

ICONS, MYTHS, AND MASONS

By Georgia Lambert

A scarce two hundred years have passed since the American Revolution. Many of the great names of that day have passed from real flesh and blood human beings to classical icons within the forming mythology of this nation. For some, like Washington, Jefferson and Franklin, this process began early, fueled by their own contemporaries.

In a letter to Benjamin Rush in 1790, John Adams wrote,

"The history of our Revolution will be ... that Dr Franklin's electric rod smote the earth, and out sprung General Washington. That Franklin electricised him with his rod, and thence forward, these two conducted all the policy, negotiation, legislatures, and war."

Jefferson himself wrote,

"In war, we have produced a Washington whose memory will be adored while liberty shall have votaries, whose name shall triumph over time, and will in future ages assume its just station among the most celebrated worthies of the world ... In physics we have produced a Franklin, than whom no one of the present age has made more important discoveries, nor has enriched philosophy with more, or more ingenious, solutions of the phenomena of nature." (Notes on the State of Virginia, Query VI)

The populace saw America as a new Israel, or Chosen People in the wilderness. Reverend Abiel Leonard equated Washington with Moses. Timothy Dwight's *Conquest of Canaan* (1785) refers to Washington as Joshua. Jonathan Mitchel Sewall thought Washington morally superior to Moses, since he only lost his temper once, while Moses was "provoked to act with rashness at Sinai's base." (Eulogies 39)

A New Englander commented, after Washington's first farewell address,

"When I read General Washington's circular letter, I imagine myself in the presence of the Great General of the Twelve United States of Israel." (Freeman 5.446)

An early biographer, Mason Locke Weems (responsible for the cherry tree tale) published his first short edition of the *Life of Washington* in 1800. Putting Washington among classical company, he states:

"Washington was pious as Numa, just as Aristotle, temperate as Epictetus, patriotic as Regulus. In giving public trusts, impartial as Servius, in victory, modest as Scipio--prudent as Fabius, rapid as Marcellus, undaunted as Hannibal, as Cincinnatus disinterested, to liberty, firm as Cato, and respectful of the laws as Socrates."

Lord Byron ended his poem Ode to Napoleon, thus... "Where may the wearied eye repose When gazing on the Great?

Where neither guilty glory glows,

Nor despicable state?

Yes--one--the first--the last--the best; The Cincinnatus of the West

Whom envy dared not hate, Bequeathed the name of Washington To make men blush; there was but one."

More recently, in his book, Cincinnatus: George Washington and the Enlightenment, Gary Wills writes:

Washington was the man of virtue, of public spirit and personal dedication. Franklin was the man of wisdom, of a vivid curiosity made stable with good sense. Together they gave the Revolution its heart and its head."

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"Great Washington shall rule the land While Franklin's counsel guides his hand." (Freeman 6.147):

And thus, legends are born. Yet underneath the tales of kites and cherry trees there lies some sense of real mystery.

Much has been made in Masonic circles of deeper connections with Washington. And references to secret brotherhoods, claiming Franklin as their own, are numerous. The Masonic associations are more well-documented and well known, and will be referred to shortly. But let us begin with a lesser-known chapter in the founding of our nation.

THE COMMUNITY OF WISSAHICKON AND OF EPHRATA

In the past few decades, many volumes have appeared on the shelves of mainstream bookstores, tracing the connections of early Americans and their activities, to secret brotherhoods stemming from the Baconian brotherhoods under Elizabeth I of England. Some reach further back to Prince Henry the Navigator, Rosslyn Chapel of Scotland and the Templars, and the Eastern wisdom which those knights may have encountered during the Crusades.

Such is not our purpose here, though readers are encouraged to "plumb these depths" on their own.

WISSAHIKON

According to Rosicrucian sources, Andrea, Boehme, and Arndt were the three principal Rosicrucian teachers in Germany, under Francis Bacon's direction from England.

