

BF 1623

.R7 G6

Copy 1

SOCIETAS ROSICRUCIANA.

The Path of Rectitude

OR

YE SAMIAN Y.

A PAPER READ BEFORE MASSACHUSETTS COLLEGE OF ROSICRUCIANS,
SEPTEMBER 2, 1889.

BY S. C. GOULD, VIII^o

Pythagore bivium ramis patco ambiguis Y. — AUSONIUS.



GOLDEN CRYPTICS.

MANCHESTER, N. H.

1889.

BF1623
R7G6

Gift
Mrs. H. C. Bolton
1912



The Path of Rectitude,
OR
Ye SAMIAN Y.

A PAPER READ BEFORE THE MASSACHUSETTS COLLEGE, SOCIETAS ROSICRUCIANA.

BY S. C GOULD, VIII^o

— < > —

Pythagoras is said to have been born in the island of Samos and flourished 600 B. C. Jamblichus says he traveled into Egypt, and on his way thither visited Phœnicia, conversed with the priests of that country and was initiated into their mysteries. He spent twenty-two years in Egypt, and is said to have attended upon the instructions of the followers of Zoroaster. On his return to Samos he instituted his esoteric and exoteric schools of instruction, and taught many of his doctrines by symbols, the celebrated *Golden Verses* being attributed to him; but the *Pythagoric Symbols* contain most of his philosophy, and have attracted the attention of the poet and the mystic. Jamblichus has given us, on two authorities, more than fifty; the 13th symbol being, "Speak not about Pythagoric concerns without *Light*." Several explanations have been put upon some of these symbols by some of his more modern followers, while of other symbols there can be no doubt as to the lessons he designed to teach. The one of all others, which has attracted the attention of the divine, the philosopher, the poet, and the mystic, is that one which is so characteristic of human life:

Remember that the paths of Virtue and Vice resemble the letter Y.

The letter Y (or Greek *Upsilon*) was taken by Pythagoras as an apt illustration of human life. The perpendicular or stem symbolizes the early part of life, when the character is unformed, and the path of vice or of virtue is yet undeveloped. The right-hand branch, which is the narrower one, represents "the steep and thorny path of virtue." The left-hand branch being broad, symbolizes the "easy road to vice."

The path of virtue was called by Pythagoras the "Golden Bough," and is referred to by Virgil (*Æneid* vi, 137). The bough when broken

from the myrtle and carried in the hand is a passport to the infernal regions, because it triumphs over death and hell. It is called golden on account of its excellency, and was broken off so that the bough will represent the letter Y, the figure in which a tree shoots up its branches. Hesiod refers to the Samian Y, in *Works and Days* (288) and gives the same explanation, as also several other poets.

Let us glance at some of the literature since the time of Pythagoras and quote a few allusions to this remarkable symbol and its explanations by those who have noted its symbolic application. Jesus seems to have made use of it with much emphasis in his "Sermon on the Mount." He says :

"Enter ye in at the strait gate ; for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat ; because strait *is* the gate and narrow *is* the way, that leadeth unto life, and few there be that find it."—*King James, Matt*, vii, 13-14. *

The pious poet Dr. Isaac Watts paraphrased these texts into a stanza of one of his hymns, which are familiar to all (b. II, h. 158) :

"Broad is the road that leads to death,
And thousands walk together there ;
But wisdom shows a narrow path,
With here and there a traveler."

The Bhagavad Gîtâ (The Lord's Day) an ancient Sanskrit poem, p. 76, says :

"Light and darkness are esteemed the world's eternal ways ; he who walketh in the former path, returneth not—he goeth immediately to bliss ; whilst he who walketh in the latter, cometh back again upon the earth, or is subjected to further transmigrations."

Homer also notes the manner in which Jove allots to human life, from two golden urns, the vicissitudes through which we pass :

"Two urns by Jove's high throne have ever stood,
The source of evil one, and one of good ;
From thence the cup of mortal man he fills,
Blessings to these, to those distributes ill—
To most he mingles both."

* Other translations differ slightly in construction, as one will observe from the following :

"Enter ye in by the strait gate ; for wide is the gate and broad the way which leadeth to destruction ; and many are they that walk in it. How small the gate and straitened the way that leadeth to life, and few they who find it."—*Murdock's Syriac Translation*.

