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"Grant that the knowledge I get may be the knowledge worth having."
(THOMAS a KEMPIS.)

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Alchemy, or The Hermetic Philosophy.

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A century has passed since the compilers of the French Encyclopædia infused skepticism into the blood of the civilized world, and made it disreputable to believe in the actual existence of anything that cannot be tested in crucibles or demonstrated by critical reasoning. Even now, it requires candor as well as courage to treat upon a subject which has been well or correctly understood. The person must be bold who accounts the Hermetic philosophy to be other than a pretense of science, and, so believing, demands for its enunciation a patient hearing. Yet its professors were once the princes of learned investigation, and heroes among common men. Besides, nothing is to be despised which men have reverently believed; and disdain for the earnest convictions of others is, itself, the token of ignorance, and of an ungenerous mind.

The opinion has become almost universal that Alchemy was

a pretended science, by which gold and silver were to be produced by transmutation of the elements of the baser metals; and its professors are at this day regarded as the dupes of imposture, and as having been themselves impostors and charlatans. In these classes they are placed by the writers of books; and the prejudice has been so long cherished, that, for the present, there is small ground for hope of its uprooting. The peculiar language employed by the alchemists is now commonly denominated "jargon," and this epithet appears to be conclusive logic with those whose convictions are chiefly produced by the employment of opprobrious names.

Yet a candid and critical examination of the Hermetic writers, we think, will entirely disabuse the mind of any intelligent person. It is plain enough, that their directions in relation to transmuting metals are scarcely at all to be connected with any known manipulations now known as *chemical*. Yet it would be presumptuous to vilify such men as Roger Bacon, Boerhave, and Van Helmont, as ignorant, or to accuse them of imposture. We propose, therefore, in this essay, to direct inquiry in another quarter for the purpose of indicating what was really the scope of the science or philosophy, formerly extant under the name of *ALCHEMY*.

The first appearance of this system is not known. Some writers declare that Adam was the first adept; others, that the "sons of God," spoken of in the sixth chapter of Genesis, who took wives of the daughters of men, communicated to them the knowledge of the strange mysteries of the created world. Moses and Solomon are also assigned the first rank in the knowledge of Hermetic learning — the former, because he has learned "all the wisdom of the Egyptians;" and the other, as being the wisest of men, and able, by his mystic seal and password, to command spirits. We find expressions in ancient writers indicating the existence of such science. "Its cradle," says Olaus Borrichius, "is to be sought in the most distant times." Clement of Alexandria makes mention of it. Demo-

critus of Abdera was also a Hermetic philosopher. But it hardly necessary to quote at greater length.

Under the old title of *magic*, a Persian term signifying knowledge, was included every science, natural or metaphysical which was cultivated. The sacerdotal and learned class were styled magians or magicians. We find them also called Chaldeans. The patriarch Abraham, it will be remembered, was said to be a Chaldean or Casdeon; and according to Josephus, he taught *mathematics*, or esoteric knowledge in Egypt. Astral literature was also cultivated as a part of the ancient learning; and the magian was probably an astrologer also.

Alchemy, however, can hardly be regarded as a part of the old learning of the Magians and Chaldeans. It seems rather to have succeeded to their inheritance. William Goodwin, the author of the celebrated treatise on "Political Justice," and father of the late Mrs. Shelley, has given an outline of its earlier history.

"Among the different pursuits," says he, "which engaged the curiosity of active minds in these unenlightened ages, was that of the transmutation of the ordinary metals into gold and silver. This art, though not properly of necromantic nature, was, however, elevated by its professors, by means of an imaginary connection between it and astrology, and even between it and an intercourse with invisible spirits. They believed that their investigations could not be successfully prosecuted but under favorable aspects of the planets, and that it was even indispensable to them to obtain supernatural aid." "The first authentic record on this subject is an edict of Dioclesian, about three hundred years after Christ, ordering a diligent search to be made in Egypt for all the ancient books which treated of the art of making gold and silver, that they might, without distinction, be consigned to the flames. This edict, however, necessarily, presumes a certain antiquity to the pursuit; and fabulous history has recorded Solomon, Pythagoras and Hermes among its distinguished votaries.

"From this period the study seems to have slept till it was

revived among the Arabians, after a lapse of five or six hundred years. It is well known, however, how eagerly it was cultivated in various countries of the world after it was divulged by Geber. Men of the most wonderful talents devoted their lives to the investigation, and in multiplied instances the discovery was said to have been accomplished."

Two noticeable circumstances are indicated in this brief sketch: that alchemy had pretensions to a great antiquity, and that it was to be traced to those countries where the new Platonic philosophy had flourished. Added to these is the remarkable fact, that the students in alchemy professed to be disciples of the same great masters, of Apollonius, Plotinus, Porphyry and Iamblichus, and to believe the same doctrines. As the mythical personage, Hermes, "the three times greatest," whom we suppose, from his Egyptian name *Thoth* (an assembly), to be but the embodiment of the collective voice of the sacerdotal caste of Egypt, is regarded by alchemists to be one of their original teachers, it requires no great stretch of imagination to presume that there was a close relationship between the two, and perhaps an actual identity. Certain is it that the mystic, the philosopher, the so-called magician, the astrologist and the alchemist, during the middle ages, appear to have occupied the same field of thought, to have held very similar opinions, and to have employed a form of speech very similar, although differing in technology.

Suidas, in his Lexicon, thus expounds the Golden Fleece: *δερμας* (deras) — the golden fleece, which Jason and the Argonauts, after a voyage through the Black Sea to Colchis, took, together with Medea, daughter of Ætes, the King. But this is not what the poets represent, but a treatise written on skins *δερμιασι*, teaching how gold might be prepared by chemistry. Probably it was called golden by those who lived at that time, on account of its great importance."

THE THREE ALCHEMIC AGENTS.

The agents sought for and praised by all true alchemists

were three, namely: first, the Philosopher's Stone, by which metals were said to be transmuted; second, the Alcahest, or universal solvent; and third, the *Elixir Vitæ*, by which human life was capable of being prolonged indefinitely.

The possibility of reducing the elements to their primal form, as they are supposed to have existed in the igneous mass from which the earth-crust is believed to have been formed, is not considered by physicists to be so absurd an idea as has been intimated. There is a relationship between metals often so close as to indicate an original identity. Persons called alchemists may, therefore, have devoted their energies to investigations into these matters as Lavoisier, Davy, Faraday and others of our day have explained the mysteries of chemistry.

But Alchemy, we apprehend, was a different affair; its professors and adepts only employed the peculiar dialect or "jargon" as a species of figurative language, to cover an esoteric meaning of a far different character. The philosopher's stone, the alcahest and the elixir were names of one and the same thing, and were supposed to accomplish an identical operation. Baptista Porta, in his treatise on Natural Magic, declares as much: "I do not promise any golden mountains, nor yet that philosopher's stone which the world hath so great an opinion of, which hath been bragged of in so many ages and happily attained unto by some; neither yet do I promise here that golden liquor, whereof if any man do drink, it is supposed that it will render him immortal. But it is a mere dream; for since the world is mutable and subject to alterations, therefore whatsoever the world produceth is subject to destruction."

Such was the real belief of all genuine alchemists.

The reason for the employment of a peculiar mystic form of speech was the great peril which was incurred for religious dissent. Learned men, generally, who were imprudent in the expression of their convictions, were punished during the middle ages, as in the case of Galileo, Copernicus and numerous others. They were all classed by the ignorant, among dealers

in the "black art," having intercourse with spirits and demons; and were, as occasion served, burned at the stake, broken on the wheel, or disjoined on the rack, for disregarding the current belief and endeavoring to instruct the common people. Like the *nahash* or serpent of Eden, for showing men how to be as the Alein, they were "cursed above all cattle," and doomed to "eat dust" — suffer abuse — all the days of their life; because, in the language of Goethe,

Out of their heart's pulses they needs must gabble,
And show their thoughts and feelings to the rabble.

Hence Irenæus Philaletha Cosmopolita, an English alchemist, or Hermetic writer, in his book published in 1659, make the following allusion to prosecutions.

"Many who are strangers to the art believe that if they should enjoy it they would do such and such things; so also even we did formerly believe, but being grown more wary, by the hazard we have run, we have chosen a more secret method. For whosoever hath escaped imminent peril of his life, he will become more wise for the time to come.

It was very likely, when a man, for differing in religious faith, was branded as an infidel and punished as an outlaw; when scientific knowledge was stigmatized as witchcraft, that men cultivating ideas out of the common order would invent a dialect of symbols and pass-words by which to communicate with one another, and yet remain unknown by their blood-thirsty adversaries. Besides, there was another reason, the one adopted by the psalmist, who "opened his mouth in a parable and uttered dark sayings of old," and imitated by Jesus. Geber, the Arabian, thus discloses it:

"If we have concealed anything, ye sons of learning, wonder not; for we have not concealed it from you, but have delivered it in such language as that it may be hid from evil men, and that the unjust and vile might not know it. But, ye sons of truth, search and you shall find this most excellent gift of God, which he has reserved for you. Ye sons of folly, impiety and profanity, avoid you the seeking after this knowledge; it

will be destructive to you, and precipitate you into contempt and misery."

Alchemy, therefore, we believe to have been a spiritual philosophy, and not a physical science. The wonderful transmutation of baser metals into gold was a figurative expression of the transformation of man from his natural evils and infirmities into a regenerate condition, a partaker of the divine nature. The philosopher's stone is well enough indicated by Aristotle, in his address to Alexander: "It is no stone; it is in every man and in every place, and at all seasons, and is called the *end* of all philosophers." The alcahest is but the *algeist*, or divine spirit, which removes every grosser nature, that its unholy principles may be removed. The *elixir vitæ* is accordingly the water of life, which is, to borrow the language of Godwin, "a universal medicine, having the quality of renewing the youth of man, and causing him to live forever."

Doctor Kopp, of Germany, who published a "History of Chemistry" a quarter of a century ago, after alluding to alchemy in its peculiar character of precursor to that science, made use of this significant expression, which the Pythagorean and Platonist will instantly comprehend: "If by the world is understood the *microcosm* which man represents, the interpretation will be easy of the writings of alchemists."

The Hindu story relates that Chrishna commanded his foster-mother to look into his mouth. She did so, and beheld there the whole universe. This was a figure of speech, indicating that in man the microcosm, or little world, is mirrored all things pertaining to the entire creation. The alchemist denominated the philosopher's stone *microcosmos*, and Weidenfield declares as follows: "The Most High God hath made us partakers of all the blessings contained in the greater world, for which reason man is called microcosm; for it has been revealed to us by divine inspiration, that the virtues and potencies of all things animal, vegetable and mineral, are in man."

