

LIBRARY
OF THE
UNIVERSITY OF ILLINOIS

THE ROSICRUCIAN

BROTHERHOOD.

S. C. GOULD, Editor. - - MANCHESTER, N. H.

64 Hanover Street (Room 3).

Quarterly.

Single copy, 25 cents.

Yearly, \$1.00.

"My secret is for me and the children of my house." — JESUS.

VOL. I.

JULY, 1907.

No. 3.

The Rosicrucians.

BY ALEX. WILDER, M. D., NEWARK, N. J.

The first attention of the great world was called to the Rosicrucians in 1610 by the appearance of an anonymous little book entitled *The Discovery of the Brotherhood of the Honorable Order of the Rosy Cross*, dedicated to the scholars of Europe. It stated that Christian Rosenkreutz had come from the East where he had acquired a thorough knowledge of arcane learning. He died in 1484, and it appears that he had enjoined his disciples not to make his doctrines public till the expiration of one hundred and twenty years. I notice a slight variance in this from the statement of Lord Bulwer-Lytton :

"The Arabians of Damus in 1378 taught to a wandering German the secrets which founded the institution of the Rosicrucians."

Nikolai, the author of "Temple Herren," assigns the authorship of "The Discovery," etc., to Johann Valentine Andrea, a Lutheran Mystic divine of Wurtemberg. The Emperor of Ger-

U. 200

many at the time was Rudolf II, the greatest patron of magical and mystic studies ever recorded in history. The book created a prodigious excitement. It contained the descriptions of a select body of eight men, who abode in a secret crypt styled "The Temple of the Holy Ghost," where they prosecuted the study of occult lore. Search was made for it with great eagerness. Charlatans everywhere in Germany pretended to belong to the Mysterious Brotherhood and reaped golden harvests from the credulity of the ignorant. Occult medical treatment possesses a wonderful fascination in our own day, and the pretense of extraordinary learning gives ample occasion for superstitious arrogance and unprincipled stupidity.

The clergy assailed the little volume and invoked on the head of its author the fires of heaven, declaring that he ought to be broken on the wheel for his impiety. Such were the atrocious remedies of the Middle Ages for dissent and protest. The crusades against the Manichean Provengals, the sanguinary wars against the Saracens, themselves but Christian sectaries, the wholesale proscriptions and executions of the *soldiers of Mithras* after mock trials for witchcraft, the burning of Temple Knights, the massacres of the Waldenses in cold blood by the soldiers of the infamous dukes of Savoy — a crime which cost them the inheritance of the British throne — are so many arguments for keeping knowledge secret. Our own country is not exempt. When Bishop Ives turned Roman Catholic and Henry Kiddle announced himself a Spiritualist, their former associates impugned their soundness of mind. We have madhouses, public and private, in which persons may be incarcerated for months and years upon a process differing little in form and operation from the *lettres de cachet*, by virtue of which Frenchmen were immured without trial or even crime, in the Bastille during the reign of Pompadour.

The *Doketae* of the early Christian centuries had the maxim: "Learn to know all, but keep thyself unknown." The writer of the little story of Rosenkreutz and his Mystic Order, obeyed that rule. The Brotherhood who are known as Rosicrucians

have kept themselves so thoroughly secret, that although the philosopher Descartes advertised all over Germany for information concerning them, he utterly failed.

The Rosy Cross, or red rose impaled upon a cross, had been the badge of the Templars. Despite their suppression in 1307, this Order continued as late as the reign of Francis I., who burned four of them. That king had also caused the Albigenses to be extirpated from Provence with extraordinary ferocity. Like all the Gnostics and Ophites they had secret doctrines, symbols and tokens for mutual recognition. The symbols of the Rosicrucians were generally like those of these societies. They interwove in their system religion and philosophy, the latter comprising alchemy and astrology, and made use of the peculiar dictum of the alchemists and other mystics to express their ideas. To this fact much of the obscurity is due, which many will find in the treatise of Hargrave Jennings.¹

Mr. Jennings's book relates to a topic which has more than once created the liveliest interest in Europe. The learned have searched carefully for the *Temple-Herren*; the half-learned have denied its existence. The modern school of disciples of the Sankhya and Epikurosoi, who have bowed God out of the universe, have but jeers for all such matters. With them the day for sober argument has passed, if indeed, it ever dawned.

One blemish is on Mr. Jennings's work, a fault: too frequently common. The sentences are often painfully interwrought, so as to nullify their meaning. Some may say that this is done for purposes of concealment of the arcane idea. It is a bad explanation, and the author has himself set it aside by the remark that the Rosicrucians "were really men appearing like real men, carrying, in very deed, through the world, *eternally-forbidden secrets*, safe, however, in the fact that they were sure never

1 THE ROSICRUCIANS. Their Rites and Mysteries; with Chapters on the Ancient Fire and Serpent Worshippers, and Explanations of the Mystic Symbols Represented on the Monuments and Talismans of the Primeval Philosophers. Second edition, revised, corrected, and considerably enlarged. By Hargrave Jennings. Illustrated by upwards of 300 engravings. London and New York, 1879.

to be believed." We are tempted therefore to hold him to the rule, that the obscurely uttered is the obscurely thought. We give him the benefit however of his own plea, similar to that, perhaps, of Herodotus :

"We have drawn to ourselves a certain portion of reticence, up to which margin we may freely comment ; though we absolutely refuse to overpass it with too distinct explanations, or to enlarge further on the strange persuasions of the Rosicrucians."

There is no fault to be found with this ; but we suggest that conscientious readers will thank a man who states accurately what they agree with, and will be almost equally grateful to the one who states clearly what they most distrust from. "What they want is either truth or error ; not a muddle between them."

Lord Lytton's two romances, "Zanoni"² and "The Strange Story," give much interesting information respecting the Mysterious Brotherhood, and will repay the curious for their careful study. There have been many Glyndons, occasionally a Zanoni, possibly a Mejnour ; is there anywhere a Louis Grayle living out of whom the immortal entity has perished ?

The author of "The Discovery," etc., was familiar with the writings of Paracelsus and Van Helmont. He has made liberal use of their ideas and expressions. Indeed, the following distinguished persons, all of them proficient in kabbalistic and theosophic learning, are included as Rosicrucian adepts, namely : Raymond Lully (died, 1315) ; John Reuchlin, the instructor of Martin Luther ; Giovanni Picus Mirandola (died, 1494) ; Cornelius Agrippa (died, 1535) ; John Baptist Van Helmont (died, 1644) ; Henry More (died, 1687) ; and Robert Flood (died, 1637) ; from whose works Mr. Jennings has largely compiled his treatise.

In the little book ascribed to Andrea, the declaration appears

² In the life of Joseph Balsamo (Count Cagliostro). the names of these characters are suggested. In the term Cagliostro, or KALOS (beautiful, from KAO, to burn), and ASTER (a star or sun) ; we have Zanoni, from ZAN the Dorian Sun-god ; on or oni being a dialectic ending. The Greek teacher of Cagliostro, named Alethotha, is a formation from AL and THOTH, equivalent to Mej or Mag, (great) and nour (light). Indeed Balsamo is itself but BAAL SAMEN, the Phenician name of the Sun.

that the Rosicrucians contemplated no political movement hostile to the ruling powers. Their aim was to diminish human suffering, diffuse education, advance learning, science, and enlightenment; and in short to substitute love and benevolence for the antagonisms of self-interest and unworthy ambition.

Nevertheless the readers of "Zanoni" will observe a vigorous protest against the doctrine of equality among mankind.

"Level all conditions today, and you only smoothe away all obstacles to tyranny tomorrow. A nation that aspires to *equality* is unfit for *freedom* Diffuse all the knowledge the earth contains equally over all mankind today, and some men will be the wiser tomorrow. . . . The wiser the few in one generation, the wiser will be the multitude in the next. . . . These men, to commence their era of improvement and equality are jealous even of the Creator. They would deny an intelligence — a God!"

The Rosicrucian doctrine, it need not be added, is essentially theistic. Its adepts were often members of Christian communions. They mingled in the pursuits of everyday life, passed for men of business, served others kindly but in an undemonstrative manner, with no apparent motive except a kind disposition, yet lived in a world apart, and were taken for anything except what they really were.

There was a peculiar method of expression in their writings which renders it somewhat difficult to comprehend whether they were discoursing about physical sciences, or in symbols. They certainly professed to know the art of transmutation, or making gold, and the compounding of the elixir of life by which to prolong existence for an indefinite period. And more, also, they claimed the control of nature and the invisible forces and spirits — that God was their master and all else obligated to their service. How far this was figurative speech, as the late General Hitchcock interpreted it, we may conjecture; but plainly Lord Lytton and Mr. Jennings regard it as more or less literal.

In the writings of Count de Gabalis we find the address of the Grand Master to neophytes, which shows what was actually claimed. The following is a copy :

"You are now to learn how to command all nature. God alone will be your master; philosophers alone will be your equals. The supernal intelligences will be ambitious to obey your desire; the evil demons will not dare approach where you are. Your voice will make them tremble in the depths of the abyss. The invisible hosts of the four elements will deem themselves happy to minister to you.