"Enter in through the narrow gate, for wide is the gate of destruction, and broad that way leading thither ; and many are they who enter through it. How narrow is the gate of life ! how difficult that way leading thither ! and how few are they who find it."—*Emphatic Diaglott*.

"Enter ye in through the strait gate, for broad the gate and spacious the way leading to destruction, and many are they coming in through it. For strait the gate and afflicted the way leading into life, and few are they finding it."—*Julia E. Smith's Translation*.

Aulus Flaccus Persius, a famous Stoic philosopher, and a contemporary with Lucan and Seneca, wrote six animated, and often beautiful *Satires*, in two of which he says :

“ To thee, besides, the letter that divides the Samian branches, has pointed out the path that rises steeply on the right-hand track.”—*Satire* iii, 56.

“ At the time when the path is doubtful, and error, ignorant of the purposes of life, makes anxious minds hesitate between the branching cross-ways.”—*Satire*, v, 35.

“ And where the Samian Y directs thy steps to run
To Virtue's narrow steep, and broad-way Vice to shun,”
—*Dryden's Trans.*

“ And, sure, the letter where, divergent wide,
The Samian branches shoot on either side,
Has to your view, with no obscure display,
Marked, on the right, the strait but better way.”—*Gifford's Trans.*

Rowe paraphrases the allusion of Persius in a memorial stanza to the rising youthful generations :

“ There has the Samian Y's instructive make
Pointed the road thy doubtful foot should take ;
There warned thy raw and yet unpractised youth
To tread the rising right-hand path of truth.”

Decius Magnus Ausonius, a poet of the fourth century, thus speaks of the Samian Y :

“ The boughs represent the doubtful Y, or two paths of Pythagoras.”—*Idyll*, xii, 9.

Pope refers to the Pythagorean letter in that characteristic poem the *Dunciad* (ls. 151-152) :

“ When reason, doubtful, like the Samian letter,
Points him two ways, the narrower is the better.”

Shakespeare makes Ophelia say in *Hamlet* (Act I, Sc. iii, l. 51) :

“ Show me the steep and thorny way to heaven.”

Publius Virgilius Maro puts words in the Cumæan Sibyl's mouth, when she addresses Æneas, that partake of the same symbol :

“ The gates of hell are open night and day ;
Smooth the descent, and easy is the way.” †

Again the Cumæan Sibyl points out the way to Æneas and says :

“ 'Tis here the different paths, the way divides :
The right to Pluto's golden palace guides ;
The left, to that unhappy region tends,
Which to the depth of Tartarus descends.”—*Æneid*, vi, 726-729.

† * * Facilis decensus Averni.—*Æneid* vi, 126.

The oracles of Apollo, as quoted by Eusebius from Porphyry, gives us some of the most ancient records of the rites of the ancient mysteries, which lay at the foundation of our ancient and honorable fraternity. Porphyry gives two remarkable oracles, as follows :

1. "The way to the knowledge of the *divine nature is extremely rugged, and of difficult ascent*. The entrance is secured by *brazen gates*, opening to the adventurer ; and the roads to be passed through, *impossible to be described*. These, to the *vast benefit of mankind*, were *first marked out* by the Egyptians."

2. True wisdom was the lot only of the Chaldeans and Hebrews, who worshiped the governor of the world, the *Self-existent Deity*, with pure and holy rites."

Thomas Taylor, the great Platonist, who translated the works of Jamblichus on the mysteries of the Egyptians, Assyrians, and Chaldeans, has paraphrased the foregoing oracles, agreeable to the original, as follows :

"The path by which to Deity we climb,
Is arduous, rough, ineffable, sublime ;
And the strong, massy gates through which we pass,
In our first course, are bound with chains of brass.
Those men the first, who, of Egyptian birth,
Drank the fair waters of Nilotic earth,
Disclosed by actions infinite the road,
And many paths to God, Phœnicians showed ;
This road the Assyrians pointed out to view,
And this, the Hebrews and the Chaldeans knew."