Irenæus Philaletha declares: "Our stone is the representative of the great world (or macrocosm), and hath the virtues of

that great fabric, comprised or collected in this little system. In it there is a virtue magnetical, attractive of its like in the whole world. It is the celestial virtue, expounded universally in the whole creation, but epitomised in this small map or abridgment."

In a book, purporting to be a translation of the writings of Alipili, the following passage occurs :

"He that hath the knowledge of the microcosm, cannot long be ignorant of the knowledge of the macrocosm. This is that which the Egyptian industrious searchers of nature so often said and loudly proclaimed, that every one should KNOW HIMSELF. This speech, their dull disciples, the Greeks, took in a moral sense, and in ignorance affixed it to their temples. But I admonish thee, whosoever thou art, that desirest to dive into the inmost parts of nature, if that which thou seekest thou findest not within thee, thou wilt never find it without thee. He who desires the first place among the students of nature will nowhere find a greater or better field of study than himself. Therefore, will I here follow the example of the Egyptians, and from my whole heart, and certain true experience proved by me, speak to my neighbor in the words of the Egyptians, and with a loud voice do now proclaim : Oh man, know thyself ; for in thee is hidden the treasure of treasures."

Cornelius Agrippa, perhaps the most generally known of the magicians and alchemists, carries the idea further and says :

"There is one thing by God created, the subject of all wonderfulness in earth and in heaven; it is actually animal, vegetable and mineral ; found everywhere, known by few, by none expressed by his proper name, but hid in numbers, figures and riddles, without which neither alchemy nor natural magic can attain their perfect end."

George Ripley, a monk, who wrote of alchemy, thus explains the philosopher's stone :

For as of one mass was made all things,
 Right so must it in our practice be,
 All our sects from one image must spring,
 In philosophers' books, therefore, who wishes may see,
 Our stone is called the less-world. one and three.

In a dialogue published in the *Alchemist's Enchiridion*, in 1672, the matter is made more distinct :

"Now, in this discourse will I manifest to thee the natural condition of the stone of the philosophers, appareled with a triple garment, even this stone of riches and charity, the strong relief from languishment, in which is contained every secret ; being a divine mystery and gift of God, than which their is nothing in this world more sublime. Therefore, diligently observe what I say, namely, that 'tis appareled with a triple garment, that is to say, with a body, soul and spirit."

Moses, the great Hebrew law-giver, differed not widely from these mystics when he enunciated : " The word, or ineffable name, is not in heaven nor beyond the sea, that thou should send messengers to seek it ; it is very nigh thee, in thy mouth and in thy heart."

The peculiar diction of the alchemical writers occasioned much of the general misunderstanding of their teachings. They treated of salt, sulphur, mercury, antimony, and the transmutation of metals ; and probably large number of persons, not comprehending them aright, attempted to follow out their instructions literally, in quest of a fortune by the production of gold. Paracelsus, who does not seem to be well comprehended by contemporaries or posterity, declaring himself a student of alchemy, ventured to employ the substances named to cure diseases. But it is plain that alchemists themselves did not regard the knowledge of the material substances as a part of their science. Espagnet declares as follows : " A studious tyro of a quick wit, constant mind, inflamed with a love of philosophy, of a pure heart, perfect in morals, mightily devoted to God, even though ignorant of practical chemistry, may with

confidence enter the highway of nature, and peruse the books of the philosophers."

Irenæus Philaletha also remarks : " In the world our writings shall prove as a curious-edged knife ; to some they will carve our dainties, but to others they shall only serve to cut their fingers ; yet we are not to be blamed, for we do seriously admonish all who shall attempt this work that they undertaketh the highest piece of philosophy in Nature. : and though we write in English, our matter will be hard as Greek to some, who will think, nevertheless, that they understand us well, when they misconstrue our meaning most perversely ; for is it imaginable for those who are fools in nature should be wise in books, which are testimonies unto Nature.

Espagnet also gives this caution : Let a lover of truth make use of but a few authors, but of best note and experienced truth ; let him suspect things that are quickly understood, especially in mystically names and secret operations ; for truth lies in obscurity ; nor do philosophers ever write more deceitfully than when plainly, nor ever more truly than when obscurely.

Roger Bacon, in his treatise on the Admirable Force of Art and Nature, devotes the first part of his work to natural facts. He gives us hints of gunpowder, and predicts the use of steam as a propelling power. The hydraulic press, the diving bell, and the kaleidoscope are all described ; and he foretells the making of " instruments to fly withal, so that one sitting in the of the instrument and turning about an engine by which the wings, being artificially composed, may beat the air after the manner of a flying bird." He then defends himself and other alchemists for using secret writing. " The cause of this concealment among all wise men is the contempt and neglect of the secrets of wisdom by the vulgar sort, who know not how to use those things, it is altogether by chance and fortune, and do exceedingly abuse that their knowledge, to the great damage and hurt of many men, even of whole societies ; so that he is worse than mad that publisheth any secret, unless

he conceal it from the multitude, and in such wise deliver it that even the studious and learned shall hardly understand it."

"Some have hidden their secrets by their modes of writing; as namely, by consonants only; so that no man can read them unless he knows the signification of the words; and this is usual among the Jews, Chaldeans, Syrians and Arabian, yea, and the Grecians too; and, therefore, there is great concealing with them, but especially with the Jews."

The elixir was supposed, according to the Hermetic belief, to have not so much the power of transmuting specifically base metals into gold and silver, as the power generally of bringing to its highest perfection any substance to which it was applied; indeed, the philosopher's stone was itself the universal medicine — the *all geist* or all-pervading spirit.

Ashmole says: "Unless the medicine be qualified as it ought, it is death to taste the least atom of it, because its nature is so highly vigorous and strong above that of man; and if its least parts are able to strike so fiercely and thoroughly into the body of a base and corrupt metal as to tinge and convert it into so high a degree as perfect gold, how less able is the body of man to resist such a force when its greatest strength is far inferior to the weakest metal? I do believe that many philosophers, having a desire to enjoy perfect health, have destroyed themselves in attempting to take the medicine inwardly ere they know the true use thereof, or how to qualify it to be received by the nature of man without destruction.

THE CONCLUSION.

The problem of alchemy, therefore, was, but in another form, the riddle of the Sphinx; and the answer is the same. "That which hath been is that which shall be; and that which hath been is named alrerdy — and it is known that it is man." The real mystery, most familiar and at the same time most unfamiliar to every man, into which he must be initiated or perish as an atheist, is himself. For him is the elixir of life,

to quaff which before the discovery of the philosopher's stone, is to drink the beverage of death, while it confers on the adept and the epopt the true immortality. He may know truth as it really is — *Αληθεια, ale thia*, the breath of God.

This is the alcahest which dissolves all things.

There have doubtless been charlatans who pretended to be alchemists, as there have been impostors professing the gift of prophecy, and quacks claiming knowledge beyond others of the healing art ; but that is not superior ken which therefore declares all physicians, sages and gifted men to be but quacks and mountebanks. In the end, Wisdom is justified of her children.

NEW ORDER OF ODD FELLOWS. We have organized an improved order of Odd-Fellows Lodge here (Kansas). The horse play has been cut out, also all theological emblems and prayer. The Lodge is governed by a majority vote. Women at 16 years and men at 18 years of age and older are eligible for membership. The cardinal virtues are Truth, Love, Friendship, and Fidelity, represented by a chain of four links. The name of the order is the IDEAL ORDER OF ODD-FELLOWS. We have a ritual and want the best burial ceremony that can be had from a liberal point of view. — S. B. S. WILSON in the *Truth Seeker*.

GOD; THE GEOMETER. Plutarch, in the "Simposiacs," gives a discussion of the sentence imputed to Plato, that "God always Geometries." The explanation is neither so mechanical nor recondite as many may imagine. It is simply an averment that God operates by harmony and order. All manifestation is based on proportion and proportion is the base of the material universe. Perfect cause leaves nothing in confusion, or heterogeneous, but establishes order. The Supreme Cause is therefore geometer. — *Metaphysical Magazine*.

"If a man has eyes to see the true beauty, he becomes the friend of God and immortal." — *Plato*.

"The universe is made upon the model of the human soul." — Fourier. (Life of Schelling, by Ch. Pellarin, M. D., 1848.)

"Music is the great pathfinder in the wilderness." — *Wagner*.

Sketch of Zoroaster.

Writers have not agreed upon the time of birth of Zoroaster some claiming that he lived 3000 years before Christ, others in more recent centuries. We give below a biographical sketch of this great philosopher, astronomer, astrologer and teacher, containing the date and place of his birth, which we feel will be of interest to our readers.

The true name of Zoroaster was Zerothoschtro, a Zend word. He was a contemporary, in Medea, of Daniel, afterwards known as a reformer of Israel, known by some as the Israelite Buddha. It was he who made the prophecy of the coming of Christ to Israel from the Star of Bethlehem, of which we have learned in previous writings through Tycho Brahe, and in the Gospel of the Infancy we learn more of the subject of Astrology, as known and practiced at that time; for it was upon this subject that Christ confounded the wise men in the temple of learning at Jerusalem, his knowledge of the heavenly spheres, their triangular, sextile and square aspects, their progressive and retrograde motions, their size and prognostications, as well as the signs shown in the Sun, Moon and Stars. The Greeks made Zoroaster from Zerothoschtro by removing the tro, as the "r" had been cut off in the Pehlour and the Parsee, while in Hebrew we have Schouroaster, composed of Schour and Setareh. But there is little gained in interpreting Hebrew, for a name whose origin is in the ancient Zend, and while he was known far and wide as a celebrated astronomer and astrologer, his chief characteristic was as a reformer in religion of the Zend. His name is composed of Zere and Thaschtro, the name of a star, the elogy of which is found in one of the reschts or prayers given by Zoroaster. The word Zere signifies gold or the color of gold; the name interpreted, star of gold

Zoroaster, as we call the name, was born at Umri, a city of Aderbedjan, just five hundred and fifty years prior to Jesus

Christ's birth; though as to his birthplace there is a great diversity of opinion, as also to the different names given to him in modern times. For Zoroaster was a Hebrew, and belonged to the ten captive tribes in Medea, where he served and learned from Daniel, and he has been confounded with Daniel. This is a mistake. The ancient kings of Persia were among his ancestors, his father being Poroschasp, through fifteen ancestors to Feridoun.