"Have you learned what it is to be a man?"

"Are you not weary of serving as a slave — you who were born for dominion?"

Despite any seeming charlatany which this may seem to exhibit, a defined philosophy permeates every doctrine. Man possesses a threefold mode of existence. The animal or physical life is rudimentary, and characterized by impressions, appetites and necessary activities. Next is the psychic, from which proceed purpose and self-consciousness. Beyond and above these is the spiritual *esse*, or real thing. "We believe in God," says Jacobi, "not by reason of the Nature which conceals him, but by reason of the super-natural in others, which alone reveals him and proves him to exist."

Can metals be transmuted? It is reported that Raymond Lully produced gold for the use of Edward I of England. Thomas Vaughan (*Eugenius Philalethes*), "tells us of himself that going to a goldsmith to sell twelve hundred marks' worth of gold, the man told him at first sight that it never came out of the mines, but was the production of art, as it was not of the standard of any known kingdom." General Hitchcock thinks this figurative of celestial gold, which cannot be made current among men, because "the natural man discerneth not the things of the spirit, because they are foolishness to him and can only be spiritually discerned." Yet I do not see why a knowledge of atoms and a law of combinations and forces, would not enable a person to refine one substance and procure its change into another form.

The Elixir of Life. Is not the immortality which spiritual life denotes, the true *elixir vitæ*, and the regeneration of man from a sensual to a spiritual life, the true transformation of base metal into gold? Did Paracelsus mean more than this?

Did the brethren of the Holy Cross? Did any of the Alchemists or Hermetists?

Some have supposed the legend of the Wandering Jew, whom death overlooked, to have been derived from some conception of the Rosicrucians. "All that we profess to do is this, said Mejnour to Glyndon, "to find out the secrets of the human frame, to know why the parts ossify and the blood stagnates, and to apply continual preventives to the effects of time. This is not magic! it is the art of medicine rightly understood."

Artephius is said to have invented a kabbalistic magnet which attracted the *aura* or "mysterious spirit of human efflorescence and prosperous bodily growth out of young men," so that he could apply it to himself. The story of King David and Abishag is directly in point. Physicians have observed the enhancing of some persons' vital forces by sleeping or only social intimacy with those more vigorous than themselves; and public speakers know well how they are weakened or strengthened by persons in their audience. It is more than likely that oriental harems are often supplied with women for the express purpose of recruiting exhausted vital energy by this form of vampirism.

Robert Boyle, however, mentions a medicated preparation which was given to an old woman of seventy, and restored so many phenomena of maidenhood as to alarm her and compel its discontinuance. The story is also told of a Signor Gualdi, who appeared in Venice in the seventeenth century, who exhibited to a visitor a picture of himself by Titian, then two hundred years dead. Thomas Vaughan, "who certainly was a Rosicrucian adept, if there ever was one, led a wandering life and fell often into great perplexities and dangers from the mere suspicion that he possessed extraordinary secrets. He was born about the year 1612, and it was believed by those of his fraternity" as late as 1740, that he was still living. "Nay," says the writer quoted, "it is further asserted, that this very individual is the president of the Illuminated in Europe, and that he sits as such in all their annual meetings."

Nevertheless, "there may have been men who have possessed these gifts, that is, the power of making gold and of perpetuating their lives," who despised a wealth that they could not enjoy, and declined a perpetuated life which could only add to their weariness. There is the languishment for the ever-lost original home in this tearful mortal state."

Why the Rosicrucians are a Secret Order. "We of the secret knowledge," says Robert Fludd, "do wrap ourselves in mystery, to avoid the objurgation and inportunity or violence of those who conceive that we cannot be philosophers unless we put our knowledge to some ordinary worldly use. There is scarcely one who thinks about us who does not believe that our society has no existence; because, as he truly declares, he has never met any of us. And he concludes that there is no such brotherhood, because, in his vanity, we do not seek him to be our fellow."

Poverty and Chastity. "Maidhood and virginity is a phenomenon *independent of creation*, and bears through the worlds, visible and invisible, the world's immortal, the impress and seal upon its forehead, of God's *Rest*, not of his *Activity*. Hence, its sacredness in all religions and under all beliefs." In plainer speech, *Activity* is masculine, and *Rest*, as its contrast, is abstinence from production. *Nature* means "bringing forth."

The Rosicrucians held that God was to be known *supernaturally*, above the action and operation of nature. Indeed, in the world of nature, he is veiled, hidden away, and it is impossible to know him. Hence, the Illuminated brothers regarded the celibate state as infinitely more consonant with the inventions of Providence. "It is not generally known," says Mr. Jennings, "that the true Rosicrucians bound themselves to obligations of comparative poverty and absolute chastity in the world, with certain dispensations and remissions that fully answered their purpose; for they were not necessarily solitary people; on the contrary they were frequently gregarious, and mixed freely with all classes, though privately admitting no law but their own."

Old Mejnour, in his cloister, calm and passionless, living on through the ages, and Zanoni, still young with all his weight of years since Chaldea was a country, yet capable of love and its sacrifices, and ready to lay off existence for another's sake, are pretty fair illustrations.

Fire Worship. The early men believed that they lived after dying. Observing that warmth characterized the living they venerated fire as denoting the Great Ancestral Spirit — the Father in heaven. It was not the God, but only his symbol. The gods appeared in fire, not because they were constituted of it, but because it was most like them. Every religion, Hamitic, Semitic, Aryan — was a fire religion. The central fire burned on the altar in the secret crypt of every sanctuary, alike for Mazda, Agui, Yava, Moloch, and Apollo.

The Assyrian Magi carried the moving flame before the marching hosts, and their Bedouin kinsmen in advance of the caravan — “a pillar of cloud by day and a column of fire by night.”

All over Asia, Africa, Europe, and America are the fire symbols. The menhir or dolmen, the monolith, the baitulos, the obelisk, pyramid, triangle, church spire, each denotes the flame, and typifies the God who appears in fire. The serpent with his head darting thither and thither, and running along the ground without organs of locomotion, was received as the living model of the flame. It typifies also the intestinal structure of the body, which is really its essential portion. So, too, the umbilicus is in its way a serpent. From the navel of Vishnu proceeded the lotos and Brahma came forth. Our umbilical connection is never really severed. As the remotest twig is connected with the trunk of the tree and draws sap from it, so we all in an analogous manner, derive vital influxes from all who precede us, by that great maternal chain which extends for each of us back into the indefinite past. All this, too, the fire symbolizes.

The torch, the candle, the bonfire, have the same arcane meaning and are so used whether by Pagans, Moslems, Jews, or Christians.

The Unseen Spirits and Potencies. The horse-shoe placed over a door, the pentacle or "wizard's foot," have been a theme of merriment for some, and regarded as a superstition by others. Paracelsus taught of elementary and elemental spirits. Bulwer-Lytton describes them — "some of surpassing wisdom, some of horrible malignity, some hostile as fiends to men, others as gentle as messengers between earth and heaven."

"It is awing thought," says our author, "but spirits and supernatural embodiments — unperceived by our limited, vulgar senses — may make their daily walk among us, invisible in the ways of the world. It may indeed be that they are sometimes suddenly *happened upon*, or, as it were, surprised. The world, although so silent, may be noisy with ghostly feet. The unseen ministers may every day pass in and out among our ways, and we all the time think we have the world to ourselves. It is, as it were, to this inside, unsuspected world, that these recognitive, deprecatory signs of horse-shoes and of charms are addressed; that the harming presences, unprovoked may pass harmless; that the zealous watch of the Unseen over us may be assuaged in the acknowledgment; that the unrecognized presences amidst us, if met with an unconsciousness for which man cannot be accountable, may not be offended with carelessness in regard of them for which he may be punishable."

This World and the Next. The Rosicrucians held that all things visible and invisible were produced by the contention of light and darkness. They, therefore, contained a deposit of light which it may take ages to evolve. All minerals have in this spark of light the rudimentary possibility of plants and growing organisms; all plants have rudimentary sensitives which might (in the ages) enable them to perfect and transmute into locomotive new creatures, lesser or higher in their greater or nobler or meaner in their functions; thus all may pass off by side-roads into more distinguished highways of completer advance — allowing their original spark of light to expand and thrill with higher and more vivid force, and to urge forward with more abounding, informed purpose.

The Rosicrucians claimed not to be circumscribed by the limits of the present world, but to be able to pass into the next, to work in it and to come back safe out of it, bring their trophies with them — gold, and the elixir of life. Man was to have lived as the angels, of an impregnable, impassable vitality; taking his respiration, not by short snatches, as it were, but as out of the great cup of the centuries. *He* was to be the spectator of nature — not nature his spectator. The real objects of the adepts were in truth to remain no longer slaves to those things supposed to be necessities, but to remove back to Heaven's original intentions, to indicate the purpose of God, and tread degradation under foot.

It will be seen that the Rosicrucian does not discard the scriptures. He only looks into their interior, away from their apparent sense which is illusory and often untruthful. The man is ignorant who deems the mystic an unbeliever.