Lucian, a Greek priest, says that the Egyptian are said to be the first among men that had a conception of the gods, and a knowledge of *sacred names*. The first oracle treats of the *knowledge* of the true God, and the second treats of his *public worship*. The frights and terrors to which the neophytes were exposed in the ancient mysteriss, gave birth to all those metaphorical terms of *danger* and *difficulty* so constantly employed by the Greek writers, whenever they speak of the communication of the true God.

There is an *asterism* of the letter Y exactly in the urn of Aquarius, *the Waterman*, one of the signs of the Zodiac. The equinoctial colure passes through the letter. It is perfectly formed with four stars of the third magnitude, and according to Burritt is on the meridian the middle of October. The ancient Egyptians supposed the setting or disappearance of Aquarius caused the Nile to rise by the sinking of his urn in the water, therefore Father Kircher allotted the sign of Aquarius to Reuben, because his father Jacob told him he was "unstable as water" (Gen. xlix, 4), . Nimrod says Aquarius is Enoch.

C. L. Reinhold, in his work on "The Hebrew Mysteries," claims that the whole Mosaic religion was an initiation into the mysteries, and that he, who was "learned in all the wisdom of the Egyptians" (Acts vii, 22), instructed the tribes in much of his knowledge. Origen tells us the "Book of Jannes and Mambres" was a secret book that the world has lost. It was in the possession of Jethro, who was Pharaoh's private secretary, and subsequently the father-in-law of the great adept. Godfrey Higgins says that when the priest placed his hand on the candidate for orders or initiation, he *Samached* him; that is he marked him with the Hebrew final M (standing for 600) which has a recondite meaning. Thus, it is said of Joshua that "Moses samached him, laying his hands upon him" (Deut. xxxiv, 9).

The M final (Muin) is used but once in the Hebrew Scriptures, except at the end of a word (Isaiah iv, 6), *Imrbe*, and Higgins, Kenealy, Cassini, Faber, and others believe that it was the prophecy of "the Golden Age as sung by Virgil,* and Pope †.

We must bear in mind also that the "father of the faithful" came up from "Ur of the Chaldees," and is the first Hebrew, or *passenger*, that we have record of. His traditional work, "Sepher Yetzirah," gives the "thirty-two paths of wisdom." Aleph, Mem, and Shin are the three mothers (air, water, and fire), which symbolize the triple path (*trivia*), of the ancients.

The Royal Arch owes its name to the semicircle made in the heavens by the sun (Osiris), from the vernal to the autumnal equinox. The crown of Infula gives us the arch, or "circle," that was once "drawn over the face of the deep." Lucian cites the proverb, *Arché hemisu pantos*, "Archa is half of the All." John Howard Carey, in the "Restoration of the Earth's Lost History," says that in the ancient mysteries, the *Autopsia* was displayed at the end of the sixth day when the neophytes had arrived at Elysium.

Parkhurst, the highest authority on Hebrew, says the correct rendering of the word *Yaschar** is that given in the Septuagint (*tu biblou tou enthous*), "The Book of the Right Road." Dr. F. V. Kenealy, in that remarkable work of *cryptic* lore entitled "The Apocalypse of Oannes," p. 280, says the genuine book was a *secret book*, and cites Josephus to show it was a crypt of the Hebrews. Kenealy says *En arche ho Logos* ("in ancient times was the *Word*") was the

* *Eclogue*, iv, 6. † *Messiah*.

introduction to a *revelation* of Enoch, and believes that Swedenborg refers to the book when he speaks of the Ancient Word : " Seek for it in China, and perhaps you will find it there among the Tartars."

It has been an open question whether the wisdom-religion passed from *Thebes* to *Thibet*, or vice versa, two words of very similar origin. The " Royal Arch" has its root-words the same as *the ancient kings*.

The name Enoch is explained by Hebrew scholars to mean *the initiator* or *instructor*, while his Arabian name was Edris (Korân xix) and means *the learned*. The Royal Arch of Enoch, according to R. K. Mackenzie, is identical with that of Solomon and the " Ninth Arch." Egyptian masonry is said by Cagliostro, to have been instituted by Enoch. By some he is identified with Thoth, or Hermes Trismegistus, " the thrice greatest." The author of " Manifest Destiny " says he was the Thoth-Hermes, or *Thothmes*, and known as such on the royal or *kingly* records.