The Empire of the ancestors of Zoroaster was fixed in Aderbedjan, where Umri is situated. Dogdo, the mother of Zoroaster and daughter of Frahernerer, issued also from the royal race. The Zend books mention the fact that Zoroaster smiled, at his birth, which presaged a remarkable and grand career. From that circumstance he was called Sepatme Zerothoschtro, that is, Sapetman Zoroaster, meaning excellent Zoroaster. At this period the laws of Menes were scarcely known outside of Africa. Greece was full of sages, who disputed among themselves on the physical principles of the universe; the Roman empire was still in its infancy; Persia had substituted the worship of the stars, etc., for that of the Creator, confounding the attributes of the author of good with those of evil genii, and for five hundred years, a few sages excepted, India was given up to the doctrines of Fo. China had lost the form of good government and disdained the sages who endeavored to enlighten her; in fine, the prophets of Israel were about to cease and the Jews seemed to adore, by preference, foreign divinities. At this time there appeared on earth three men who absolutely changed the face of human thought and religious observance. Pherecydes, the Syrian philosopher, master of Pythagoras, instructed in the books of the Phoenicians, who wrote on nature and the gods, was the first to teach the immortality of the soul, and originated the Greek philosophy which soon spread over Egypt and the Roman Empire, and prepared the way for the evangelists.

Then Confucius, in China, re-established the purity of morals, simplified the worship of the First Great Cause, and still remains the oracle of more than seven hundred leagues of country. Then Zoroaster made known to Persia the time without bounds, the eternal and the secondary principles, to which the First Cause has remitted the government of the universe. He announced the immortality of the soul, the resurrection of the body, and explained the cause of good and evil, in developing that of the overthrow which appeared in nature. He perpetuated, by an exterior law of religious worship, the truths which he pronounced in his own country. His laws were revealed from the Euphrates to the Indus, and the Brahman Tehengreg-hatcha, the second of his disciples, spread them to the extremes of India. Zoroaster often consulted Ormusd on the mountains, according to Parsee records, and also asserted at the time of Dion Chrystonius, that by a principle of love, of wisdom and justice, this legislator had removed from among his fellow men and lived alone upon a mountain. He then consecrated a cave to Mithra, the king and father of all that exists. He lived as a recluse, and gave himself up to prayer and meditation.

Ararat, Moriah, Horeb, Sinai, Hor, Pisgah, Carmel and Hermon were all sanctified by the special meeting of the prophets with the Almighty on their summits, according to the history of Moses, Noah, Abraham, Daniel and Elijah.

Mountains and stars are closely associated in religion. From the beginning Mithra was the Persian name for the Sun. Mithraic caves had been found in various places, decorated with Magian, Zodiacal tab'ets.

Zoroaster in time appeared before the king, Gustasp, and after demonstrating his knowledge by performing numerous prodigies, he was accepted, and the Zend Avesta was accepted as the law of the land. He established the Alteschgrab or sacred fires. He taught them that the Eternal had created Ormusd,

also the Peetiare, or accursed atiriman, and taught that he, who in the world has sown in purity, will obtain it in heaven, and he who sins shall be covered with shame in hell.

At the age of sixty five years, Zoroaster gave lessons in philosophy at Babylon. Pythagoras was among his disciples. He left the mortal form at the age of seventy-seven, being fully prepared as he said, having foretold the event. (From "The Stellar Ray.")

A ZOROASTRIAN PRAYER. "O ye Good Waters, the Ahurian ones of Abura! Ye gave her both splendor and glory, with health and vigor of the body and prominence of form: yea, to her ye give possessions which entail abundant glory, and a legitimate scion, and a long enduring life, and the best life of the saints — shining, all glorious." — *Yasna, lxviii.*

From An Ancient Ritual.

"Assemble yourselves, companions, in an open space." — *Simeon.*

"How long shall we abide in the state of one column?" do.

"We are a type of all things thus far in the Sephiroth." do.

"I will not say it to the heavens that they may hear." do.

"I will not declare it unto the earth that it may hear." do.

"We are the symbols of the pillars of the universe." do.

"And thou shalt delight in Tetragrammaton, thy God." do.

"The Ancient of Days is symbolized by the pronoun I." do.

"Hitherto hath the Holy Light Bearer taken care of us." — *Chiya.*

"A most secret thing is the disposition of the beard." — *Kabbalah.*

"THE CANON OF LOGARITHMS is in every man's hands, but their perfect Use in Decimal Fractions is known but to few." — *Jonas Moor's Arithmetick.*

An Epistle to The Rosicrucian Fraternity.

FROM "THE UNKNOWN WORLD," APRIL, 1895.

*To the most perfectly united, most eminent, most wise, and true
philosophers and brothers, R. C., Theodosius Verax,
and Theophilus Caelnatus, with health peace.*

We have no small comfort in beholding those things of which the possession itself would be unlawful. Ambition does oftentimes proceed by impulse where we ourselves would be afraid to go. We seek now to exalt ourselves, supported both by piety and your candour, as it were with wings, above sordid envy and ignorance. Whatsoever judgment ye may form concerning us must be to our profit. If favourable, we shall shortly enjoy an easy boon, but if harsh, the greater our necessities the better will be the opportunity of benevolence. While we are seriously considering that philosophy has been corrupted by the schools, and daily produces more dread monsters than Africa herself, we begin to feel terrified. Aristotle and others of his school have compelled our philosophy to become a mere servant of its own glory, recognising no truth but their own inventions. We do not deplore the loss of so many secret writings which having perished in the fire did only at their destruction show signs of brilliancy. Truth is naked, it wears not any mask, and incapable of deceit itself uncovers false persons. Those who pursue truth not only reach the goal but leave a track behind which may be followed by others. For our own part, unless we receive assistance, old age will overtake us, and yet we shall be no further than the threshold. Nevertheless, we prefer to die seeking the goal rather than to yield to shameful idleness. We will accordingly, O most prudent men, continue in earnest desire, looking towards you in whom our help lies! We are sufficiently conscious of our feebleness, and therefore we seek a remedy. The gentle ray of your humanity has animated our sterile hopes and encouraged the vintage song. Where others finished have ye begun. Par-

don us, most excellent men, if we speak of those things whereof we are still ignorant! Whatsoever is brought forth into the light under your auspices is deserving of praise. We believe that your book is so much what we need that it might have been written for us alone; we recognize that no ordinary providence has taken us from cimmerian darkness and placed us in a twilight which will shortly be flooded by the rising day. We are not of those conceited Peripatetics who swear by Aristotle, while their books swarm with stupidities. Your philosophy, O most learned men, is not full of kindred absurdities! It displays the greatest secrets in light, and the darkness which blinds most men has sharpened your own eyesight. Furthermore, it is modest and truly learned, and having fallen from heaven, derives its origin from the Holy Scriptures, wherein nothing is suspicious or erring. Whoever studies these writings will arrive at the knowledge of that matter from which all that lives has been derived. Those who persistently deny that there are men whom God has elected to the knowledge of the intimate mysteries, suspect the solicitude of the Creator, who withhold nothing useful or necessary. He who fabricated the whole machine of the universe for the human race, willed, both for his own glory and our benefit, that His works should be understood. There is, however, no profit in mere study without light from God. Therefore as God, thrice excellent and most great, created the light, wherein all creatures flourish, so a light has kindled over the chaos of letters, a great cosmos has been produced, heaven has descended to earth, and the superficies being removed the centre itself comes into view, while if we spoke of even greater things there are some from whom the meaning would not be hidden. For we have good reason to believe that there is a true Society, your own, unto which God has revealed the oracles. It is much more probable that God would reveal such mysteries to his church than to the heathen, and those who possess divine truth are not likely to be ignorant of Nature's secrets. Ye also are few and wise, while the multitude is rude and hurtful, and wise Nature has deeply hidden her treasures

that they may not become common. In like manner, art also hath its penetralia ; its gems are to be sought, its gold is to be dug up, and the divine operation is an assistant in the investigation of both. Your Fama, translated into the English tongue, has come into our hands, being edited with a preface by the illustrious gentleman E. P. Therein ye have invited worthy persons to join your Society, but hence ye profane ! Meanwhile a bitter strife has risen up amongst us, because we are well aware that we deserved not so great a blessing, and yet our weakness gave way before your favour, and we rejoiced at being thus overcome. Another difficulty, notwithstanding, presently appeared, concerning where or to whom we should apply, and we were again plunged into sadness. There was no comfort in the conviction of your wisdom and benevolence if we could not reach you. But in the silence which followed, a sacred voice assured us that the Fraternity we desired so anxiously we should at length find by the grace of God. We have, therefore, cast away fear and again breathe hopefully. Mere goldseekers have doubtless inquired after you, and so, also, have the votaries of pleasure, whose brains have turned into a belly, while they apply arts to their orgies. But we have followed on the path of Mercury. There are also many given over to much writing, who discourse of the elixir and the panacea in an enigmatic manner, purposing deception, while others coming after them have pretended to find therein what the writers themselves did not know. Let us not be considered thoughtless who have scorned the promises of pseudo-philosophers that we might give ourselves to truth. Those versed in Nature's secrets are taciturn ; they do not write much or attractively. Hence little can be gained from books, which are less means of instruction than mental confusion. We therefore ask you to take pity on us ; we are still young men and novices, as our nervous epistle indicates, but perhaps an aged mind has been infused into us. As regards religion, we believe in God the Creator and recognise Him in His works. We smile at all which you have said concerning the pope ; that religion, if so it

can be called, will be involved in the same ruin as other sects and heresies. We trust that there are no other obstacles which separate us from your Society; we ask much, but it is within your power. Pardon us, most loving brethren, if with open arms we seem to force ourselves upon you, and if our desire in itself be pleasing to you, may there be no difficulty from the length of our epistle!

The Red Book of Appin.

FROM "THE RED BOOK OF APPIN," BY E. A. HITCHCOCK.

"Once upon a time there lived a man at Appin, Argyleshire, and he took to his house an orphan boy. When the boy was grown up he was sent to Herd, and upon a day of days, and him herding, there came a fine gentleman where he was, who asked him to become his servant, and (promised) that he would give him plenty to eat and drink, clothes, and great wages. The boy told him that he would like very much to get a good suit of clothes, but that he would not engage till he would see his Master; but the fine gentleman would have him engaged without delay: this the boy would not do upon any terms, till he would see his Master. 'Well,' said the gentleman, 'in the meantime, write your name in this Book.' Saying this, he put his hand into his oxtar pocket, and pulling out a large RED BOOK, he told the boy to write his name in the Book. This the boy would not do; neither would he tell his name, till he would acquaint his Master first. 'Now,' said the gentleman, 'since you will neither engage nor tell me your name till you see your present Master, be sure to meet me about sunset tomorrow, at a certain place' The boy promised that he would be sure to meet him at the place about sunsetting. When the boy came home he told his Master what the gentleman said to him. 'Poor boy,' says he, 'a fine master he would make; lucky for you that you neither engaged nor wrote your name in his Book: but since you promised to meet him, you must go; but

as you value your life do as I tell you.' His master gave him a sword, and at the same time told him to be sure and be at the place mentioned a-while before sunset, and to draw a circle round himself with the point of his sword in the name of the Trinity. 'When you do this, draw a cross in the center of the circle; upon which you will stand yourself; and do not move out of that position till the rising of the sun next morning.' He also told him that the gentleman would wish him to come out of the circle to put his name in the Book; but that upon no account was he to leave the circle. 'But ask the Book till you would write your name yourself, and when once you get hold of the Book keep it; he cannot touch a hair of your head, if you keep inside of the circle.'