The Mystic Sleep. The author of the work "The Rosicrucians" is far from being clear in his utterances respecting sleep and its revelations. The mode of expression which he employs is not attractive to me. It is not so difficult to understand, but it has a disagreeable verbosity which wearies, and finally creates a feeling of dissatisfaction.

Here is Bulwer-Lytton: "Man's first initiation is in TRANCE. In dreams commences all human knowledge; in dreams hovers over measureless space the first faint bridge between spirit and spirit — the world and the worlds beyond."

Mr. Jennings says: "Our highest knowledge — the most refined 'sum up' of the thinnest sighted metaphysics, is peremptorily forced back upon us when we sway beyond the practice of 'second causes.' All is guess over that brink. All is cloud where the pathway ends. Man falls asleep helpless when the great veil is dropped over him to isolate his understanding. All is possible in 'sleep' because *dreams* are in life. God is in sleep. And God, who is in sleep, although he is a reality *away* from us, is a delusion when sought to be demonstrated to us. And sleep — which is men's thoughts, or the dreams are — is

the stumbling block over which the whole comprehensible theory of man parts into nothing, and falls into obscurity ; as in which dream he is himself alone, perhaps mad."

Man is not a maker. Man gets nothing that is outside of him. He only obtains that which is already in him. He is in this world. But he is not of another world. His helplessness, unsupported, is perfectly ridiculous. He only lives — forgetting himself. He '*falls asleep*' blindly '*into the morrow!*'"

There have been secret fraternities as far back as the history of mankind. All the ancient priesthoods in every country had mysteries and a secret society among themselves. Ancient science was kept carefully hidden. It may have been necessary ; some, like swine, tread all learning under foot ; others, like dogs, tear the teacher. Besides, knowledge is power ; and they who possess it are the kings of men. It is too fashionable to decry the clergy as our lords and tyrants ; they are not even freemen in a proper sense. ♣ In Protestant Christendom there is no real priest-caste ; and among the Romanists, I suspect the lower clergymen are outside the pale.

There were philosophical societies, arcane like the Gnostics, and Eclectic Platonists, for many centuries. The Pagans, who after Theodosius, adhered to their worship, hid their secrets, their initiation, and their mystic jargon. I conjecture the magic and witchcraft of the Middle Ages to have been the Mithraic Institute which had been disseminated through the Roman empire.

I suppose that the Rosicrucians have existed ; I doubt whether there are any now. All of whom I knew that pretended to be such were charlatans. None of our present secret societies antedate that Order ; certainly they do not come up to its sublime ideal. There may be something of the kind in the East, but the Moslems have pretty effectually annihilated the most of them. The communes of later date can hardly be considered as heirs or successors of the old brotherhoods. If any test was required to show this it would be found in their love of display, their meretricious exhibitions, and their assiduous endeavors to become notorious.

Hymn to Jove, By Cleanthes, The Stoic.

A PROSE TRANSLATION.*

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

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

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

Cleanthes' Hymn to Jove.

TRANSLATED BY DR. EDWARD BEECHER.

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

Cleanthes' Hymn to Jove.

TRANSLATED BY JAMES FREEMAN CLARKE.

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

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

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

Cleanthes' Hymn To Jove.

TRANSLATED BY THOMAS DAVIDSON.

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

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

"The Revealer of Secrets."

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

Τοισιν ἔδος μακαριστον ὀλης μέγας ἔκτισεν ἀκτωρ
 Ἰψιστος, καὶ προσθεν ἀΦ' Ἀβρααμοιο καὶ Ἰσακ,
 Ἰακωβ εὐτέκνιοιο τοκος ἸωσηΦ, ὅς ονειρων
 Θεσπιστης σκηπτουχος ἐν Αἴγυπτιοιο θρονισι,
 Δινευσας λαθραῖα χρονου πλημμυριδι μοίρης.

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

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

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

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

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

and the parallel between the verses now shews that we ought

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

“Καὶ κατῳκισεν Ἰωσήφ τον πατέρα αὐτου καὶ τουσ ἀδηλφους αὐτου καὶ ἔδωκεν αὐτοῖς κατασχεσιν ἐν γῆ Αἰγυπτῶ ἐν τη βελτίστη γῆ, ἐν Ῥαμεσση καθα προσέταξε Φαραῶ.”

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

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

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

The Brethren of the Gnosis.

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

Cryptic Quaternions.

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

A. G. L. A. "Atah Gihor Lolam Adonai" (Thou art mighty forever, O LORD). On the Shield of David.

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

H R D M. "Heredom," or Heredom, perhaps from the Greek *ιερος οσμος*, "the holy house." Royal Order of Scotland: 1° Heredom. 2° Rosy Cross. Tradition has it that the Order originated in the Island of I-Colm-Kill.

I. A. A. T. "Ignis, Aer, Aqua, Terra" (Fire, Air, Water, Earth. On the rings of German Rose Croix Masons.

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

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

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

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

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

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

M. H. S. B. Maher-Shalal-Hash-Baz, "He hasteneth to the spoils."

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

S. P. Q. R. "Senatus Populusque Romanus" (The Senate and Roman People).

The Cœlesto-Terrestrial Society.

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

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

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

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

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

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

An Alchemist.

BY CARL MICHELSEN, STRANDBORG, HELLERUP, DENMARK.

" I think Edgar A. Poe's tale about Von Kempden's discovery is too fantastic.¹ That story of the large trunk, without hinges, hasp or lock, etc., that was full to the brim of old bits of brass — which was not brass, but pure alchymistic gold! — that is too much for me. And then the apparent scientific reference to Sir Humphrey Davy, which reference is said to show that the great chemist had not only conceived the idea of making gold, but had *actually made no inconsiderable progress experimentally* — no, that is too much ! "

The speaker was a tall elderly looking gentleman, who sat at a small table outside one of the numerous restaurants of Boulevard Sebastopol. Opposite to this elderly gentleman sat the person to whom he spoke : a young man rather poorly dressed, with a striking dreamlike expression of face.

With a polite smile the young man answered : " But it seems there can be no doubt that persons have been able to make gold, to transmute lead, for instance, into gold. Facts are best proofs, and I shall take the liberty to remind you of two facts. Johann Baptist van Helmont, the excellent doctor and chemist, who lived in the seventeenth century, tells that one day he was visited by a stranger, who was highly interesting. The conversation turned upon the art of making gold, and the stranger presented himself as an Adept. When he left Van Helmont he gave to him a very small quantity of a red powder, which he directed him to put into quicksilver. Van Helmont did so, and the powder transmuted 19,200 times its weight of quicksilver into gold ! Another such illustrious doctor and chemist — Johann Friedrich Helvetius — tell us the same, only he transmuted lead into gold with the red powder."

" I have heard of these facts, and I admit they appear to be

¹ " Tales of Mystery," by Edgar A. Poe.

historical. However, both Van Helmont and Helvetius — they lived at the same time — may have become the victims of a most shrewd impostor," said the other.

"I think," was the answer of the young man, "they may have had a visit of the same Adept. Both of them were excellent chemists, and both of them were alone when they tried the power of the red powder."

"Yes, it must have been an impostor, or impostors. *For it is impossible to make gold!*"

"Beg your pardon," said the young man, with a smile. "We appear to argue differently. Both of us admit that Van Helmont and Helvetius tell us their tales about the Adept honestly and firmly, convinced of the reality of their experiences. Now you argue: it is impossible to make gold — ergo, that fact cannot be a fact. I say, it is a fact that Van Helmont and Helvetius made gold by way of the red powder — ergo: gold can be made. Our ways of argumentation are so different that it would be of no use to speak any more about the matter."

"Excuse me, my dear Sir," cried the elder man, "if I say only a few words more. You will admit the impossibility of transmuting one element into another element?"

"I do not know what is absolutely impossible. Yet I should think it impossible to transform an element. But I doubt very much that those sixty odd elements really are elements. The organic world has only four elements; in fact, why should there be more than *one* element!"

"Of course, I admit that this supposition is reasonable, and that our so-called element may be only different arrangements, or groupings, of the one element. But this is of no significance as to the controversy between us. Whether our so-called elements are elements or not, we cannot transform one into another."

"*Not yet*, you ought to say," the young man remarked. "I am glad because you do not speak of the impossibility of transforming the elements, but now say that we cannot. For if

there is but one element, we must admit it possible that a quantity of some matter may be taken, dissolved into its original state of existence (the real elemental existence), the atoms arranged in another of these sixty-four combinations¹) which are possible, and, finally the transformed matter condensed into one of those well-known aggregations."

"But we cannot do this," interrupted the other.

"No, not yet. Or I might say, may be; till now there were only few who succeeded to condense *the Soul of Gold*, and make the red powder."

"The Soul of Gold!" exclaimed the other. "I guess you speak parabolically, there."

"Not at all!" was the quick answer of the young man — who had no more that dreamy look. "You know that the stronger acid will drive out the weaker acid, and *unite with its base, thus forming another salt*. For instance: we take a piece of writing chalk, which is a union of carbonic acid and chalk, and put it into a vessel that contains sulphuric acid; then the latter will drive out the former acid and unite with the chalk. Exactly the same will happen if we take, for instance, mercury — which is a union of matter and mercury soul — and mix it with the soul of gold: the latter will drive out the former soul, unite with its matter, that is, *transform the mercury into gold*."