Jacob Bryant in his work, " Philo Judeus and the Logos" (p. 285), says that the Chinese of old had an emblem representing the Samian Y, from which they taught the great lessons of life, and that its mysteries were explained in a book called the " Y-King—the Book of Y which is extraordinary."

The authorship of " The Book of Y " is ascribed to Fo-hi. It contains his Lineations arranged in " sixty-four hexagrams," or symbols of all philosophy. It is said Pythagoras was familiar with their construction, and based his Pythagoric Symbols on them. According to William Enfield, in " History of Philosophy," p. 230, Jamblichus places this symbol of " the Samian Y " last, as the sum of all the others—

THE GOLDEN BOUGH.

" Remember that the paths of Virtue and Vice resemble the letter Y."

Like the " Moral Maxims " of Confucius, as translated and arranged in the " Terseological Teachings " of that Chinese philosopher, by Marcenus R. K. Wright, the one hundredth and last is

THE GOLDEN RULE.

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

"The Book of Fo," another Chinese work written by an ancient Buddha, which Dr. Kenealy thinks was about A. M. 1800, has the following account of a patriarch who flourished 1,000 years prior to that date :

YE ORDINANCES OF Y.

"A thousand years were gone, and men had increased greatly, and new colonies again went forth into new lands, and sought productive gardens for themselves. They appointed chiefs and patriarchs, and founded and gave a name to tribes. They passed through new and different climates, and journeyed farther and father on. They learned the first arts of civilized life : to muzzle cattle to sow corn ; to clear the sylvan wilderness, and cross the river and lakes. And this law did Y proclaim who was the most *ancient father* of the emigrants : 'The veil of a woman is a sacred thing ; let no man touch it with a profane hand.' Y also instituted marriage, and proclaimed it to be a holy thing, and ordained that every parent of a child should protect and love it all his days. That there might be no dissension among families, he ordered that the father should be head and ruler, and after him the mother of the household, and after her the eldest son, and after him the next in years among the sons ; and over the daughter the eldest born daughter, governing in subjection to her mother, until all the family were distributed in their places. These were the ordinances of Y."

This patriarch or *ancient father*, named Y, was no other than the antediluvian Enoch who instructed the people to walk in the path of Virtue rather than Vice. "Enoch walked with Yahveh," and we are told that "He died not." Dr. Kenealy believes that he was re-born in spirit, if not in body, in each succeeding Naros. Possibly this may have been the theory of the person who has another rendering of Solomon's advice in Proverbs xxii, 6.

We are told by S. L. MacGregor Mathers, in his work "The Kabbalah Unveiled" (p. 105), that the admonition, "Train up a child in the way he should go," is also rendered in another form :

"Enoch hath been made into a boy again, according to his path."

The editor of the works of William Law, the theosopher, begins that work by saying :

"The time is born for Enoch to speak, and Elias to work again."

In the alphabet of Hermes the letter Y was represented by two perpendicular parallel lines (||),* and was the symbol for "the path of rectitude," called by Enoch "*the Paths of Uprightness*" (lxxxii, 4). Samothrace (Thracian Samos), according to a scholiast in Apollo-

* Hammer's "Translation of Ancient Alphabets."

nus Rhodius, was settled by a colony from Ionian *Samos*, and the Samothracians were famous for the worship of the ancient Cabiri, a wisdom-religion full of mystery with which no doubt Pythagoras was familiar. The Cabiri are usually reckoned as four, and whose names are thought to be of Egyptian origin, namely, *Axieros*, "the all-powerful one"; *Axiokersos*, "the great fecundator"; *Axiokersa*, "the great fecundatrix"; *Casmillus*, "the all-wise." Münter and Schelling trace the etymology of the last to *Cadmiel*, "he who stands before the Deity." Josephus says that he entered within the veil once a year (Wars b. v, ch. § 7) and pronounced the omnific word. The year, 365 days has, occult numeral connection with *Belenos*, *Meithras*, *Abrahas*, and the *Age of Enoch*, who built the nine-arch temple unred ground.