"So the boy was at the place long before the gentleman made his appearance; but sure enough he came after sunset; he tried all his arts to get the boy outside of the circle, to sign his name in the Red Book; but the boy would not move one foot out of the place where he stood; but at the long last he handed the Book to the boy, so as to write his name therein. The Book was no sooner inside the circle, than it fell out of the gentleman's hand inside the circle; the boy cautiously stretches out his hand for the Book, and as soon as he got hold of it he put it into his oster. When the fine gentleman saw that he did not mean to give him back the Book, he got furious; and at last he transformed himself into a great many likenesses, blowing fire and brimstone out of his mouth and nostrils; at times he would appear as a horse; other times as a huge cat, and a fearful beast; he was going round the circle the length of the night: when day was beginning to break he let out one fearful screech; he put himself into the likeness of a large raven, and he was soon out of the boy's sight. The boy still remained where he was till he saw the sun in the morning, which no sooner he observed than he took to his soles home as fast as he could. He gave the Book to his Master; and this is how the far famed RED BOOK was got."

Thomas Charnock.

Charnock, Thomas.—An accomplished scholar in the liberal sciences, who at the age of 28 years practiced surgery in the neighbourhood of Salisbury. There he found the acquaintance of Sir James S——, a priest who lived in the cloisters near Salisbury, who informed Charnock that he did not discover the secrets of alchymy from any living adept, but by meditation on the work of the ancients. Charnock became desirous to possess this Hermetic knowledge, and one day accidentally discovered, at an inn, an old blind man led by a boy. This man was an adept in occult chymistry, and Charnock requested to be instructed in natural philosophy. Being a stranger, the old man objected, saying he would render his knowledge to God who gave it, if he did not meet one Charnock, whose fame had reached him. Charnock then made himself known, and the adept discoursed with him for an hour on the secre science. He promised Charnock to make him the heir of his knowledge, if he would make a vow never to reveal, “only at dying,” the secret to any person whatsoever, except to one who was truly devoted to the search of Nature. On the following Sunday, after receiving the sacrament together, they retired into the middle of a large field, and dismissed the boy. The blind man in a few words uttered “the mystery of mineral prudence;” told him his name was William Bird, and related his private history, acquainting Charnock that he had been a prior of Bath, and defrayed the expense of repairing the Abby Church from the gold which he made by the red and white elixirs. After the old man’s death, Charnock experimented in the science of transmutation. The work being costly, obliged him to sell some valuable rings and jewels to maintain it. In eight months he had made good progress, and in a short time expected to be rewarded for his labours; but at this critical period, being impressed to serve as a soldier in a war with France, and furious with disappointment, he smashed his furnace, glasses, and apparatus with a hatchet, and threw them

out of the house. In the year 1557, he wrote his "Breviary of Philosophy," and in 1572, "The Enigma of Alchemy," with a memorandum dated 1574. He declared he only obtained the attainment of the gold-making powder when his hairs were white with age.

BRAHM.

Fire is the original Cause ; the Sun is that ; so is Air ; so is the Moon ; such, too, is that pure Brahm, and those waters, and that Lord of creatures. Moments and other measures of time proceeded from that effulgent Person, whom none can apprehend as an object of Perception, above, around, or in the midst. Of Him, whose glory is so great, there is no image : he it is who is celebrated in various holy strains. Even He is the God who pervades all regions : He is the first-born ; it is he who is in the womb ; he who is born ; and he who will be produced. He severally and universally remains with all persons. He, prior to whom nothing was born, and who became all things ; himself the lord of creatures with a body composed of sixteen members, being delighted by creation, produced the three luminaries, the Sun, the Moon, and Fire. To what God should we offer oblations but to him who made the fluid sky and solid earth ; who fixed the solar orb and celestial abode ; and who framed the drops of rain in the atmosphere ? To what God should we offer oblations, but to him whom heaven and earth mentally contemplate, while they are strengthened and embellished by offerings, and illuminated by the Sun rising above them. The wise man views that mysterious Being in whom the universe perpetually exists, resting on that sole support. In Him this world is absorbed : from Him it issues : in all creatures He is twined and wove with various Forms of existence. Let the wise man who is conversant with the import of revelation, promptly celebrate that immortal Being, the mysterious existing and various abode : He who knows its three states—Creation, Continuance and Destruction (change?),

which are involved in mystery, is Father of the father. That BRAHM, in whom the Gods attain to immortality, while they abide in the third, or celestial region, is our Venerable Parent and the Providence which governs all worlds."—*Yajur Veda.*

The Song of Brahm.

THE SONG OF BRAHM: "I range with the Rudras, with the Vasus, with the Adityus, and the Wiswa-devas! I uphold both the Sun and the Ocean, the Firmament and Fire, and both the Aswins. I support the Moon—destroyer of foes, and the Sun, entitled Twashtri Pushawur Bhaga. I grant wealth to the honest votary who performs sacrifices, offers oblations, and satisfies the deities. Me, who am Queen, the conferrer of wealth, the possessor of knowledge, and first of such as merit worship the Gods render, universally, present everywhere and pervader of all beings. He who eats food through me, as he who sees, who breathes, or who hears through me, yet knows me not, is lost. Hear, then, the faith which I pronounce. Even I declare this Self which is worshipped by Gods and men! I make strong whom I choose; I make him Brahma,—holy and wise. For Rudra I bend the bow to slay the demon, foe of Brahma; for the People I make war on their foes; and I pervade heaven and earth. I bore the Father on the head of the Universal Mind; and my origin is in the midst of the Ocean; and therefore do I pervade all things, and touch the Heavens with my form. Originating all being I pass like the breeze; I AM above the heaven, beyond the earth, and what is the GREAT ONE that AM I."—*Yajur Veda.*

"The world would be what it ought to be were I only as holy as I ought to be." — *A. Bronson Alcott.*

"Worship the immortal Gods as by the Law established." — *Pythagoras.*

Old Manuscript Found at Alexandria.

THE PREFACE TO THE TRANSLATION.

A member of the Abyssinian Mercantile Company discovered in Alexandria an ancient house formerly occupied by Grecian friars, in whose to-oblivion-abandoned library was found an old pergament. A French literate, accidentally present, at once commenced deciphering it, but a missionary in the ardor of fanatical orthodoxy tried by all means to destroy the antique document. But the efforts of the Jesuit missionary do not seem to have been successful, as a copy of the Latin original was written, which copy found its way into Germany. It has been proved from the archeological discoveries made on the spot, that the house where the pergament was found, was owned and occupied by the Order of Essenes. Further, that the document found was the only remains of literature from the once well-filled library of this scientific and religious Order of brotherhood. The French literate who first conceived the importance and historical worth of the manuscript, tried hard to enrich the French Academy with the original, but owing to the intrigues of the Jesuits mission in Egypt, bent on destroying a document so detrimental to their doctrines, he was not successful, although it was preserved principally through the interference of influential Abyssinian merchants, and Pythagorical societies, from whom the copy above spoken of came into the modern institution of Freemasons, and a society in Germany now possesses the, without doubt, only copy in existence.

As regards the discovered antique document, it consisted of a letter which the so called "Terapeut" (the elder), the highest esteemed member of the brotherhood, had written to his brethren in Alexandria, in the name of the brotherhood in Jerusalem. This letter was written by him only a few years after the death of Jesus, giving a full description of the life, doctrine and death of Jesus, who the letter proves to have belonged to and had been a member of their brotherhood. Rumors of his miracles and finally of his martyrdom had also reached Alexandria, and as the brethren there had a conviction that he was their brother

preached their doctrines, used their sign of recognition and lived in accordance with their rules, they manifested a desire to be informed on the subject, as to the real truth of the matter. To obtain this information, their leader, or "Terapeut," had written a letter to his colleague in Jerusalem, who in reply wrote the letter from which we obtain a clear and truthful account of this important and interesting subject. It is a fact, that never has been doubted by those familiar with ancient history, that the Essenes always spoke and wrote the strictest truth, and this added to their moral and scientific lives, puts an end to any doubt as to the correctness and genuineness of the information given in this ancient discovered letter.

Although not at first organized among the Jews. this Order existed already in the days of the "Maccabai," and with them it assumed more of a national outward form, at the same time maintaining most of the ancient Pythagorical doctrines. Most of the members were agriculturists and gardeners, and assembled together to promote virtue and wisdom among themselves; furthermore, they devoted themselves, especially in the higher degrees, to the art of healing, induced thereto through their studies of nature and art, and were well acquainted with the effects of most then known plants and minerals for recruiting the human system. This knowledge they made useful by healing and comforting the sick. They were true communists, and all put their gains in the common treasury. Before sunrise they never spoke to each other of earthly matters, but met in prayer at the break of day. Having taken their morning meal and put on a peculiar kind of working clothes, they proceeded to their place of work. At noon they again came together, and having washed their hands and feet, and dressed themselves in clean white robes, they ate their dinner together. According to their moral standing and ability, they were divided into four classes or degrees. In the first degree were especially adopted children (the Essenes hardly ever married), but in case an adult wished to be admitted into their Order, it was necessary to go] through a very severe moral trial for the term of three

years. It was strictly prohibited for a member of higher degree to divulge any of the secrets of his degree to any of the lower rank.

The punishment for such a trespass was expulsion from the brotherhood. Nothing but a strictly moral life, wisdom, godliness, and excellency in science entitled to the higher degrees. In their domestic life they exercised hospitality and benevolence, kept the rules of the Order strictly, and never took any interest or part whatever in politics and revolutions. Thus they showed a thoroughly peaceable disposition. Their greeting and sign of recognition was "Peace be with you." At their meals they broke the bread and passed the cup, and worshipped "Jehovah," but never made no sacrifice in the temple, but performed their ceremonies in their homes. They knew no higher virtue than to suffer and die for their belief; accordingly, death did not terrify them, as much more, as they believed the spirit a prisoner in the body, to be released through death, then to be returned to the celestial glory. Deceit and profanity were considered grave sins, as well as quarreling and vengeance, and looked upon with abhorrence.

This Order, of which the present Freemasonry is the modern issue, was at the time of Jesus widely diffused through Palestine and Egypt, and had their colonies scattered all over the country. They always kept up a congenial fraternal feeling in their meetings, and gave each other information about the affairs of the brotherhood. They counted among their members men of all professions and stations in society, and although comprising a great many learned men and rich persons (who sometimes found it in their interest to keep this secret), they never did exclude the poor or other persons in moderate circumstances.