"A genial thought, my dear!" cried the elderly gentleman. "At least to me it is quite new, and I must admit it looks plausible. I have only three objections to make: the minerals have no soul; even if they had a soul, it could not be condensed, as only matter can be that; and even if souls could be condensed we should not be able to do that, as we only understand to act upon the physical plane."

"My dear Sir," replied the young man with a smile; "you say, *the minerals* have no souls. This is an assertion which wants a proof."

"No, it is an axiom, and does not want to be proved. Take

¹ Compare "Ye-King," the work of Fo-Hi.

thousands of men, and ask them about the souls of metals, and they will say : " We never discovered them."

" To be sure," calmly answered the young man ; " and how many of them will have discovered their own souls? But do tell me, my dear Sir, why *you* believe the metals to be without souls."

" Of course : they are dead, have neither consciousness, nor growth, nor movement, nor anything of that which belongs to life, or, which indicates life."

" Will you permit me," was the answer of the young man, " to look a little into these assertions? You say : the minerals are without life, consciousness, etc. I might answer that we do not know anything about that ; but I will say this only : the plant, you will admit, has a soul — I do not doubt you will be sure, the plant has no consciousness."

" Of course," said the other, " and I hasten to admit that soul and consciousness are not identical. However, growth and movement are inseparably united with life and soul — and neither the one, nor the other you will find in the kingdom of minerals !"

" Both of them," was the quick reply of the young man. " I wish you could see how the molecules of that glass whirl around unceasingly. If your sight were opened to that kind of phenomena you would see that there is no point without movement — or life in the universe. And now as to growth. What is it? In the organic world it is the building up of cells upon cells. But what is a cell? Simply a collection of molecules built up in a certain manner. And what is a molecule? A collection of atoms, built up, too, in a certain manner. In the inorganic world you will find just the same building up of molecules and atoms. We call that crystallization. The forms of crystallization indicate, or foreshadow, the forms of the vegetable world. Remember the ice flowers on the window panes in the winter time. And now I ask you : *Who is the architect?* Who is it that builds the human form, the trunk of the elephant, the leaf of

the oak, the crystal palace of the diamond and of the snowflake — builds them exactly so, and not otherwise?"

"No, you are right! All that exists must have a cause of existence, a *Soul*. But I hope you will not be tired from my objections! You have spoken of the condensation of the Soul, and there I cannot agree with you, as I know only matter can be condensed — and soul is not matter."

"We do not know what soul is, nor what matter is; accordingly we do not know whether the one is the other, or not. As for me, I have the faith of the Fathers, and mean God to be the creator of all that is. Every thing that is, is a manifestation of God's Logos, or Thought, as the gospel according to John teaches. Spirit, Soul, Matter are all manifestations of the Logos, and Soul and Matter are Differentiations of Spirit. Spirit is the Substance of all things, said our wise fathers; as Vapor, Water, Ice are only the same matter under different conditions, or condensations, so Spirit, Soul, Matter are aggregations of the same."

"I understand," said the elderly man, "you mean that *Soul is condensed Spirit, Matter condensed Soul?*"

"Exactly do I mean that," said the young man. "I use the word *condensed*, as we have no better expression for the conditions of descending Spirit. You will understand that, to me, the difference between soul and matter is not essential, and that the condensation of soul, about which I have spoken, is no impossibility."

"Well, I must admit that. But at all events *we* shall not be able to realize that condensation, as we can act upon the physical plane only."

"Indeed! Those of us that cannot act beyond the physical plane are not able to make the red powder that contains the Soul of Gold; this is not made by way of ordinary chemistry. You are aware that *man lives on two planes at once*: the physical man upon the physical plane — the spiritual man upon the spiritual plane. But the latter man is, generally, subdued by the former; and only few men, therefore, are conscious of any-

thing else, than their physical nature, and all that which belongs to the physical existence. Do you not think, then, that if a man will sacrifice himself to the work of *purifying himself from the animal nature*, then the divine nature in him will develop and he — living upon the spiritual plane — will be able to realize the condensation of Soul, and more than that, may be."

"Certainly! *You are an Adept!*" exclaimed the elderly gentleman, rising from his chair and looking with astonishment at the other. "I only wonder why you" — he stopped in embarrassment.

"You do not comprehend, why I look like a poor man. I can tell you: I am a poor man."

"Oh," said the other, and his humble manner was no more to be seen; "I thought you were an Adept — now I understand, it was only theories, and fancies, and phantoms."

"Do not think so," the young man answered with a bright smile. "I will tell you a mystery that I hope you will be able to solve, by and by. *He that wants to make gold — he cannot; he that can — he does not want to.*"

With these strange words the young man suddenly disappeared. His chair was empty, and the elderly gentleman did not see him any more.

"Study of Alchemy in China."

BY WILLIAM A. P. MARTIN, PEKING.

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

European alchemy was to be sought in China. The following paragrammatical statement was summarized and illustrated by citations from Chinese and other works :

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

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

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

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

5. The ends in view being the same, the means by which they were pursued were nearly identical — mercury and lead being as conspicuous in the laboratories of the East as mercury and sulphur were in those of the West. It is of less significance to add that many other substances were common to both schools than to note the remarkable coincidence that in Chinese, as in European alchemy, the names of the two principal re-agents are used in a mystical sense

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

7. Both are closely interwoven with astrology.

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

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

Cryptic Quaternions.

(Continued from page 46.)

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

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

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

I E O U. This quaternion is the name of two books which are attributed to Enoch and believed to have been preserved by Noah through the flood. The first book of **IEOU** opens with this title: "This is the Book of the Knowledge of the inevitable God." Some philologists opine a close connection between **IEUE** and **IEOU**. The initials of the four Hebrew words translated, "Let the heavens rejoice and let the earth be glad (Ps. XCVI, 11), are **IEUE** — the tetragrammaton. While the finals of the four Hebrew words translated "What is his name?" (Ex. III, 13), are **IEUE** — the tetragrammaton.

A N F T. "Annum Novum Felicem Tibi." The established abbreviation of the New Year's Day compliment, which well expresses the Latin.

I-Θ-X-Υ. Ichth u (Ichthus, "the fish.") Over the Gnostic deity, Aunbis-Christos, his ancient symbol.

N E W S. Some derive the word "news" from the initials of the four points of the compass, North, East, West, South, while others are inclined to think that it is a coincidence.

The name of God is spelled with a quaternion in more than one hundred languages.

The Tripartite Regeneration.

BY CARL MICHELSEN, STRANDBORG, HELLERUP, DENMARK.

I am glad to see from the NOTES AND QUERIES, January, 1907 (p. 5), that you¹ for more than twenty years had the opinion that the Odd-Fellows possibly are descendants of "*the Healers*" (Therapeuts, Essenes), and that you have not yet altered this opinion. In Europe the members of our Order seem to fear the thoughts that they are of such an old, and honourable, family. I do not understand that fear, and as you reprint your address from the pamphlet edition of 1883, I conclude you have not altered your opinion.

Eusebius, the well known father of the church, says in his Church History (II, 17) that "*the Healers were the original Christians.*" If this be true, and it can easily be made evident,² then *we are the true descendants of the primitive Christians.*

I should like one day to tell my Odd-Fellow Sisters and Brothers a great deal about these our ancestors: how their Mysteries were profanated by Constantine and Sylvester; how the Illuminated retired from the "church," in secrecy continuing the true Mysteries; how Knights of the Temple were initiated in remnants of these Mysteries; how initiated Templars created the mystic society of the Rosicrucians, and how this society by way of various Orders — "Free Masons," "Martinists," "Odd-Fellows, etc., — tried to give the old *Wisdom of Regeneration* to various classes of the civilized humanity. But my intention at present is only to help to *prevent the destruction of the Patriarchs Militant.*

From the Report of the Eighty-second Meeting of the Sovereign Grand Lodge, we understand that the leading powers of our Order seem inclined to *reduce the "Patriarchs Militant,"*

1 Or, am I to say, Brother George Reber?

2 "Who were, then, NOT A sect, but A MYSTIC UNION, representing 'the Religion of Religions'; HOW MAN IS TO BE BORN FROM ABOVE by way of 'the Virgin' or Pure Soul — because they called the Son of that Virgin 'Christos' they were called 'Christians.'"

making this Culmen of the Order only a part of the Camp.

This would be to *take away one of the Three Links of our Chain.*

Our tripartite general emblem does not only signify Friendship, Love, and Truth, but it has also a deeper meaning: "Our initiation," said our Odd-Fellow Fathers,¹ "represents *man's regeneration*," and the mystic process of "the second birth" was always described as consisting of *three parts*, as you will see.