Dr. Kenealy says the "Golden Bowl" (Eccl. xii, 6) was a book of arcane secrets, and the "Golden Apples of the Hesperides" a cryptic volume containing a drama of archaic symbols, taught by Enoch before the continent of Atlantis disappeared. The "Golden Ass" of Apuleius is a famous mystical romance which was written *sub-rosa* to symbolize the the final *restoration* of the race. The ninth labor of Hercules was to secure the "Golden Girdle" from the Amazons, which according to several mystics was a pre-Atlantean cryptic volume. One of the Hermetic volumes, "*Aureas*, or the Golden Secret," was a subject allied with the Rosy Cross, and several others.

Charles T. Beke, in his work, "The Idol of Horeb," says it was a "Golden Cone," and not *calf* as translated; and that it was a symbol of Elohim, to represent the flame in the bush, and its secret meaning is not known to the profane. (Ex. xxxii, 4.)

The ceremonies, and lessons taught by the Royal Arch, are of very archaic date, and much "more ancient than the Golden Fleece or Roman Eagle." Daniel Smith, author of the "Ancient Ones of the Earth" (p. 58,) says the "Golden Wedge of Ophir" (Isaiah xiii, 12) is a book, symbolizing "the Word," and the true form of the wedge was like the Hebrew letter *Jod* (Y). He says Joshua (vii, 21,) wrote "*tongue of gold*," which is obvious to all who have *searched the word*.

THE OATH OF PYTHAGORAS.

"By that pure Holy, Four-Lettered Name on high,
Nature's eternal fountain and supply,
The parent of all souls that living be,
By Him, with faithful oath, I swear to Thee."

Lux tua, via mea.

GOLDEN SENTENCES OF DEMOCRATES.

1. If one will give his mind to these sentences, he will obtain many things worthy of a man, and be free from many things that are base.
2. The perfection of the soul will correct the depravity of the body, but the strength of the soul without reasoning, does not render the soul better.
3. He who loves the goods of the soul will love things more divine, but he who loves the goods of its transient habitation will love things human.
4. It is beautiful to impede an unjust man ; but, if this be not possible, it is beautiful not to act in conjunction with him.
5. It is necessary to be good, rather than to appear good.
6. The felicity of a man does not consist either in body or in riches, but in upright conduct and justice.
7. Sin should be abstained from, not through fear, but for the sake of the becoming.
8. It is a great thing to be wise where we ought to in calamitous circumstances.
9. Repentance after base actions is the salvation of life.
10. It is necessary to be a speaker of the truth, and not to be loquacious.
11. He who does an injury is more unhappy than he who receives one.
12. It is the province of a magnanimous man to bear with mildness the errors of others.
13. It is comely not to oppose the law, nor a prince, nor one wiser than yourself.
14. A good man pays no attention to the reproofs of the depraved.
15. It is hard to be governed by those who are worse than ourselves.
16. He who is perfectly vanquished by riches, can never be just.
17. Reason is frequently more persuasive than gold itself.
18. He who admonishes a man that fancies he has intellect, labors in vain.

19. Many who have not learned to argue rationally, will live according to reason.
20. Many who commit the basest actions, often exercise the best discourse.
21. Fools frequently become wise under the pressure of misfortune.
22. It is necessary to emulate the works and actions, and not the words of virtue.
23. Those who are naturally well disposed know things beautiful, and are themselves emulous of others.
24. Vigor and strength of body are the nobility of cattle ; but rectitude of manners is the nobility of man.
25. Neither art nor wisdom can be acquired without preparatory learning.
26. It is better to reprove your own errors, than those of others.
27. Those whose manners are well ordered, will also be orderly in their lives.
28. It is good not only to refrain from doing an injury, but even from the very wish.
29. It is proper to speak well of good works ; for to do so of such as are base is the property of a fraudulent man and an impostor.
30. Many who have great learning have no intellect.
31. It is necessary to endeavor to obtain an abundance of intellect, and not to pursue an abundance of erudition.
32. It is better that counsel should precede action, than that repentance should follow them.
33. Put not confidence in all men, but in those that are worthy ; for to do the former is the province of a stupid man, but the latter of a wise man.
34. A worthy and an unworthy man are to be judged not from their actions only, but also from their will.
35. To desire immoderately is the province of a boy, and not of a man.
36. Unreasonable pleasures bring forth pain.
37. Vehement desires about any one thing render the soul blind with respect to other things.
38. That love is just which, unattended with injury, aspires after things becoming.
39. Admit nothing as pleasant which is not advantageous.
40. It is better to be governed by, than to govern, the stupid.
41. Not argument but calamity is the preceptor of children.
42. Glory and wealth without wisdom are not secure possessions.