Thus we have all reasons to credit this letter, dictated by the love of truth, and written by a man who had been an eyewitness to most of the important transactions in the life and death of Jesus, who as a member of their Order, was embraced by them by all the fraternal devotion of the Order.

The article on an "Old Manuscript Found at Alexandria," is the preface of a small volume, published in Chicago thirty-five years ago, and has been out of print for several years. The first edition was entitled :

"Important Concealed Information, Obtained from an Old Manuscript Found in Alexandria, which shows that Jesus, in a Trance was taken down from the Cross, brought to Life again, and in reality died six months after, within a Secret Religious Society, called Esseer Brethren, of which he was a member."

The preface was written by the translator. The text of the translation comprises 64 pages, and the translator's closing remarks 16 pages. The second part of the volume contains an essay on "The Order of Essenes Among the Jewish People," of 32 pages. The frontispice to the volume is a portrait of Jesus, with the statement that this picture is the oldest known, and found on a tomb in the Catacombs. It is a recondite volume.

This work is now been reprinted in a second edition with additional documents under a new title :

"The Crucifixion. By An Eye-witness. A Letter Written Seven Years After the Crucifixion, by a Personal Friend of Jesus in Jerusalem to an Esseer Brother in Alexandria. Second edition. Including the Description of Jesus, and the Death Warrant of Jesus. With the likeness. Introduction by T. K. Silk cloth, 12mo, pp. 200. Price, prepaid, \$1.00. Chicago, 1907.

The Rosicrucians and The Kabalah.

BY ARTHUR EDWARD WAITE.

Among many adventurous statements advanced concerning this mystic fraternity, we are not infrequently told that it gave a great impetus to the study of the Kabalah. This assertion is so far from being founded in any accessible fact, that one is tempted to rejoin that it gave no impetus to anything except a short-lived curiosity and a certain pleasant fantasia in romantic fiction. The truth is that no statement should be hazarded on either side. In the first place, the historical evidence for the

existence of the Order, though it points to certain conclusions, is in a very unsatisfactory state,¹ and any knowledge of another kind which may be still in existence is in the custody of those who do not commit themselves. I have never met in literature with an express statement designed to indicate knowledge and to represent authority which could bear investigation. On the contrary, I have found invariably those which assumed the complexion of assurance were only the private impressions of persons who had no title to conviction, nor even a sufficient warrant for an estimable opinion by their acquaintance with the exoteric facts. I have therefore to say that there is no known student of the Kabalah,² with possibly one exception, whom it is possible to fix at all as the member of the Rosicrucian Fraternity, laying any claim to antiquity, for it is well known that there have been, as there still are, several corporate societies, some semi-Masonic, in England, some mystic, as in France, which have indicated their occult interests and purposes by adopting the name. There is no mischief in such adoption, provided the limits of the pretension are clear, and, with the exception of one or two which have appeared in America, this has, I think, been the case.

The few great names of the past which connect with Rosicrucianism and at the same time with Kabalism are not to be identified with the Fraternity, except by a common ground of sympathy.³ Such were Fludd and Vaughan. Moreover, the few memorials which we possess of it, especially those belonging to the eighteenth century, indicate that it was mainly engrossed by alchemical processes. The possible exception I have mentioned, namely, the one case in which a well-known student of the Kabalah, or rather a well-known expositor of Kabalistic subjects, may have received initiation into a Rosicrucian Order going back through the last century, is Eliphas Lévi. It seems almost certain that he received initiation of some kind, and it has been recently stated by a French occultist who has access to some important sources of information that the scattered groups of Rosicrucian societies were reorgan-

ised by Eliphas Lévi presumably about the year 1850. But this solitary instance does not really save the situation, more especially as I shall establish later on that Eliphas Lévi, though he has obtained a great reputation among occultists as a Kabalist, was not entitled to it by any profound or even tolerable acquaintance with the literature which contains the Kabalah. — *The Doctrine and Literature of the Kabalah*,

1 It is open therefore to numerous singular constructions, one of the most remarkable being that placed on it by Mrs. Henry Pott, in "Francis Bacon and his Secret Society," London, 1891. See c. xii especially, and compare Clifford Harrison, "Notes on the Margins," p. 49. London, 1897. "There is every good reason to suppose the founder of inductive philosophy was a Rosicrucian."

2 The term is sometime used loosely in connection with the Rosicrucians, as if meaning a tradition of any kind. Thus Mr. W. F. C. Wigston speaks of "German philosophers . . . who each and all held up Masonry as a branch of their own Rosicrucian Kabalah." *The Columbus of Literature*, p. 203, Chicago, 1892. The Rosicrucian Kabalah, understood in this sense, was the Divine Magia.

3 In an interesting paper read before the Quartor Coronati Lodge, and published in its transactions, Dr. W. Wynn Westcott, Supreme Magus of the English Rosicrucian Society, describes Rosicrucianism as a new presentation of Gnostic, Kabalistic, Hermetic, and Neo-Platonic doctrines.

A Recondite Interpretation.

The Pistis Sophia. A Gnostic Gospel (with extracts from the Book of the Saviour appended) originally translated from Greek into Coptic and now for the first time Englished from Schwartze's Latin version of the only known Coptic MS. and checked by Amélineau's French version, with an introduction, by G. R. S. Mead, B. A. Cloth, 8vo, pp. 436. London, 1896. Books I and II, and Appendix.

At the end of the first book is a note penned by some later hand than the author, which note is reprinted here for our mystic readers to interpret :

"These are the names which I will give from the infinite downward. Write them with a sign, that the sons of God may

manifest themselves from this region downward. And this is the name of the immortal $\overline{AAA} \overline{\Omega\Omega\Omega}$. And this is the name of the voice, by reason of which the perfect man is moved, \overline{III} . And here are the interpretations of the names of these mysteries.

The first is AAA ; its interpretation is $\Phi\Phi\Phi$.

The second is MMM , or $\Omega\Omega\Omega$; its interpretation is AAA .

The third is $\Psi\Psi\Psi$; its interpretation is OOO .

The fourth is $\Phi\Phi\Phi$; its interpretation is NNN .

The fifth is $\Delta\Delta\Delta$; its interpretation is AAA .

He who is on the throne is AAA . This is the interpretation of the second $AAAA$ $AAAA$ $AAAA$. This is the interpretation of the whole name.

An Old Alchemical Work.

“ A Philosophical Account of Nature in General, and of the Generation of the Three Principles of Nature, viz., Mercury, Sulphur, and Salt, out of the Four Elements. Translated from the French by John Digby, Esq. London, M DCC. XXII.”

“ The Author’s Preface to all the Searchers into the Art of Chemistry, the True Sons of *Hermes*, Greeting :

“ Considering with myself (friendly Reader) how many false Receipts of *Alchymists*, as they call them; and how many forg’d and pernicious Books, in which there is not the least Footstep of the *Truth* to be found, have been compos’d by the *Fraud* and *Avarice* of *Impostors*, the Lecture of which has deceiv’d and does still every day deceive the *true Inquirers* into the *Arts* and most hidden Secrets of *Nature*. I thought I could not do any Thing more useful, and beneficial, than to communicate to the *Legitimate Sons and Heirs of Learning*, the *Talent* which it has pleas’d the *Father of Lights* to intrust me with: That *Posterity* might be inform’d that *God* had granted this singular Blessing, and this Philosophical Treasure to some extraordinary Persons, not only in past Ages, but likewise to some in our Time. Many reasons have oblig’d me not to publish any Name, because I do not thirst after *Praise* and *Esteem*, and have no other Design than to be serviceable to the

Lovers of Philosophy. I freely leave that vain Desire of Glory, to those who had rather appear to be Learned, than to be so in Effect. Now, that the Reader may not bewail his Time, Labour, and Money employ'd to no purpose ; let him consider that it is the *Science of the Sages*, and not of the Fools and the Ignorant, and that the Intention of the *Philosophers* is quite other, than can be comprehended by those haughty Thraso's, those Letter'd Scoffers, those vicious and perverse Men, who not being able to procure to themselves Reputation by their own virtues, endeavour to distinguish themselves by their Crimes, Calumnies, and Railings against Men of Integrity and the truest Honour. Shun all those Vagabonds and ignorant Smoke-fellers, who have already deceiv'd a great Part of the World, with their *Albifications* and *Rubifications*, to the great Discredit, and even Shame of this *noble Science*. Persons of this Disposition will never be admitted into the *most secret Mysteries of this Holy Art* : Because it is the Gift of God, and is not attainable but by the Grace alone of the *most High*, who does not fail either to illuminate the Mind of him, who asks it of Him with a constant and religious Humility, or else to communicate it to him by the Oracular Demonstration of a faithful and experience'd Master. Wherefore God justly refuses the *Revelation of these Secrets* to those he finds unworthy thereof, and who are out of the *Pale of his Grace*.

"After all, I earnestly desire the *Sons of the Art*, to take in good Part the Willingness I have to do them Service ; and when they shall have gained their Point so far as to make that which is *occult, manifest*, and that according to the *Will of God*, they shall by their constant and assiduous Labour, have attain'd to the desir'd Port of the *Philosophers*, they will exclude from the Knowledge of this *Art* (after the Example of the Sages), all those who are unworthy thereof. That they will be mindful of the *Charity* they owe to their distressed Neighbour, who shall live in the *Fear of God* ; that they do it without any vain Ostentation ; and that in Acknowledgment of this *special Gift*, which they shall not abuse, they incessantly sing in private, and in the Interior of their Heart Praises, *To the most Good, and most Great, Omnipotent God*.

"Simplicity is the proper Seal of Truth."

Sphæra cujus centrum ubique, circumferentia nulibi.

The Future Calendar.

PROPOSED BY FILOPANTI.

Several attempts have been made to awaken the nations of the world to the fact that the present arrangement of the yearly calendar is very faulty and incomplete in many respects, besides being unjust for the laborer, tenant, and others. The unequal division of the months of the year, causes troublesome errors in reckoning, bookkeeping, and in other ways. The old mnemonic lines, "Thirty days hath September," are household words and they have been of great service to the younger ones in all families, and also to older members too, in many ways.

It is not our purpose at this time to state the many *ouls* of the present calendar. All intelligent people have realized the many inconveniences of it, to say the least. The time is not far in the future when we shall wonder why we have progressed with it into the twentieth century, and why a new scheme has not been proposed and adopted by all nations before now. But the time had not come for adoption, though far more convenient systems in the calendar had been proposed, but it would seem attracted very little attention.