The Mysteries of "*the Healers*" were divided into three degrees (*vide* Josephus and Philo): the *Striving*, the *Approaching*, and the *Confident*. From the same historians, together with Eusebius, we know that the same mystics understood the Bible in a parabolic manner, and we think it evident they comprehended the inner meaning of the Exodus, etc., as follows:

1. Israel's *deliverance* from the thralldom of Egypt (that is, "dark") means: how the *striving* soul is to get away from spiritual darkness.
2. Its *wandering* through the desert; how the soul *approaches* to God by way of the soul's purification.
3. The *conquest* of the promised land; how the soul is *united* with God — *His confident*.

It will not be difficult to show how this tripartite idea is to be found again: amongst the primitive Christians (catechumens, neophytes, illuminati), in the ancient church (compare church buildings), amongst the mystic societies from the time of Constantine — always was the meaning to teach men: *Tripartite Regeneration*.

Now, *our venerable Order* kept — till this day — the original tripartition.

1. From the degree of *Initiation* to that of *Truth* is shown: how man must be willing to die away from the *chains of darkness*, to fight against sin, to live in charity.
2. The *Camp* degrees are an allegory of the wandering through the *desert*; for the tribes who die and are born anew in the desert are, mystically, the patriarchs.
3. The "*Patriarchs Militant*" are the *chevaliers*, or knights, of our Order. They represent *the conquest of the promised land*,

¹ Compare Manual, by Brother A. B. Grosh, edition 1874.

that will say: *the Union with God*. From God we have come, and to God we are to return, therefore also the mediæval mystics said: "God is my fatherland." (Eckart.)

Therefore, to reduce the "Patriarchs Militant," as before mentioned, would be to cast away the *parable of the last mystery of Regeneration: only the knight or chevalier, i. e., the Ruler of the Animal*, can reach unto our last goal.

Better would be, to give the "Patriarchs Militant" a *fuller and deeper Initiation*, an Initiation that must teach them who they are. The writer of these lines thinks he can procure the rites of such an Initiation.

Edward Vaughan Kenealy.

Mr. Kenealy was born in Cork in 1819. He was a Doctor of the Civil Law, and in his early manhood days he was a tutor or schoolmaster. He learned Persnia and became a proficient and translated some of the poems of Hafiz. He was a very learned man, but hot headed and apparently vindictive, and was, when young, accused before a magistrate of beating his son with undue severity. He became a barrister, and was brought into notice in this country (Europe) by the able and vigorous way in which he defended the "Tichbourne Claimant" against Hawkins (then Queen's Counsel, afterwards Justice). It was a governmental prosecution of the "Claimant" and his condemnation appeared to be a foregone conclusion from the first. Mr. Kenealy, when beaten, took the matter up so warmly that he accused Chief Justice Cockburn of partiality and stigmatized him as a repetition of the infamous Jeffries of time Charles II. The Benches of the "Temple" sat upon him and had him "disbarred," thereby interdicting him the practise of his then profession of a barrister. Upon this Mr. Kenealy started a newspaper (*The Englishman*) and the "Magna Charta Association," which appealed to the masses, but yet was somewhat conservative in its aims. He got himself returned to Parliament, and there was a curious joke set on foot about him, namely, that when taking the oath of allegiance he had the sacrilegious audacity to hook his old umbrella on to that emblem of royal authority — the mace. He died April 16, 1880, at sixty-one years of age. He wrote and published several volumes of poems and translations; also six thick octavo volumes on the divine messengers. These volumes are interspersed with much information on recondite matters of the sectet societies, the Culdees, the Druids, the Rosicrucians, the Freemasons, and esoterism.

JOHN YARKER.

Planetary Configuration and Recession.

Prof. G. Seyffarth A. M., Ph. D.,¹ says that the planetary configuration at the commencement of the first age of the world, which age he places at 5871 B. C., has been preserved to us in a work named *Hypsomata Planitarium* (beginnings of the planets). This fact, he says, was known to the Romans, Greeks, Egyptians, Persians, Chaldeans, Hindoos and Arabians; but the most explicit account of it is given by an Arabian writer and translator of the chronicle of Abu Djafar Mohamed Tabari, thus:

"Know then that the astronomers Aristotle, Hipparchus, and other great masters of this science make mention of the time which is to elapse from Adam (peace be to him) to the day of judgment. Those masters inform us that at the time when the Almighty and Incomparable One created the moon, the sun and the planets, every one of these heavenly bodies remained motionless in space until the command went forth from God. At that time Saturn stood in Libra 21°, Jupiter in Cancer 15°, Mars in Capricornus 28°, the Sun in Aries 0°⁽²⁾, Venus in Pisces 27°, Mercury in Pisces 27°⁽³⁾, and the Moon in Taurus 3°. This was the beginning of the world, and since that time the planets have never again been in the same position."

"And so it is; for such a planetary configuration can occur but once in millions of years. It took place on 10th of Julian May, 5871 B. C., which at that time was the day of the vernal equinox and on *Sun* day. Then the sun stood near the first star of Gemini (Castor of first magnitude). These epochs were 5871, 3725, 1579 B. C., and 598 A. D., and these are separated by intervals of 2146 years, during which latter period the stars advanced through one sign of thirty degrees. This last age only was made thirty years too long by the Hindoos"

These epochs do not correspond with modern calculations as to the *Recession of the Equinoxes*. T. H. Burgoyne puts the date of the recession of the spring equinox into Aquarius in February, 1881. Others some years before this date

1 "Summary of Recent Discoveries in Biblical Chronology, Universal History, and Egyptian Archæology." By G. Seyffarth, A. M., Ph. D., D. D. Second edition. New York 1859.

2 Others incorrectly 19th degree of Aries.

3 Others incorrectly 15th degree of Virgo.

“Masonic Charges and Lectures.”

TRANSLATED FROM THE FRENCH BY JOHN YARKER.

Masonry and the Crusades. Masonry and the Eastern Philosophy. Extension of Masonic Principles. The Egyptian Mysteries. The Osirian Legend. History of the Rite of Memphis. Esoteric and Exoteric Masonry. Masonic Science as Related to the Temple of Jerusalem. The Mason, a Son of God. History of the Sacred Vault of Enoch. The Ineffable Name. Mission of the Knights of the Sword. Captivity of the Israelites. The Temple of Jerusalem as a Masonic Type. Instruction of the Degree of the Rose Croix. History of the Degree of the Rose Croix. On Symbols. On Atheism. The Spiritual Faith of Ancient Egypt. Sapeath Pencah. The Pyramid of Cheops. Astronomical Symbolism. Symbolical Numbers. The Cabirian Mysteries. Moral Geometry. The Tabernacle and Temple. Serpent Worship. The Magian Mysteries. The Hermetic Cross. Discourse on Justice. Discourse on the Nature of the Mysteries, and their Masonic Perpetuation. Discourse on the Duties and Instructions of the Various Grades of Ancient and Primitive Masonry. Pp. 190.

The Society of The Rosy Cross.

BY FRATER JOHN YARKER, HON IX^o MANCHESTER, ENG.

The legend of the foundation of the brotherhood is that a German gentleman, of the name of Christian Rosenkreutz, in or about A. D. 1400, placed four red roses on his hat in the form of a cross, and, with a red ribbon crossed over his breast, set out upon his travels to the East. He visited the Arabians, Chaldeans, and Gymnosophists, and it was more especially in the city of Damascus that he received his initiation into occult science, and translated the Arabian book “M” into Latin. After undergoing many wanderings and initiations in Egypt, Morocco, and Palestine, he returned to Europe and established the Rosicrucian Brotherhood. At first the Order was made to consist of four members, and then increased to eight Fraters.

Their obligations were these :

1. To exercise medicine charitably and without reward.
2. To dress after the fashion of the country without special habit.
3. To attend the yearly congregation to elect a president.

4. To appoint duly qualified persons to succeed themselves.
5. To recognize the Rosy Cross as their seal and watchword.
6. To keep the association secret and unrevealed 100 years.

New members were elected from time to time, and the first of the original members, who died in England, was I. O., being learned in the Cabala, as his book "H" witnesseth. The burial place of C. R. was unknown to his successors. A. died in Gallia Narbonensis, and was succeeded by N. N., who took the solemn oath of fidelity and secrecy, and was a *good architect*.

In altering the temple at the end of 120 years from the death of C. R., in A. D. 1604, a door was discovered in the founder's house, named the "Temple of the Holy Ghost," inscribed as follows: "One hundred and twenty years hence I shall open."

1. On opening this door a sepulchral vault was discovered, in the form of a heptagon, illuminated by an artificial sun. In the center was a brazen plate upon a circular altar, with the inscription: "A. C. R. C. — This grave, an abstract of the whole world, I have made for myself while yet alive." Round the circle were the words, "*Jesus Mihi Omnia.*" In the middle were four figures enclosed in circles, and round the circumferences of which were inscribed: "The empty yoke of the law is made void. The liberty of the Gospel. The unsullied glory of God." Each side of the vault had a door with the secret books, bells, lamps, and mechanical and musical instruments of the Order. One of these books was a dictionary of the occult works existing, known by an initial letter of the alphabet, and a system of enigmatical writing by codification. Under the altar was the body of the founder, free from decay, holding a vellum book called "T" — the most precious deposit of the society. The work from which these things are quoted is called "The Fame and Confession of the Rosie Cross," printed in 1614 and 1615, and it concludes: "Our house, though one hundred thousand men shall have looked upon it, is destined to remain untouched, imperturable, out of sight, unrevealed to the whole godless world forever." Another work, following at once the former, informs us that the Order had different degrees; that a five years novitiate was enforced before even well-qualified novices were admitted to the higher mysteries, within which time they were taught how to govern their tongue; and that the Greeks, Arabians, and Egytians had such secret societies.