43. It is not indeed useless to procure wealth, but to procure it from injustice is the most pernicious of all things.

44. It is a dreadful thing to imitate the bad, and to be unwilling to imitate the good.

45. It is a shameful thing for a man to be employed about the affairs of others, and to be ignorant of his own.

46. To be always intending to act renders action imperfect.

47. Fraudulent men, and such as are only seemingly good, do all things in words and nothing in deeds.

48. He is a blessed man who has both property and intellect, for he will use them well in such things as are proper.

49. The ignorance of what is excellent is the cause of error.

50. Prior to the performance of base things, a man should reverence himself.

51. A man given to contradiction, and very attentive to trifles, is naturally unadapted to learn what is proper.

52. Continually to speak without being willing to hear; is arrogance.

53. It is necessary to guard against a depraved man, lest he should take advantage of opportunity.

54. An envious man is the cause of molestation to himself, as to an enemy.

55. Not only is he an enemy who acts unjustly, but even he who deliberates about so acting.

56. The enmity of relations is far more bitter than that of strangers.

57. Conduct yourself to all men without suspicion; and be accommodating and cautious in your behavior.

58. It is proper to receive favors, at the same time determining that the retribution shall surpass the gift.

59. When about to bestow a favor, previously consider him who is to receive it, lest being a fraudulent character, he should return evil for good.

60. Small favors seasonably bestowed, become things of the greatest consequence to those who receive them.

61. Honors, with wise men, are capable of effecting the greatest things, if at the same time they understand that they are honored.

62. The beneficent man is he who does not look to retribution; but who deliberately intends to do well.

63. Many who appear to be friends are not, and others, who do not appear to be friends, are so.

64. The friendship of one wise man is better than that of every fool.

65. He is unworthy to live, who has not one worthy friend.

66. Many turn from their friends, if, from affluence, they fall into adversity.

67. The equal is beautiful in everything ; but excess and defect to me do not appear to be so.

68. He who loves no one does not appear to me to be loved by any one.

69. He is an agreeable old man who is facetious, and abounds in interesting anecdotes.

70. The beauty of the body is merely animal unless supported by intellect.

71. To find a friend in prosperity, is very easy ; but in adversity, it is the most difficult of all things.

72. Not all relations are friends, but those who accord with what is mutually advantageous.

73. Since we are men, it is becoming not to deride, but bewail, the calamities of men.

74. Good scarcely presents itself, even to those who investigate it ; but evil is obvious without investigation.

75. Men who delight to blame others are not naturally adapted to friendship.

76. A woman should not be given to loquacity ; for it is a dreadful thing.

77. To be governed by a woman is the extremity of insolence and unmanliness.

78. It is the property of a divine intellect to be always intently thinking about the beautiful.

79. He who believes that Deity beholds all things, will not sin either secretly or openly.

80. Those who praise the unwise do them a great injury.

81. It is better to be praised by another than by yourself.

82. If you cannot reconcile to yourself the praises you receive, think that you are flattered.

83. The world is a scene ; life a transition ; you came, you saw, you departed.

84. The world is a mutation ; life a vain opinion.

Golden Rule of Zaleucus.

“ Let every mortal man avoid what may lead him into disgrace, before the Heavenly Ruler, more anxiously than the minor evil of poverty ; for honor is bestowed by all the wise on him who prefers to mere wealth.”

From the "Clavicle" of King Solomon.