Just fifty years ago a person who called his name as it appears, Filopanti, published a very singular and eccentric book entitled as follows :

Miranda! A book on the Neo Christian Religion. With Confirmations of the Old and New Doctrines of Christ from Wonders Hitherto Unheeded, in the Words and Divisions of the Bible ; in the Facts and Dates of History ; and in the Positions and Motions of the Celestial Bodies. Three parts. Vol. I, Soul and Numbers ; pp. 400. Vol. II, Stars ; pp. 264=664. Maps and charts. Bound in one volume, cloth. London, 1858.

In the first volume pages, 386 387, he gives "the future calendar." His scheme was to commence the year at the winter solstice (December 21), and make 12 months, as follows : the first and second 30 days each and the third 31 days ; the fourth and fifth 30 days each and the sixth 31 days ; the seventh

and eighth 30 days each and the ninth 31; the tenth and eleventh 30 days each and the twelfth 31; thus leaving one day over, the 365th, for a holiday. This scheme would be an improvement over the present in some respects, but it has several defects as an investigation will discover. Filopanti proposed new names for his months: Primlæ, Duále, Quartfle, Quintfle, Sestfle, Settéro, Ottéro, Novér, Decáro, Undicáro, Ultimár. Extra 31st days were Prima fu, Altra-fu, Terza-va, Quarta-va, and the complementary extra day was to be Anno-va. The *Nell'anno bissestile* was to be Quattranni van.

Filopanti's scheme did not attract the populace, and it soon dropped out of sight. His *Miranda* is a "wonderful" work of patience, abounding in singular combinations or coincidences, in words, numbers, dates, configurations of stars, and the like.

The Universal Kalendar.

PROPOSED BY G. J. OUSLEY.

Just thirty years after Filopanti published his book, G. J. N. Ousley of Brighton, England, formulated and published in 1888 his proposed new system for the year-months, *The Era of Light*, containing the *Mosaic Kalendar*. *The Era of Light* begins with the Autumn equinox, the proper natural beginning, and as the Hebrew nation commenced it in Mosaic times. The year has 364 days and an intercalary day at the end, as the true perfect year given by Noah, and afterwards proclaimed by Moses from Mt. Sinai, as the fourth commandment of the decalogue. The year is divided into 12 months of 30 days each, but the last month of each quarter having 31 days (91 in each quarter), and the intercalary day at the end of the year. The Autumnal equinox is the first Sabbath of the year, New-Year's Day, with two or three days as one Sabbatic period at the end of the year according as it is "ordinary," "leap," "long," or the 129th year of the cycle. These restitutional days fulfil or gather up the fragments of lost time, so that in each year every day of the

year will fall upon the same day of the week, beginning every year and each quarter of the year with Sunday, or the first day of the week; and ending with Saturday or the seventh day of the week. All feasts and festivals of the church will fall on fixed days of the year, instead of the varying and uncertain times as heretofore, and thus save the disorder and the searching of the calendar by the people.

By this system, instead of losing one day in 129 years, an error of 30 seconds is made in 360,000 years, says the author.

The morning *Leader*, an English journal, is quoted as saying, July 11, 1906, of the proposed calendar: "Mr. Ousley's idea is really a marvellous monument of original thought."

It has been suggested that the year 1913 will be a good time to inaugurate the new calendar, because the 22d of September in that year being Sunday (Old Style), and the New Year beginning on Sunday.

It will be seen, that Filopanti's scheme is in part reproduced by Mr. Ousley's system, the latter supplying some defects of the former as to the residuals of time and allowances.

Mr. Ousley published his system in a duodecimo pamphlet:

"Era of Light; The Universal Kalendar for All Time, or A Perpetual Almanac (New Style), with Exposition and Notes." Brighton, England; 1888.

The Positivist Calendar.

The Positivist Calendar, or Transitional System of Public Commemoration, instituted by Auguste Comte, should also be noticed here. This was quite an elaborate scheme which covered the same arrangement of the months and days as those beforementioned since his day, and the same was translated and published by Henry Edger, at Thompson, Long Island, N. Y., in 1856, the 68th year of the Great Cycle from 1788.

M. Comte well developed his system, but perhaps rather too elaborate, or perhaps the time was not then ready. He proposed new names for the 13 months and 52 prominent personages for the Sundays, — it being commemorative calendar.

This symposium on calendars is the substance of a conference held in New York, September 21, 1907. Present, E. A. MacClean, of the United States Express Office; A. R. Frey, of the N. Y. Custom House; and S. C. Gould, of Manchester, N. H.

The first gentleman for sometime past had been in correspondence with the author of the Rational Almanac, on the proposed new system, which furnished a text for the concensus of opinions.

There are other schemes that have been put forth for consideration which may subsequently be reviewed here. In the meantime we shall be glad to hear from our readers on the subject.

These articles may be followed in the future by other brief reviews of proposed systems.

QUOTATIONS.

"O Ammon, our Father! from Thee we all come; in Thee we all are; to Thee we all return." — *Pan*.

"There are sacred words in every language." — *Theo. Review*, January, 1908.

"The gospel of reason and liberty will be the gospel of the whole world." — *Robespierre*.

"My God is He who created mankind for equality and happiness." — *Robespierre*.

"Worship the immortal Gods as by the Law established." — *Pythagoras*.

"The world would be what it ought to be were I only as holy as I ought to be." — *A. Bronson Alcott*.

"Nothing can be better for gods or men than to adore with hymns the Universal King." — *Cleanthes*.

"What differs it to me whether Orion be up there in heaven, or some god paint the image in the firmament of the soul?" — *Emerson*.

The Rational Almanac.

The Rational Almanac, Tracing the Evolution of Modern Almanacs from Ancient Ideas of Time, and Suggesting Improvements ; with Years, Half-years, and Quarters equated. Thirteen Months to the Year. Holidays and Festivals, also the Week Days Fixed on Permanent Dates to gain much more public convenience. 180 Illustrations explaining the Mysteries of the Pyramids, Sphinx, Obelisks, Druidical Circles, Mounds, Vertical Stones, &c., erected to record yearly Almanac Times. By Moses B. Cotsworth, Acomb, York, England. Price, five shillings, net. Or in the United States, price, \$1.75, by mail, postpaid, 215 Third Street, S. E., Washington, D. C. Address the author at either address. Cloth, stamped in gold, 474 pp. Portrait of the author. Oblong, for the pocket, octavo height.

Model 28 Days Month of a Week.

Week.	Sun.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.
1	1	2	3	4	5	6	7
2	8	9	10	11	12	13	14
3	15	16	17	18	19	20	21
4	22	23	24	25	26	27	28

Without disturbing the accepted Gregorian length of years now used, the advantage of the proposed Permanent Rational Almanac could be easily realized by three simple steps, thusly :

1. From Christmas Day, 1916, cease naming Christmas Day by any week-day name, and merely call it "Christmas Day," which could thus be set apart as the extra yearly day, fitted into the last day of the year as a duplicate Sunday to permanently combine the week-end holiday with Christmas, and get rid of the troublesome and unbusinesslike changing of week-day names for dates throughout future years.

By naming "Leap-Day" as a public holiday without any week day name, justice would be done to salaried servants, whilst maintaining fixed day names for each date.

2. Let Easter, Whitsuntide, and the other movable Festivals, be Fixed (as Christmas is) to always fall on the fixed Dates to be arranged for 1917, for such other permanent Dates as will best suit the convenience, welfare and pleasure of the People. Easter, our longest "open air" public holiday, would be better

for the Church and people if celebrated in more ideal weather, towards May.

3. Divide the 52 weeks of the year into 13 months of four weeks (28 days) each for greater utility and business facility, by inserting a mid-Summer month (Sol) to equate the year.

ADVANTAGES.

Days uniformly fixed throughout all future time.

Weeks always the same each year. Weekly diaries exactly fitting all the months.

Monthly business balances of income and expenditures are made easy, thus conferring this most useful boon for business and public use.

Months all alike, uniform in the length, and days of their weeks. Equality in monthly receipts and payments. Monthly bills, drafts, etc., always fall clear of Sundays. Pay-days, etc., always on the same date, throughout the year.

Quarters and half years, etc., all ending in complete weeks.

Periods of earnings and payments would all be alike, and absolute justice prevail.

Festival and holidays, fixed on uniform dates in all future years: and these in their happiest positions.

Public holidays would come upon the most convenient days, and stated holidays always fall on the same day of the week.

"Leap Year Day," suggested as a public holiday, on a more suitable date.

All recurring holidays would fall on same day of the week. There would need be no provisos that when a particular date fall on Sunday, then such and such will be held on Monday.

The author suggests that the new Rational Almanac be adopted by all nations and promulgated uniformly to commence *from Christmas*, in 1916, ignore the anomalous and unequal months of the old Calendar and arrange the months of the new Calendar into 13 months of 28 days each, and begin 1917, with January 1. The year will have 52 weeks in the most convenient way, and the transition will easily take place.

In the meantime all people will become familiar with the new order of things, the children will learn it, the commercial world will be ready, business will adjust itself, and the world move on.

The Rational Almanac.

We are faced by the fact that the millions of people outside the British Empire are not used to any system of twelves and could not possibly be led to use the new system until trained from early childhood. It is manifest that no such change can come in your life-time or mine. In my opinion the system of twelves is the highest that the strenuous civilization of future generation will bear, although the method of sixty-fours formerly used by the Babylonians were the most ideal, but no nation will during the present century be able to afford its people's time to learn and become readily conversant with 64 tables, therefore the only thing practicable is to urge the British nation to retain the system of dozens and gross, and apply it to their monied units beyond the 1 shilling. The latter would be the most difficult matter ever attempted seeing that the financial effect of the British pound sterling is of such far-reaching effect.

It is, however, quite different with the Almanac because the simple separation of Christmas Day would do away with the first great difficulty of changing days of the year and the fixing of Easter is gradually becoming a necessity.

There can be no doubt amongst thoughtful people who fairly consider the matter but that 13 months of four weeks would facilitate convenience but if the Duo-decimal system was really to be decided upon by International Authorities, then the 12 months would be better kept, and if the last (13th) week in each Quarter could be given as holiday weeks to reduce over-production and give the toilers holiday and recreation that might be better.

The fact that the "Rational Almanac" is being seriously considered by so many thoughtful people who almost unanimously come to the conclusion that the reforms suggested are in the most practical directions coupled with the fact that the industrial classes are now cultivating a spirit of reform which will accumulate in many directions during the ensuing 10 years

leads me to believe that practical reforms may take effect in those directions about the year 1916. But curiously enough I have an application for the "Rational Almanac" to be translated into Arabic because the leaders amongst the Mohammedans are beginning to feel the growing danger to their nation now resulting from their lunar years being drifted through a solar year, especially owing to the effect on the health of the people who fast during the month of Ramadam. That drifts 11 days earlier through each solar year because their 12 moons only cover 354 days. As all the faithful fast from sunrise to sunset through that month the strain upon health is considerable even in Winter in those hot countries, but when Ramadam drifts through Midsummer as it will in the year 1916 the suffering and injury to health thereby caused to the people develops into a national danger; therefore the leaders of the people are seeking to adopt the fixed calendar I propose.