In 1615 appeared the "Echo of the Divinely Illuminated

Fraternity of the Admirable Order of the Rosy Cross." In this work the writer quotes Adam as the first Old Testament Rosicrucian and Simeon as the last, and that Jesus established a new "College of Magic" amongst his disciples, and that the "Higher Mysteries" were revealed to St. John and St. Paul. In March, 1623, it was stated at Paris that the Order had then thirty-six members — six in Paris, six in Italy, six in Spain, twelve in Germany, four in Sweden, and two in Switzerland. It is said that Cornelius Agrippa instituted an occult society in London, in the year 1510, and a society with identical objects existed there from 1650 to 1682, of which Brother Elias Ashmole was a member.

2. In 1653 Bro. Ashmole says: "My father Wm. Backhouse being sick in Fleet Street, over against St. Dunstan's Church, and knowing not whether he should live or die, about eleven o'clock told me in syllables the true matter of the philosopher's stone, which he bequeathed to me as a legacy." Such, in brief, is the mythical man and the mythical origin of the society. It seems to be but the symbolical account of the travels of Occultism from east to west, and in the Red Cross may prefigure the Order of the Templars, who seem to have studied the Gnostic forms and symbols which they found in the East. This last has been proved beyond any reasonable doubt. The probability of this being mythical is increased by the fact that as early as 1721 the work, entitled "Long Livers," by Philalethes, junior, was dedicated to the Grand Lodge of England, with a preface alluding to the higher Orders of Masonry in the symbolical language of spiritual Alchymy. My view of these writings is that the language embraces the Arch and Templar Masonry as a revised version of the Rosy Cross, which had been ridiculed by writers into obsolescence.

In the Jerusalem Encampment, Manchester (Eng.), about 1827, was practised a version of the Rose Croix, in which the symbolical legend, that I have given to you, was recited, when, at a particular point of the relation, the Most Wise President touched a concealed spring, upon which the representative of Sir Knight Rosenkreutz started from the tomb in symbolical resuscitation. But, however interesting these questions may be to Freemasons, it is quite impossible to consider them at the present moment in *extenso*, and I must revert to another portion of my subject of this account of the origin, aim, and object of the society. Before doing so, however, I may remind you

that I have mentioned these matters more fully in my work on "Speculative Freemasonry," published in 1782, and I then also pointed out to you that this work, "Long Livers," had made such an impression in 1749 upon a German Rosicrucian Society, on the model of which our own is formed, that they alleged that "Philalethes" was still living and presiding over the Brotherhood; and this branch of Rosicrucian Masonry seems to be as in A. D. 1714.

3. However strange, in this hard materialistic age, may sound the views and objects of the primitive Rosicrucians, it is our duty, as their representatives, to treat those views with fairness, to examine them, and then, rejecting what is erroneous, accept what is true; or, if we cannot treat their theories with respect, abandon the title and objects of the society. It is the fate of everything connected with Freemasonry, that, however good the intention of the founders of particular Orders may have been, they speedily relapsed into a convivial brotherhood, satisfied with the name and jewel of the confraternity. It is the duty of the heads of the brotherhood, whom I now address, to keep the society to the intention of the primitive founders, or abandon and dissolve it.

In Bro. Ashmole's time, Bro. Backhouse says that "our men" had taken an O. B. "to lay up in a strong castle, as it were, in the which all the broad gates and common easy entries should be shut up and barred, leaving only one little secret door open, forefenced with a winding maze, that the best sort, by wit, pains, and providence, might come into the appointed blisse, the rest stand back forsaken." Their maze and plot is this: first they hide themselves in low and untrodden places, to the end they might be free from the power of princes and the eyes of the wicked world. And then they wrote their books with such a wary and well-fenced style (I mean so overcast with dark and sullen shadows, and sly pretences of likes and riddles drawn out of the midst of deep knowledge and secret learning), that it is impossible for any but the wise and well-given to approach and come near the matter." From this we see the necessity of several grades for the development of the pursuits, dispositions, and qualifications of the Occultists and Rosicrucians. These branches of education we may summarise from their works and actual practice, as follows:

(1). Probationary degrees to test the ability of the candi-

date ; to teach him to guard his tongue ; and to respect and believe in the objects of the brotherhood.

(2). The study of physical science, including astrology, alchemy, and the conversion of metals, with the discovery of a universal medicine. This operative alchemical theory is not an idle chimera, for though the result may never be approached, it is certain, as says the tablet of Hermes,

" All things proceed from ONE by the meditation of ONE."

(3). The study of psychological science, clairvoyance, the use of the " Crystal Stone " or magical mirror ; knowledge of elemental and elementary spirits, which Charles H. Felt, an American mathematician, claims to have rendered palpably visible by chemical means.

(4). Communion with the spiritual world, by vacation of the body, by spiritual impressions, and by placing the soul *en rapport* with the Universal Soul, and absolute possession.

(5). A command, more or less complete, over the forces of nature, such as the production of visible results by invisible means — magnetic or mesmeric power — and the acquisition of that state of being in which the soul becomes so conjoined with the all-pervading astral power that opacity ceases.

To this was added in various stages the ability to write Theosophy in the form of physical science so artfully as to deceive even the educated priests. But as I have entered fully elsewhere into the discussion of this question, and time will not permit, I cannot now show how this was done, but it is open for the Fraters to comprehend it by their own diligent exertions to discover the recondite meaning.

* 4. From this it will be seen that the greater part of the members of our confraternity are yet in that state of probation for which our ancient brethren required five years. I regret to say that in my study of occult matters, I have met only three members of the society who have anything like a competent and practical knowledge of the subject (though there are doubtless some few others). I allude to Fraters Hockley, Mackenzie, and Irwin.

In my younger days I was very skeptical upon religious matters ; but, anxious for the truth, and not caring where it led me, I threw away theoretical teaching, and set out, like Chris-

tian Rosenkreutz, upon my pilgrimage. Craft Masonry led me into occult literature, and I studied Paracelsus, Agrippa, Fludd, Brehme, Saint-Martin, and Swedenborg.

5. These led me to the study of animal magnetism, and the immense spiritual potencies that exist outside of us, and may be transferred to the human body. My studies and practice have led me to such proofs, that I do not hesitate to affirm that any scientist, who asserts that the magnetic, somnambular, and mediumistic phenomena are fancies or impossibilities, speaks in sheer wantonness and in ignorance of what he is talking about. In this statement I give probationers the key to occultism, to the sacred Scriptures, to all religions, from the Vedas and the Egyptian Book of the Dead to Christianity, ancient and modern. There are potencies concealed even in stones. Upon the sensitive soul various germs exert varying influences. The practical student may commence with a glass of egg shape. The ability of the "seer" is generally hereditary, and seems to spring from an acute sensibility of the nervous system or active nerve power. I have found this "seership" to exist in strongly-constituted and healthy men, equally with delicate women; whilst I have found it absolutely absent in both sexes in the last stages of disease. I first made myself a trial in glass with a little healthy girl of six years of age, who commenced an examination with one eye, and read off a lengthy landscape vision, then looked with both, and danced about, exclaiming that she could see as well with both eyes, excitedly pointing out the vision to me, because I said I could not see anything. After a few trials this little "seer" became useless, as the glass very speedily sent her into a mesmeric sleep. I have experimented on a party of five men and one woman, proving that two of the men, the one a foreigner, an Oriental, and the other an Englishman, could also see the same vision with a practised seer. There are living persons of strong mesmeric force, who have the ability to cause the sensitive mind to see any vision they may will.

If a magnetic student has strong will power, and should meet with a favorable subject, he will soon be startled and astonished at his discoveries. The whole body of the sensitive becomes paralysed under his passes. He saturates it through and through with an invisible essence — invisible except to sensitives, who see a bright mist — which seems to dissolve the very body of the patient and melt it away. The soul, driven

from its casket, ascends upwards, or traverses the sea to distant countries, at the will of the operator. The untravelled and unread will bring back accurate descriptions, and the unlearned will reveal the most sublime and logical theories of a higher world. The operator may go a step further and possess the vacated body for a time with a guardian spirit drawn by his will. He may experiment day after day, and week after week, and in the one body may be placed two minds, the one unknown to the other ; and he may prove these phenomena absolutely. This is possession. What is still more remarkable is that all clairvoyants, of whatever language or ability, agree in generalities, differing only in the details of an immense scheme. The great aim of the magician is to acquire all this power for his own body. In the East, when the occultist has not a natural power, he acquires it, or tries to acquire it, by a pure life, fasting, prayer, and the development of the will. It is the great aim of the secret initiations of the Druses, the Bektash, the Persian Dervishes, and the Hindu Brahmins, all of whom form societies of Oriental Freemasonry, who adopt the fundamental principles of religion, differing only as do our Craft rites, and affiliating with each other.