"I, Solomon, King of Israel and Palmyra, have sought and obtained in part the Holy Chokmah, which is the wisdom of Adonai. I have become king of the spirits of heaven and of earth; Master of the inhabitants of the air, and the souls of the sea, because *I procured the ray of the golden gate of light*. I have accomplished great things by the virtue of the *Schem-Hammephorasch*, and the *thirty-two paths* of the 'Sepher-Yetzirah.' *Number, weight, and measure* determine the form of things. Substance is one and God created it eternally. Happy is he who knows the letters and numbers; numbers are the ideas, and ideas are the forces, and forces are *Elohim*. The synthesis of *Elohim* is *Schem*; *Schem* is one, and its pillars are two; its power is three; its form four. Its reflection gives eight, and eight multiplied by three gives the twenty-four thrones of Wisdom. On each throne rests a crown of three jewels; each jewel bears a name; each name is an absolute idea. There are seventy-two names on the twenty-four crowns of *Schem*. Thou shalt write these names on the thirty-six talismans; two on each talisman; one on each side. Thou shalt divide these talismans into four series, of nine each, according to the number of the letters of *Schem*. On the first series engrave the letter *Yod*, the figure of the blooming rod of Aaron. On the second series engrave the letter *He*, the figure of the cup of Joseph. On the third series engrave the letter *Vau*, the figure of the sword of David (my father). On the fourth series engrave the letter *He*, the figure of the Jewish Shekel. The thirty-six talismans will be a book which will contain all the secrets of wisdom, and by their diver combinations, thou wilt be able to move the genii and make angels speak."

A Legend of Enoch.

In the "Cosmodromium" (pp. 104-105), of Dr. Gobelin Persona, the following narrative occurs, in his account of Alexander the Great when in India:

"And now Alexander marched into other quarters, equally dangerous; at one time over tops of mountains, at another through dark valleys, in which his army was attacked by serpents and wild beasts, until after three hundred days he came into a most pleasant mountain, on whose sides hung chains or ropes of gold. This mountain had two thousand and fifty steps, all of purest sapphire, by which one could ascend to the summit, and near this Alexander encamped. And on a day, Alexander with his Twelve Princes ascended by the aforementioned steps to the top of the mountain, and found there a Palace marvellously beautiful, having Twelve Gates, and seventy windows of the purest gold, and it was called the Palace of the Sun, and there

was in it a Temple all of gold, before whose gates were vine trees bearing bunches of carbuncles and pearls; and Alexander and his Princes having entered the Palace, found there a man lying on a *Golden Couch*; he was very stately and beautiful in appearance, and his head and beard were white as snow. Then Alexander and his Princes bent the knees to the Sage who spake thus: 'Alexander, thou shalt now see what no earthly man hath ever before seen or heard.' To whom Alexander made answer: 'O Sage, most happy, how dost thou know me?' He replied: 'Before the wave of the deluge covered the face of the earth, I knew thy works'; He added: 'Wouldst thou behold the most hallowed Trees of the sun and moon which announce all future things?' Alexander made answer: 'It is well, my lord; greatly do we long to see them.' To which the Sage replied: 'If ye be pure from all contamination with women, then, indeed, it is lawful for ye to see these Trees.' Alexander answered: 'We be pure.' The Sage said: 'Put away your rings and ornaments; *take off your shoes*, and follow me.' Alexander did so, and choosing out *three* from the Princes, and leaving the rest to await his return, he followed the Sage, and came to the Trees of the Sun and Moon. The Tree of the Sun has leaves of red gold, the Tree of the Moon has leaves of silver, and they are very great; and Alexander, at the suggestion of the Sage, questioned the Trees, asking, 'if he should return in triumph to Macedon?' To which the Trees gave answer: 'No,' but that he should live a year and eight months, after which he should die by a poisoned cup.' And when he inquired: 'Who was he who should give him that poison?' He received no reply, and the Tree of the Moon said to him that his mother, after a shameful and unhappy death, should lie long unburied, but happiness was in store for his sisters. Alexander was much grieved at this; but the Sage commanding him, he went back with his Princes, and returned by the way he had come; whereupon the Sage lying down again upon the couch, said to Alexander: 'Get thee back, for unto no one is it permitted to advance farther.'

And from these things, I am of the opinion, that this Sage must have been *Enoch*, who, before the deluge, was translated by God and is reported to be yet alive upon earth.

Of that Sage, a letter from Alexander to Aristoule says that he would not allow him to offer incense to these Trees, or to sacrifice any animal, but only to kiss the trunk of each Tree, and to think while he kissed, what question he would have answered."