Although the Chinese and Japanese do not experience the dangers through fasting, they are realizing the growing difficulties which result from lunar calendars which are not necessary now that printed almanacs, etc., are so general. The leaders amongst those great nations are beginning to appreciate the advantages of the fixed calendar for the solar year, therefore there is strong hope that they would welcome any international efforts to secure uniformity, as would also the Russians and Greeks, now that the interchange of commerce necessitates the double dating and leads to confusion in their growing foreign trade.

In view of the traditional Conservatism of Europeans when compared with the radical tendency and encouragement given to reform methods in America I feel convinced that the Americans could lead the nations to the desired fixed calendar and therefore I am arranged to come over to America to start the organisation this year. Already I have got President Hadley of Yale University and other strong men in favour of the reform and have good hopes that President Roosevelt may take some lead in the matter." — *M. B. Cotsworth, Acomb, York, Eug.*

Currer, Ellis, and Acton Bell's Poems.

1846.

The "*Athenæum*" thought these poems were by three brothers. They were always in fact taken for men, and in letters used the masculine gender. Charlotte Brontë gives the following account of the assumption of these pseudonyms :

"Averse to publicity, we veiled our own names under those of Currer, Ellis, and Acton Bell ; the ambiguous choice being dictated by a sort of conscientious scruple of assuming Christian names positively masculine, which we did not declare ourselves women, because—without at the time suspecting that our mode of writing and thinking was not what is called 'feminine,'—we had a vague impression that authoresses are liable to be looked on with prejudice."—*Mrs. Gaskell's Life of Brontë*, 1858, p. 240.

Having written a letter in the masculine gender to Miss Martineau, the latter, in her reply, began "Dear Ma'am," but addressed it to "Currer Bell, Esq."

The Apocryphal Gospels, and Acts.

A correspondent inquires for the titles of some of the extant literature included in what is called the Apocryphal Gospels. Having published in the February N. AND Q., a chapter on the non extant books as compiled near the beginning of the last century as mentioned in the writings of the patristic historians, it may be of interest to give a chapter or two on extant books and fragments that have been published in collections of such.

COLLECTION OF WILLIAM HONE.

"The Apocryphal New Testament," published by William Hone, in 1820, and subsequent editions, contains the following, taken from the second edition :

The Gospel of the Birth of Mary. Attributed to Matthew. Translated from Jerome. 8 chapters.

The Protevangelion ; the Birth of Christ ; the perpetual Virgin Mary. Ascribed to James the Lesser. Translated by Postellus into Latin, and first printed in 1552. 16.

- First Gospel of the Infancy of Jesus Christ. First translated and published by Henry Sike in 1607. 22.
- Second Gospel of the Infancy of Jesus Christ. Attributed to Thomas. Translated from the Greek of Cotelerius. 4.
- The Epistles of Jesus Christ and Abgarus King of Edessa. First translated into Greek by Eusebius and found in his Ecclesiastical History. 2.
- The Gospel of Nicodemus, formerly called the Acts of Pontius Pilate. Translated from the Gospel published by Grynæus in the *Orthodoxographa*, Vol. I, p. 643. 22.
- The Apostles' Creed. From the Book of Common Prayer as it stood in the year 600, by Justice Bailey. 1.
- The Epistle of Paul the Apostle to the Laodiceans. Translated from the manuscript copy in the Library of Joannes a Viridario, at Padua. 1. (Col. iv, 16.)
- The Epistles of Paul the Apostle to Seneca, with Seneca's to Paul. Translated from the *Bibliothèque of Sixtus Senensis*. Jerome places Seneca among the illustrious men. 14.
- The Acts of Paul and Thecla. This is published from the Greek manuscript in the Bodleian Library at Oxford. 11.
- The First Epistle of Clement to the Corinthians. 24.
- The Second Epistle of Clement to the Corinthians. 5.
- The General Epistle of Barnabas. 15.
- The Epistles of Ignatius : to the Ephesians, 4. to the Magnesians, 4. to the Trallians, 3 ; to the Romans, 3 ; to the Philadelphians, 3 ; to the Smyrnæans, 3 ; to Polycarp, 3.
- The Epistle of Polycarp to the Philippians. 4.
- The Shepherd of Hermas. I, His Visions, 4. II, His Commands, 12. III, His Similitudes, 10. Total, 199 chapters.

COLLECTION OF B. HARRIS COWPER.

“The Apocryphal Gospels and other Documents Relating to the History of Christ,” collected by B. Harris Cowper, and published in 1881, third edition, contains the following :

The Gospel of James, commonly called the *Protevangeli-um*

- The Gospel of Pseudo Matthew ; Infancy of Mary and Jesus.
 The Gospel of the Nativity of Mary.
 The History of Joseph the Carpenter.
 The Gospel of Thomas. I. II. III.
 The Arabic Gospel of the Infancy.
 The Letter of Abgar to Jesus and Letter of Jesus to Abgar.
 The Letter of Lentulus to the Roman Senate and People.
 Prayer of Jesus, Son of Mary.
 The Story of Veronica.
 The Gospel of Nicodemus (Part I), or Acts of Pilate.
 The Gospel of Nicodemus (Part II), or Descent of Christ to the Underworld.
 The Latin Gospel of Nicodemus (Part I), or Acts of Pilate.
 The Latin Gospel of Nicodemus (Part II), or Descent of Christ to the Underworld.
 The Letter of Pilate to Tiberius.
 The Letter of Herod to Pontius Pilate the Governor.
 The Letter of Pilate to Herod the Tetrarch.
 The Epistle of Pilate to Tiberius Cæsar the Emperor.
 The Report of Pilate to Augustus Cæsar, in Rome.
 The Report of Pilate to Tiberius Cæsar, in Rome.
 The Trial and Condemnation of Pilate. Paradosis of Pilate.
 The Death of Pilate.
 The Story of Joseph of Arimathea.
 The Revenging of the Savior.
 The Syriac Gospel of the Boyhood of Lord Jesus.

COLLECTION OF ALEXANDER WALKER.

“The Apocryphal Gospels, Acts, and the Revelations.”
 This book is Vol. XVI, of the Ante-Nicene Christian Library, being translations of the Writings of the Fathers down to 325. Published by T. and T. Clark, Edinburgh, 1873. Volume 16 is translated by Alexander Walker. Divided into three parts :

Part I contains the same books of Apocryphal Gospels and Documents as given by B. Harris Cowper, but translations by Alexander Walker.

Part II contains the Apocryphal Acts of the Apostles :

1. The Acts of Peter and Paul. First published in a complete form by Thilo, in 1837 and 1838.
2. The Acts of Paul and Thecla. First edited by Grabe in 1698, and published by Jones in 1726.
3. The Acts of Barnabas. First edited by Papebroche and published in his "Acta Sanctorum," in 1698.
4. The Acts of Philip. The Greek text, published in 1873, is a recension of two MSS. — a Parisian and Venetian.
5. The Acts of Philip in Hellas. Published for the first time by Tischendorf, from a Parisian MS.
6. The Acts of Andrew. Edited from two MSS., one of the eleventh and one of the fourteenth century.
7. The Acts of Andrew and Matthas. Pseudo-Abdias calls the latter Matthew, and Tischendorf says Matthias.
8. The Acts of Matthew. First edited by Tischendorf who says Nicephorus knew of the book.
9. The Acts of Thomas. First edited, with notes and prolegomena, by Thilo, in 1823.
10. The Consummation of Thomas. First edited by Tischendorf from an eleventh century MS.
11. The Martyrdom of Bartholomew. First edited by Tischendorf from a Venetian MS. of the thirteenth century.
12. The Acts of Thaddeus. Found in Pseudo-Abdias and Nicephorus. (See Cureton's Ancient Syriac Documents.)
13. The Acts of John. Edited from a Parisian MS. of the eleventh century, and a Vienna one, no date assigned.

Part III contains the Apocryphal Apocalypses :

1. The Apocalypse of Moses. This book belongs to the Apocrypha of the Old Testament. Tischendorf's text is made from four MSS.
2. The Apocalypse of Esdras. An imitation of the Apoc-

ryphal Fourth Book of Esdras. Portions of it were published by Dr. Hase of the Paris Library.

3. The Apocalypse of Paul. Mentioned by Augustine and Sozomen, Discovered by Tischendorf in 1843, and published by him, 1866. Versions in Syriac, Arabic, Coptic.
4. The Apocalypse of John. First edited by Birch in 1804. Tischendorf collated five mss. for his edition, from Paris and Vienna, from fourteenth to sixteenth century.
5. The Book of John the Theologian, Concerning the Falling Asleep of Mary. First edited by Tischendorf, and assigned to the fourth century.
6. The Passing of Mary. Translation from first Latin form.
7. The Passing of Mary. Translation from second Latin form.

Besides the documents contained in B. Harris Cowper's volume beforementioned, there are in existence various titles and fragments of others of the same class, the following list of which is given in from Herzog's *Realencyclopædie*, Vol. XII, pp. 328-331. being thirty documents, all but three being called Gospels:

The Legal Priesthood of Christ; The Descent from the Cross (by John); The Eternal Gospel; The Gospel according to the Egyptians; of Andrew; Apelles; the Twelve Apostles; Barnabas; Bartholomew; Basilides; Cerinthus; Ebionites; according to the Hebrews; Eve; James the Less; Judas Iscariot; Leucius; Lucianus; the Manichæans; Marcion; The Questions of Mary; The Gospel of Matthias; of Perfection; Peter; Philip; the Simonites; according to the Syrians; Tatian; Thaddæus; and Valentinus.

Since the compilation of these documents there have been found certain ones, which have been edited, translated, and published. They may or may not be the ones mentioned by Herzog. (See N. AND Q., January, p. 73, 1908.)

Several other collections have been published, noting these:

John Albert Fabricius, *Bibliotheca Apocrypha*, early in the eighteenth century.

John Carl Thilo, *Codex Apocryphus of the Novi Testamenti*, about the middle of the last century.

Friedrich Konstantin Tischendorf, *De Evangelium Apocryphorum Origine et Usu*, 1851.

Dr. Giles, *Uncanonical Gospels and other Writings*, 1852.

(See N. AND Q., Vol. XXIII, pp. 67 72, 1905.)

Apocryphal Books - - Gospels, Acts, Etc.

A list of Apocryphal Pieces mentioned by writers in the First Four Centuries of the Christian Era. Compiled about the beginning of the Nineteenth Century, and which were not then known to be extant.