In regard to Oriental societies, I am under deep obligations to the late Madame H. P. Blavatsky, the learned author of "Isis Unveiled," published in 1878, by B. Quaritch, of London, a work that should be in all Masonic libraries. This erudite lady is secretary of the Eastern Society of Theosophists, consisting of thrice three degrees, in which the secret religions of India are studied.

The assertion of the ancient Rosicrucians that their society travelled from east to west and existed among the Arabians, Egyptians, and Indians, was a literal fact. The Western was but a branch and a continuation of the Eastern, and taught the early doctrines of the *Secret Wisdom*, and even have been in correspondence. It is implied in the travels of the Rosy Cross and Paracelsus, and in the fact that the signs and symbols of our Masonry are known in the Brahminical Goparam, and to their affiliates in Turkey, Persia, and Syria. There is not a particle of the Rosicrucian doctrine which finds not its counterpart in the system of the Eastern societies. We will examine these as they exist at this day in order to prove the veritable teaching of the Rosicrucians. Madame Blavatsky asserts that for 20,000 years the Brahmins have practised their mysteries in

the secret recesses of their Pagodas ; that by long research and contemplation they have obtained and transmitted the science of rendering the subjective forces objective.

We will pass lightly over the secret teachings of the wisdom-religion as too extensive and more pertaining to another branch of Masonry, and come to the more outward, but still secret, organization of the religious fraternity.

Throughout the countries of the Orient, wherever magic and the wisdom-religion are studied, its practitioners and students are known among their craft as builders, for they build the temple of the knowledge of the secret sciences. Those of the adepts who are active are styled practical, or operative, while the students, or neophytes, are classed as speculative or theoretical. The former exemplify in works their control over the forces of inanimate as well as animate nature ; the latter are but perfecting them in the rudiments of the sacred science. In this sense the building of the Temple of Solomon is the symbolical representation of the gradual acquirement of the secret wisdom or magic ; the erection and development of the spiritual from the earthly ; the manifestation of the splendor of the spirit in the physical world through the wisdom and genius of the builder. In the East this science is called in some places the " Seven Storied," in others the " Nine-Storied Temple," every story answering allegorically to a degree of knowledge acquired.

The first degree of the Pagodas is possessed by the Fakir, who is merely a mesmerised sensitive acting by the will of his Guru, and whose powers wane and disappear unless his master has laid his hand upon him. They are generally denied the right of advancing to the second or third degree, as they are liable to be unduly acted upon, for the higher possessors are positive adepts, to whom the sensitives are subordinate. The one possesses the constitutional feminine or negative energy, the other the male or positive energy. The ceremonial of admission greatly resembles our apprentice degree in some points.

To this first degree or subjective consciousness is, after a time, added that of Clairaudience, which is the *second degree* or stage of development. The possessor audibly hears but is unable to discern.

The *third degree* is that when the Fakir or any other candi-

date both feels, hears, and sees, and, when he can at will produce the reflexion of the *Pitris* upon the mirror of Astral light. All depends upon his psychological and mesmeric powers, which are always proportionate to the intensity of his will. But the Fakir will never control the *Akasa* or spiritual life principle, the omnipotent agent in every psychological phenomenon, to the same degree as an adept of the third and highest initiation, the ceremonial of which resembles our Master Mason, but aims at the temporary separation of body and soul.

So far the system corresponds in external aim with our blue Masonry. But within this Lodge is another and higher Lodge for the more advanced Brother. When a Buddhist ascetic has reached the *fourth degree* he is considered a *Rahat*. He produces every kind of phenomenon by the soul-power of the freed spirit. It is the object of all the Rishis to unite the individual Adept with the Universal Spirit. He is a perfect man, a demigod. The path of the four truths was recommended by the "Master" (Buddha), and these are: The gradual acquirement of stoical indifference for either life or death; spiritual contemplation; uniting himself with his third and higher self; the heavenly man, who, merged in the divine essence, has placed himself *en rapport* with the *anima mundi*.

The last and most solemn mystery of all was the life transfer, the awful *Seventh Rite* of the great sacerdotal operation, which is the highest theurgy, which, when once an adept has received, he belongs no more to the world. The High Hierophant alone knew how to perform this solemn operation by infusing his own vital life and Astral soul into the Adept chosen by him for his successor, who thus became endowed with a double life. These phenomena have been proven upon infants, and some mesmerists possess similar powers.

The learned Frenchman, M. Jacolliot, assures us, on the testimony of the Agrouchada Parikshai, that centuries before our era, the initiates of the temple chose a superior council, consisting of seventy, presided over by the supreme chief of all the *Initiates*. This Pontificate could only be exercised by a Brahmin who had reached the age of eighty years. He wore a tiara, and had for symbols the crosier and crossed keys. He (Jacolliot) further records that he had seen a Brahmin develop before his eyes, and cause to disappear by gradual dissolution, the Astral soul separated from his living material body, and he

exclaims : " My God ! what is this mystery which I behold nightly before my eyes ? "

We ascertain by this comparison that the modern wisdom or magic of the East is in all respects the old Rosicrucianism of the West. Madame Blavatsky asserts, *apropos* to our subject, that the ever burning lamps of the primitive Rosicrucians are yet produced in Thibet from a preparation of asbestos, and that the universal medicine, which Marco Paulo states was used by the Lamas of Thibet, is a preparation of sulphur, and the aura of silver, and not vulgar quicksilver, as the Rosicrucians were understood to inform us ; that with it the adepts of the East remain in health to the age vastly beyond the limit of European life.

I would suggest that it would not be inappropriate to the wants of our Order, if upon those occasions when the members were unprepared with an original paper, some short work of the real Rosicrucians should be read to the members, and its meaning and occult signification obtained by discussion thereon. The most of us would be able to aid in such a discussion ; a knowledge of the old occult writings would be acquired, and the object of the society would become a veritable resuscitation of the Rosy Cross.

Origen, writing upon primitive christianity, informs us that for the literal-minded, they taught the literal history of Christ and Him crucified, but for the more advanced they taught the vivifying power and eternal mystery of the *Logos*. So, also, it is in these days, and in the Society of Rosicrucians. Some will remain contented with the insignia of the society ; some will stay in the winding maze or labyrinth of Father Backhouse, and will make no attempt to reach the heart of the citadel. Every variety of mind may find suitable employment, in the practice of the ceremonies of the Order, and in the studies of its history. And here, I may offer a few suggestions for your discussions.

Beyond any manner of doubt all the higher degrees of the inner Masonic Lodge derive themselves from Rosicrucian pretensions. If we follow the traditions of the Templar grades, they allege their revival and connection with Craft Masonry at the probable date of A. D. 1686. The oldest hint we have of these higher degrees is in 1721, when the preface of " Long Livers," to which I alluded at the commencement of this paper, was published. My attention was first directed to it some

forty years ago. I published some extracts from the book in 1872. The whole of it is written in the jargon of the early Rosicrucians, and shows the writer to have been well acquainted with the same. In France, contemporaneously with the York grades of Knight Templar and Templar Priest, there existed the Rosy Cross and Kadosh grades.

In Germany there existed the Golden Rosy Cross of three degrees, and the Rosicrucian Society of nine degrees, which followed at so early a date after the disappearance of the primitive society, that it may fairly claim to have possessed its knowledge. It is upon the basis of this latter system that our own society has been reconstructed; and I would suggest to the Fraters that they should endeavor to recover the rituals of this branch of the Order; and I feel sure if they succeed in doing so, that they will be amply repaid for any trouble they may take. Doubtless every one of these rites have more or less departed from the primitive aim; but, rightly considered, we find in them the same inner Lodge which yet exists in the East.

6. In this paper I have written only for the Rosicrucian Society, but possessors of other systems will find therein matter for consideration in other rites to which they may belong. A whole evening might have been taken up in the consideration of any one of the various points which I have raised for you, but I preferred making a general survey, leaving the acute Fraters amongst you to consider and instruct each other in detail upon the object, principles, and derivation of the Rosicrucian Society. I regret very much that my time is so much occupied in other ways, and with other Orders, or it would have given me great pleasure to have responded earlier to the invitation of the R. W. Chief Adept, and I tender you my sincere compliments upon the excellent and efficient manner in which the affairs of the Society are managed in this province. By the exertions of a few, this College stands second only to that in London, which has had the aid of all those bodies in the provinces, by numerical, intellectual, and pecuniary assistance. Persevere, then, my Fraters, in your efforts to render this College second to none, and in the words of glorious Shakespeare, whom mystics have not hesitated to claim as one of ourselves —

*"All's well that ends well: Still the fine's the Crown;
What e'er the course, the end is the renown."*

Notes on Society of the Rosy Cross.

BY JOHN YARKER.