Dr. E. V. Kenealy says the "Palace of the Sun," mentioned here, was a Temple of God, in which was a *Secret Book* and the "Book of Enoch," called the Trees of the Sun and Moon, and were consulted in olden times as Oracles, by those who sought to obtain knowledge of the future.

A Legend of Sethe.

This legend is found Dr. J. M. Neale's "Collections," London, 1847.

"The Cristene Men, that dwellen bezond the See, in Grece, seyn that the Tree of the Cros, that we callen cypresse, was of that Tree, that Adam ete the Appulle of; and that synde thei writen. And thei seyn also, that here Scripture seythe, that Adam was seek, and seyde to his Sone Sethe, that he scholde go to the Aungelle, that kepte Paradys, that he wolde senden hym *Oyle of Mercy*, for to anynte with his Membres, that he myghte have hele. And Sethe wente. But the Aungelle wolde not late hym come in, but seyde to hym, that he myghte not have of the *Oyle of Mercy*. But he toke hym htree Greynes of the same Tree, that his Fadre ete the Appulle offe; and bad hym, as sone as his Fadre was ded, that he scholde putte these three Greynes undre his Tonge, and gave hym so and he dide. And of these three Greynes sprong a Tree as the Aungelle seyde that it scholde, and bere a Fruyt, thorghe the whiche Fruyt Adam scholde be saved. And whan Sethe cam azen, he fonde his Fadre nere ded. And whan he was ded, he did with the Greynes, as the Aungelle bad hym; of the whiche sprongen three Trees, of the whiche the Cros was made, that bere gode Fruyt, and blessed our Lord Jesu Crist; thorghe whom, Adam and alle that comen of hym, scholde be saved and delyvered from drede of Deth withouten ende, but if they dye it be thei own defaulte."

Legends of Adam.

Jacobus Vitriacus, in his "Jewish History" (ch. lxxxv), has the following legend:

"There are in that land (Palestine) wonderful trees, which for their par-excellence are called Apples of Paradise, bearing oblong fruit, very sweet and unctuous, having a most delicious savor, bearing in one cluster more than a hundred compressed berries. The leaves of this tree are a cubit long and half a cubit wide. There are three other trees, producing beautiful apples or citrons, in which the bite of a man's teeth is naturally manifest, wherefore they are called 'Adam's Apples.'"

Eisenmenger, in his works (i, pp. 376-377), has the following:

"The angel Raphael had instructed Adam in all kinds of knowledge out of a book containing mighty mysteries. In that book were seventy-two parts, and six hundred and seventy writings which were known; but from the middle to the end were one thousand five hundred hidden secrets of Wisdom. This book Adam preserved and read in daily; and he left it to his son Seth; Seth to Enoch; Enoch to Noah; and from Noah it descended to Abraham."

Epitaph on Adam.

This epitaph is found in the "Historia Ecclesiæ Antediluvianæ," by Gabriel Alvarez. Paris, 1713.

"Here lies, reduced to a pinch of dust, he who, from a pinch of dust,
was formed to govern the earth,

ADAM,

Thē son of None, father of All, the step-father of All
and of himself.

Having never wailed as a child, he spent his life in weeping,
the result of penitence.

Powerful, Wise, Just, Immortal.

He sold for the price of disobedience,

Power, Wisdom, Justice, Immortality

Having abused the privilege of Free-Will,

which weapon he had received for the preservation of

KNOWLEDGE AND GRACE,

by one stroke he struck with death himself and all the human race.

The Omnipotent Judge,

Who in His Justice took him from Righteousness, by His Mercy
restored him whole again; by whose goodness it has fallen out
that we may call that crime happy, which obtained so great

A REDEEMER.

Thenceforth Free-Will, which he in happiness used to bring forth
Misery, is used in Misery to bring forth

HAPPINESS.

For if we, partakers of his pernicious inheritance,
partake also of his penitential example,
and lend our ears to salutary counsels,

then we

(who by our Free-Will could loose ourselves)

can be saved by the

Grace of the Redeemer, and Coöperation of our Free-Will.

THE FIRST ADAM LIVED TO DIE.

THE SECOND ADAM DIED TO LIVE.

Go, and imitate the penitence of the First Adam.

Go, and celebrate the Goodness of the

SECOND ADAM.

LIBRARY OF CONGRESS



0 021 103 958 9

Y