the orb of Light."	1
"Jesus Christ Son of God, Savior on the Cross" (ICHTHUS).	57
"I am done, who will follow to support my cause?" — CONFUCIUS.	97
"Ichthus — this single word contains a host of sacred names." — OPTATUS.	57
"Learn to know all, but keep thyself unknown." — IRENÆUS.	22
"Let the heavens rejoice and let the earth be glad" (Psalm xcvi, 11).	108
"Many are the wand-bearers, but few are the true Bacchanals." — PLATO.	37
"My secret is for me and the children of my house." — JESUS.	81
"The ancient Logos puts on the world as a garment." — PHILO.	95
"The mind-perceived Light existed before the Sun." — PHILO.	97
"The mystery of Adam is the mystery of the Messiah." — RABBIS.	95
"This sign will prevent men from forgetting their origin." — CLEMENT.	57
"Through ten words the world has been created." — MISHNA.	97
"When the Supreme became a Creator he first erected a Jod." — LEVI.	129
"Who is like unto thee among the gods, O JEHOVAH" — MACCABEES.	97

Tersological Quotations.

Adam is the human tetragram, summed into the mysterious Jod.	LEVI
All pure beings were created by that Word "I-AM."	ZOROASTER
All things are double, one against another. — Ecclus. 12, 24.	SOLOMON
All things began in order and so shall they end, and begin again.	TH. BROWNE
A noble soul has no other merit than to be a noble Soul.	SCHILLER
Blessed are all they who put their trust in MEMRA. — The Word.	JONATHAN
Earth must be raised to Heaven, or Heaven lowered to Eearth.	Geo. STEARNS
Enoch hath been made into a boy again, according to his path. — PROV. xxii, 6	
Every hidden science is but a letter from the name of JEHOVAH.	LEVI
Everything harmonizes with me that is harmonious to thee.	AURELIUS
God is a circle whose circumference is everywhere.	HERMES TRISMEGISTUS
God loves the number seven under the whole Heaven.	SEPER YETZIRH
Great is the the Mediterranean between me and thee, Ouranos.	NIMSHI
Heaven is One; how can there be more than one God there?	LAO TSEU
He that knows the Microcosm will ere long know the Macrocosm.	ALIPILLI

He who keeps back truth a beauteous diamond hides.	E. V. KENEALY
He who offends against Heaven has none to whom he can pray.	CONFUCIUS
I am a hidden treasure and I fain would become known.	JEHOVAH
In Nature's infinite book of secrecy, a little I have read.	SHAKESPEARE
Let us be silent so we may hear the whisper of the gods.	EMERSON
Man is God and Son of God, and there is no other God but Man.	ARRABONA
My name is He who is, who is all, and who preserves all.	ORMUSD
My name is the principle and center of all things.	ORMUSD
My original country is the reeion of the Cherubim.	TALIESIN
No one shall discover the secret committed to me by a brother.	TALIESIN
ObeY Heaven, and follow the orders of Him who governs it.	CONFUCIUS
O Essences of all Essences, wide is Bab Allah, Gate of God.	NIMSHI
Only give me a place to stand and I will move the world.	ARCHIMEDES
Plato, most divine, most wise — the Homer of philosophers.	PANÆTIUS
Rich is that universal self whom thou worshipest as the Soul.	THE VEDAS
Seven sounding letters sing the praise of me — Jehovah.	OLIVER'S TRIANGLE
To those who love there is a return from Hades to Light.	PLUTARCH
The beginning of wisdom is the beginning of supernatural power.	PARACELIUS
The confidencE of divinity is as divinity itself.	BENJAMIN BLOOD
The Grand and Sacred Name should be saluted four times.	OLD RITUAL
The human soul is infinitely richer than it is itself aware of.	LEIBNITZ
The incommunicable axiom is kabbalistically enclosed in four letters.	LEVI ^I
The lamp of Trismegistus enlightens the past, present, and future.	LEVI
The mind of the Father decreed all things should be in threes.	ZOROASTER
The name JEHOVAH is the basis of our dogma and our mystery.	REGHELLEINI
The number forty is sacred, and its very figure is magical (40).	LEVI
The one thing in the world of value is the active Soul.	EMERSON
The pentagram in the Kabbalah is the sign of the Microcosm.	LEVI
The secret book of initiation was not unknown to Homer.	LEVI
The secrets of Wisdom — they are double to that which is	Job ix, 6
The study of philosophy tends to make men like unto God.	PYTHAGORAS
There is a nearer way to heaven than Homer's chain.	THOMAS BROWNE
Truth came into the world once with her Devine Master.	MILTON
Whatsoever on earth existeth, in a seven it consisteth.	WUEFFMAN
When Adam was made, ancient cosmōs was called forth again.	THE SOHAR
When the Supreme became a creator he first erected a Jod.	LEVI

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 Hephraestus, 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 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."

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