1. It is remarkable that during this year 1604 Simon Studion wrote his "Naometria" (Temple Measuring), in which he alludes to a meeting of the *MILITIA CRUCIFERA EVANGELICA* at Lunenburg in 1586. In it are prophecies alluding to the Rose and the Cross, and the inner and outer temple, or Man and the Universe. Studion may have been the first revelator of the Secret Brotherhood, and the "Fame and Confession" is believed to have been written in 1610, or at least the "Fame."

2. Tauler, the Dominican, had a "Master" who taught him the Gnostic doctrine how to be "wrapped up in, and endeavoring to be absorbed in God," and which Master, nearly a century before this Society of Agrippa in 1510, founded a fraternity, not the first of its kind, with a German house.

3. Fludd in 1633 seems to make the brothers of "Wisdom" Speculative Architects. Philalethes in 1650 specially terms Agrippa, Imperator, or Grand Master. Again, a divine of the name of Andrea in 1618 wrote "Christian Mythology," in which appears the Temple of the Rose Cross as a square house mounted by seven steps. On the *SPECULUM RHODO-STAUROTICUM* are the following Masonic symbols: Sun, Moon, Mercury, of five points, compasses, square, triangle, the two columns of Hermes, on each a sphere. Andrea, between 1619 and 1654, was engaged in superintending his own Christian Fraternity, which continued till after his death, and the members' names are yet preserved.

4. This symbolical language was named by Ficinus "the language of Magic." It was also termed "the language of Angels," and "the language of the Holy Trinity."

5. In 1622 there was a Rosicrucian Society at The Hague with many branches. The brothers are said to have worn a black silk cord at the buttonhole, which implied that he would rather strangled be with such a cord than betray the Order. They wore under their clothes a blue ribbon to which was suspended a gold cross on which was a rose. On the top of the head was a shaven spot. On high festivals they leave the house at sunrise by the eastern door and wave a green flag. On meeting there was one examination as follows: (1) Ave Fratre. (2) Rosae et Aurae. (1) Crucis. (Both) Benedictus deus dominus Noster, cui nobis dedit Signum. Each had a parchment signed by the Imperator.

6. It is evident from a work entitled "Sincerus Renatus" that this Society existed in 1714. In the first grade or Theoricus the badge was a white apron ornamented with blue ribbon in form of a square; in the second grade, Junior, it is ornamented in a triangle. The seal of the Imperator was a seal placed within a circle; on the shield or cross at the base of which was a rose of five petals. At the top, bottom and sides of the shield were four letter C's; signifying *CRUX CHRISTI CORONA CHRISTIANORUM*.

The Mekubbalim.

The following extracts are taken from "The Blazing Star, with an Appendix Treating of the Jewish Kabbala," by William B. Greene. 12mo. Boston, 1872.

Col. Greene was a profound Kabbalist, a Mason of recondite learning, and author of about a dozen arcane works, now nearly all out of print. "The Blazing Star" is illustrated with cuts of deep significance, and some are quite grotesque: the Torch-bearer, Nimbroud, Tharthac, Acham, Nahema, Nabam; (*Arik Aphin*) Macroprosopus, (*Zoir Aphin*) the Microprosopus, these latter being copied from *Dogme et Rituel de la haute magie*, of Eliphas Levi.

Col. Greene's work on the Kabbala seems to be about the only one that gives much light on the *Mekubbalim*. A few extracts given here are characteristic of this author's subtle and somewhat guarded manner of expressing himself:

"We shall say very little of those parts of the doctrine that are protected today by sworn obligations. Let no initiate be frightened beforehand! We shall fortify our own expositions with copious extracts from the *Idra Rabba* (the Greater Assembly), and *Idra Suta* (the Lesser Assembly), in order that our readers may be convinced that we say what the Kabbala says, and are not passing off false coin upon them. Our readers will, necessarily, be few in number, and for that reason, if for no other, we intend to treat them fairly. The *Zohar* (the Book of Splendor) says;

"Sometimes two Mekubbalim are found in the same city, and seven in a kingdom: at other times, only one is found in a city, and only two in a whole generation."

The *Zohar*, or book of "the Shining Ones," comprises three treatises, namely the *Siphira de Zeniutha* (the Book of Occultations or of Mysteries), and the Greater and Lesser Assemblies beforementioned. The *Zeniutha* is the most important, and really contains the whole substance of the Kabbala. The two Assemblies consist of explanations and development of the doctrines that are outlined in the Book of Occultations. The last paragraph of the *Zeniutha* reads as follows:

"Thus far the Book of the King, or of Mysteries, or of Occultations, remains involved and hidden. Happy is that man who goes in and comes out, and learns its paths and its crossways."

"To persons ignorant of the fact of universal solidarity, and who deny the immediate contact of spirit with matter, magical changes in the order of society, or in that of the universe, seem, from the very nature of the case, to be impossible. The *Mekubbalim* have always, nevertheless, justly or unjustly, had the reputation of being magicians and miracle-workers. In magical processes, man first realizes changes in his own body, especially changes in his own system; and then through his body, which is itself a part of nature, he affects the order either of human society, or of the material universe. But in the solidarity of nature, action and reaction are equal.

"Paul had his theological training under Gamaliel, and the *Mekubbalim*. Paul never saw Jesus in the flesh, but saw him in a vision, on the way to Damascus, after the resurrection. He was never subjected, as the other apostles had been, to the human influences of the Grand-Master of the Ideal.

'Verily I say unto you, that ye which have followed me, in the *pulingencia*, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel' (Matt. xix, 28).

"The great schism in the early church occurred while Paul was still living. Important elements of the Kabbalistic doctrines passed with Paul's interpretation and application of them, into the apostolic church of the Gentiles. Many of the *Mekubbalim* refused, however, to accept the statements of Paul that Jesus was the Christ, the incarnation of the Logos (Word). The Kabbala refused to abdicate in the presence of the new religion.

"The Ancient of Days (called also the Elder of the Elder) is the first Sefirah. The Ancient of Days (Dan. vii, 9, 13, 22) is known to the *Mekubbalim* by many titles. He is called Kether (the Crown), the Orient (the Beginning), the Cause of Causes, Black Color, Bottomless Depth, the Fear of the Lord, Light Unapproachable, the White Head, *Æhieh*, and the like.

"A stream of water that should well forth in the *Thehom* (the Abyss) would spring from *nowhere*, and also would flow *nowhere*; it would have no status in space; it would exist in the form of infinitely-attenuated spray, mist or dew. If, however, on the contrary, that some water should well forth in the world of actuality, upon the earth it would meet with obstacles; it would wear for itself a channel, and would become a river, having a certain individuality of its own. So it is with the

fact of personality. A person is a living subject ; but if that subject have no object, or be weighed against nothing whatever in the Kabbalistic Balance, it will not be truly alive, and will be mere potentiality of a person.

"If it be a fountain of light, and not one of water, that streams forth into the *Thehom*, the result will be analagous; the light will illuminate *nothing*, because there is *nothing* in the *Thehom* to be illuminated, and the light itself will be and remain invisible.

"Combining these two figures, we obtain a phrase that has been famous among the *Melcubbalium* — '*The Dew of Lights.*'

'This is that manna which is provided for the just in the world to come. On this dew the heavenly saints are fed. By this dew the dead are raised up in the world to come.' — IDRA RABBA §§ 45, 48, 49.

"The Dew of Lights is the potentiality of the Divine Subjects, of the Divine Personality. This is that 'Crystalline Dew,' which is mentioned in the *Zeniutha* (pp. 34, 54, 61, 63, 76, 83.)

"The Kabbala says : "Thought is the source of all that is." The evolution of the universe is a Process of Thought. It is in one aspect, a poem ; in another, it is a logical argument. In every aspect, the universe is a work of art. Reality is adequate to thought ; and volition, which is a form of thought, is equivalent to existence. Thought is the first Sefirah, the Ancient of Days. Thought implies a subjects which thinks, and an object thought. The thinker and the object thought are weighed over against each other in the Kabbalistic Balance.

"God is Intelligent-Cause. He is also self-sufficient ; and as such, he creates himself eternally. As creator, he is the thinker ; as created by himself, he is himself the object thought. He is at once the subject and object of his own thought. He is that which eternally creates, that which is eternally created, and the eternal act of creation ; that which eternally thinks, that which is eternally thought, and the eternal act of thinking. His essence involves existence. He is eternity and he exists eternally. The Supreme, as thinking subject, is called, in the Kabbala, Chokmah (Wisdom), and is regarded as male. As himself the object of his own thought, he is Binah (Understanding), and is regarded as female. Binah is the Supreme as objective to himself. 'Chokmah is the Father; Binah is the Mother; Chokmah and Binah are weighed in one Balance as male and female.'" — *The Jewish Kabbala*.

The Procession of Planets.

The Procession of Planets. A Radical Departure from Former Ideas of the Processes of Nature ; Showing the True Motions of Matter. By Franklin H. Heald. 12mo ; cloth, stamped title on side and back. Portrait of the author. Profusely illustrated. Price in cloth, \$2 50. Los Angeles, Calif. Era of Man, 306. The copies are numbered and signed by the author and illuminator ; the editor's copy is No. 84.

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

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

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

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

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

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

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