- Andrew, Acts of. Eusebius, Philostratus, Epiphanius, *alter*.
 Andrew, Books under the name of. Augustine, *alt*.
 Andrew, Gospel of. Gelasius, *in Decretals*.
 Apelles, Gospel under the name of. Hieronymus.
 Apostles (Twelve), Gospel According to the. Origen, *alt*.
 Barnabas, Gospel of. Gelasius.
 Bartholomew, Gospel of. Hieronymus, Galasius.
 Bartholomew the Apostle. Writings of. Dionysius Areopagite.
 Basilides, Gospel of. Origen, Ambrose, Hieronymus.
 Cerinthus, Gospel of. Epiphanius.
 Cerinthus, Revelation of. Caius, Eusebius.
 Christ, Books under the name of. Augustine.
 Christ, An Epistle of, produced by the Manichees.
 Disciples, A Hymn which Christ taught his. Epistle ad. Ceret.
 Egyptians, Gospel According to the. Clement Alex., Origen, *alt*.
 Ebionites, Acts of the Apostles used by the. Epiphanius.
 Ebionites, Gospel of the. Epiphanius.
 Encratites, Gospel of the. Epiphanius.
 Eve, Gospel of. Epiphanius.
 Hebrews, Gospel According to the. Hegesippus, Jerome, *alt*.
 Helkesaites, Book of the. Eusebius.
 Hesychius, Gospel of. Hieronymus, Gelasius.
 James, Books published under the name of. Epiphanius, *alt*.
 John, Acts of. Eusebius, Athanasius, Philostratus, *alt*.
 John, Books under the name of. Epiphanius, Innocent I, *alt*.
 Jude, Gospel under the name of. Epiphanius.
 Judas Iscariot, Gospel under the name of. Irenæus.
 Leucius, Acts of the Apostles by. Augustine, also Manichees.
 Lentitus, Acts of the Apostles by. Augustine.
 Lentitus, Books of. Galasius.
 Leontius, Acts under the Apostles' names by. Augustine.
 Leuthon, Acts of the Apostles by. Hieronymus.
 Lucianus, Gospels published by. Hieronymus.
 Manichees, Acts of the Apostles used by. Augustine.
 Marcion, Gospel of. Tertullian, Epiphanius.
 Matthew, Books under the name of. Epiphanius.

- Matthias, Gospel of. Origen, Eusebius, Ambrose, *alt.*
 Matthias, Traditions of. Clement Alex.
 Matthias, Book under the name of. Innocent I.
 Merinthus, Gospel of. Epiphanius.
 Nazarenes, Gospel According to. Hegesippus, Origen, *alt.*
 Paul and Thecla, Acts of. Tertullian, Hieronymus, Galasius.
 Paul, Acts of. Origen, Eusebius, Philostratus, *alt.*
 Paul and Peter, Preaching of. Lactantius, Clement Alex., *alt.*
 Paul, Book under the name of. Cyprianus.
 Paul, Revelation of. Epiphanius, Augustine, Galasius.
 Perfection, Gospel of. Epiphanius.
 Peter and Paul, Epistle of Christ to. Augustine.
 Peter, Acts of. Eusebius, Athanasius, Philostratus, *alt.*
 Peter, Doctrine of. Origen.
 Peter, Gospel of. Eusebius, Tertullian, Origen, Hieronymus.
 Peter, Judgment of. Rufinus, Hieronymus.
 Peter, Preaching of. Heraclitus, Theodoretus, Lactantius, *alt.*
 Peter, Revelation of. Theodoretus, Eusebius, Hieronymus, *alt.*
 Peter, Books under the name of. Tholosius, Innocent I.
 Philip, Acts of. Gelasius.
 Philip, Gospel of. Epiphanius.
 Scythianus, Gospel of. Cyrillus, Epiphanius.
 Seleucus, Acts of the Apostles by. Hieronymus, Heliodorus.
 Stephen, Revelation of. Galasius.
 Thaddeus, Gospel of. Galatius.
 Themison the Montanist, Catholic Epistle of. Apollonius, *alt.*
 Thomas, Acts of. Epiphanius, Athanasius, Galasius.
 Thomas, Gospel of. Origen, Cyrillus, Hieronymus, Galasius.
 Thomas, Books under the name of. Innocent I, Tholosius.
 Titan, Gospel of. Eusebius.
 Truth, Gospel of, used by the Valentinians. Irenæus.
 Valentinus, Gospel of. Tertullian.

Some apocryphal books bearing the foregoing titles have been discovered, translated and published. Among them these :

The Gospel of Barnabas. Oxford, 1907. The Gosdel of the Hebrews. London, 1879. The Gospel According to Peter. London, 1886. The Oracles Ascribed to Matthew. London, 1894. The Gospel of the Holy Twelve. Paris, 1906. The Unknown Life of Jesus Christ. Chicago, 1894. The Hymn of Jesus. London, 1907. Concealed Information Concerning Jesus. Chicago, 1873. The Lost book of Acts. Medford, 1904. Teachings of the Twelve Apostles. New York, 1884. Sayings of Our Lord. London, 1897. The Second Book of Acts. In manuscript, 1908.

New Saying of Jesus.

"A new saying of Christ, lost to the world for thirteen centuries and found in Egypt, was given to the world for the first time today by Prof. Henry A. Sanders of the University of Michigan in addressing the members of the archæological institute now in session at the University of Chicago. The fragment is part of an old Bible dating back to the Moslem conquest of Egypt; and on its face is so authentic as to disarm hostile criticism.

The long lost fragment belongs in the sixteenth chapter of the Gospel of St. Mark and follows the fourteenth verse. It relates to the story of Christ's appearance, following his death, to eleven of his apostles in Jerusalem.

With the new verse in the Bible it reads :

"Mark xvi, 14 ; And they answered saying that this age of unrighteousness and unbelief is under the power of satan, who does not permit the things which are made impure by the (evil) spirit to comprehend the truth of God and His power. For this reason 'reveal thy righteousness,' they said to Christ ; and Christ said to them : 'The limit of the years of the power of satan has been fulfilled, but other terrible things are at hand, and I was delivered unto death on behalf of those who sinned in order that they may return to the truth and sin no more to the end that they may inherit the spiritual indestructible glory of righteousness which is in heaven.'"

Professor Sanders declared that the new found manuscript also contains what is known as the liturgical ending of the Lord's prayer.

The text was found, he said, by Charles L. Freer of Detroit, who was traveling in Egypt and searching for additions to his art collections. — *Chicago News*.

"THE LAMP OF TRISMEGISTUS enlightens the present, past and future, lays bear the conscience of men, and manifests the inmost recesses of the female heart. The lamp burns with a triple flame, the mantle is thrice-folded, and the staff is divided into three parts." — *Eliphaz Levi*.

Creation of the Universal Systems.

An anonymous author sent us a copy of his "Scientific and Poetical Works," announcing himself "The Last of the Hereditary Bards and Skalds." The volume contains much cosmic philosophy, clothed in rigorous diction. We present some of his tersely stated paragraphs of evolution epitomized :

"Space raved for thousands of years, a wilderness of flames and glare, closing in on all sides with a fury whose uncontrollable rift and shock the ruggedest mind is unable to conceive. None have ever gazed upon it—and only That which has beheld the red original can tell. All the powers that had existence lent their most terrific aid to swell the rage of its unimaginable destruction, tumbling in precipitous mountains of fire through oceans and hells of never ending ruin. All space heaved onwards, bounding in cataracts of flame, crashing like earthquakes upon billows of explosion, leaving behind it but mightier thunder-seas that rocked with conflagration, dinning the boundless in one long, horrid and interminable roar.

"The densest part of this molten universe withered itself up to blackness from its very intensity, and left a gravitating *centre of cold* in the midst of the burning universe.

"Against this cavernous centre all space warred, eager to crush it by the pressure of external matter. The void gave way and the flames roared in victorious joy. It was pressed to the point of annihilation, and a rebound ensued. The fires went staggering backwards and the void grew. This process was continued for an almost limitless period, until the void, rimmed with fires, had created an outer void, and this an outer void, until the universe globes surrounding each other, yet separated by inconceivable distances, formed the condition of things at present existing. The universe globes are formed out of nebulous dust *or stars*. The universe that we surround is invisible, so small does it seem to our conception — our light will perhaps never reach it. The universe without us is almost invisible; so terrific and appalling is the distance between. All the universes with in contract and expand (as if they were breathing) to the growth and pressure of the universes without."

The Hierarchies and Choirs.

The great theologians divide the angelic hosts into three hierarchies, and these again into nine choirs, three in each hierarchy: according to Dionysius the Areopagite, in the following order: 1. Seraphim, Cherubim, Thrones. 2. Dominations, Virtues, Powers. 3. Princedoms, Archangels, Angels. The order of these dominations is not the same in all authorities: according to the Greek formula, St. Bernard, and the *Legenda Aurea*, the Cherubim precede the Seraphim, and in the hymn of St. Ambrose they have also the precedence — *To Thee, Cherubim and Seraphim continually do cry*, etc.; but the authority of St. Dionysius seems to be admitted paramount, for, according to the legend, he was the convert and intimate friend of St. Paul, and St. Paul, who had been transported to the seventh heaven, had made him acquainted with all he had there beheld.

The first three choirs receive their glory immediately from God, and transmit it on to the second; the second illuminate the third; the third are placed in relation to the created universe and man. The first hierarchy are as counsellors, the second as governors, the third as ministers. The Seraphim are absorbed in perpetual love and adoration immediately around the throne of God. The Cherubim know and worship. The Thrones sustain the seat of the Most High. The Dominations, Virtues and Powers are the Regents of stars and elements. The three last orders, Princedoms, Archangels and Angels, are the protectors of the great monarchies on earth, and the executors of the will of God throughout the universe.

The term angel is properly applied to all these celestial beings; but it belongs especially to the last two orders, who are brought into immediate communication with the human race. The word Angel, Greek in its origin, signifies a Messenger, or more literally, a bringer of tidings. In this sense, the Greeks entitle Christ "The great Angel of the will of God."

For a discussion on the meaning and etymology of Seraphim and Cherubin see note, cap. XVII, lib. II, where some curious information is revealed.

The word "Archangel" of the text is, in the original "Great Angel," or signifies perhaps "Mighty Spirit." — *Sacred and Legendary Art*, by Mrs. Jameson.

The Hargraves Jennings' Letters.

A few particulars of the above extraordinary letters of an extraordinary man, so often read about, but so seldom seen, will doubtless be of interest to all, but more especially to intending Subscribers — Uniform with and similar to the Series of the "Bath Occult Reprints" it is perhaps wisely limited to a small Edition, and is appropriately dedicated to the admirers of Hargrave Jennings' Works—whom it specially addresses.

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