One of Boehme's students was Philip Jacob Spener, who eventually founded his own Rosicrucian study group. The group grew so large that it attracted undue negative attention from the Lutherans. Lutheran theologians began calling the group the "Pietists" or "Most Pious Ones." Spener's home, where the Rosicrucian group met, they called "Collegia Pietatis." The Rosicrucian group adopted the name Pietists themselves, to cover their real activities of promoting Rosicrucian philosophy and Hermetic thought in the New World.

When Spener died in 1705, Hermann Francke succeeded in the post of Grand Master of the Rosicrucian or Pietist Order in Germany. At this time, there was much interaction between groups in Germany, Holland and England, where they were also known as Pietists.

Hermann Francke, the Grand Master of Germany, had a cousin, Count Valentin Francke--also Rosicrucian. Into the Francke's keeping was placed the orphaned child, Johannes Kelpius, left to Francke by his father's will. As a boy, Kelpius was sent to study in Tübingen, the center of an active Rosicrucian group headed by the noted mathematician and astronomer, Johann Jacob Zimmerman, author of *Mundus Copernicanus*, which was published in 1684. In this study of cycles, Zimmerman decreed that a Rosicrucian group should sail for America and establish a community in the New World by 1694.

The young Kelpius became a student of Zimmerman, and later established himself as a renowned scholar throughout Europe. Later, Kelpius was selected to the position of Deputy Master of the Rosicrucian lodge to be founded in America, while his professor, Zimmerman, was appointed to Grand Master. An outstanding community was planned, which included many areas of scholarship from teachers, healers, horticulturalists, and carpenters.

At roughly the same time, an important connection to Kelpius and the American effort was beginning to shape itself in Holland. Around 1675 in Amsterdam, there lived a man by the name of Gichtel, who was Master of the Pious Temple of the Rosicrucians. Gichtel edited the works of Jacob Boehme. He was also a friend of William Penn, who was of course chosen by King Charles to be the Quaker Governor of Pennsylvania in 1680. William Penn, through Grand Master Gichtel, met Jacob

Isaac von Beber. Von Beber bought one thousand acres of land in Pennsylvania from Governor Penn on June 11, 1683. The purpose of this purchase was to establish a colony, the future site of the community planned by Kelpius.

While the Gichtel, Penn, von Beber, Kelpius, and Zimmerman connection was being established in Holland and Germany, there was another important thread forming in England, ready to take its place in the emerging American tapestry. A woman by the name of Jane Leade headed a Rosicrucian group known as the Philadelphia Society. One of her students was William Markham, who was later appointed by King Charles to the post of Deputy Governor of Pennsylvania under William Penn.

Markham and three members of the London Rosicrucian group sailed to America and landed near the Delaware River on October 7, 1681. Here they founded a primitive farming colony which they named "Philadelphia." The colony grew to over five hundred by 1683.

In 1687, von Bebber arrived in the New World and brought his family to live on some of the land purchased from Penn. He succeeded well enough to buy more land near Philadelphia and Germantown, and in 1693-1694, chartered a ship named the Sarah Maria to bring several hundred Rosicrucians to America.

Just before sailing from Holland, Zimmerman died. Kelpius replaced him as Grand Master. Zimmerman's widow and four sons accompanied Kelpius and his group from Holland to Rotterdam to London, where they met with Jane Leade's group. They left Plymouth in February, 1694, and sailed to Philadelphia.

Historian Julius Friederich Sacke wrote in *The German Pietist of Provincial Pennsylvania*:

"They were a company of theosophical enthusiasts--call them Pietists, mystics, chiliasts, Rosicrucians, Illuminati, Cathari, Puritans, or what you may--who in Europe had formed what was known according to their mystical dogmas as a "Chapter of Perfection," and they came to the western world

to put into execution the long cherished plan of founding a true theosophical (Rosicrucian) community."

On June 23, 1694, they landed in Philadelphia and proceeded to the office of the Captain General of Pennsylvania, Benjamin Fletcher. Their purpose was to explain their reasons for coming to the colony, and to secure permission to establish themselves.

The group settled on land donated by von Bebber. Each member of the group had been selected for special talents and abilities. Included were artists, papermakers, printers, musicians, mathematicians, chemists and botanists. They brought with them rare manuscripts, records, and scientific equipment.

Led by Kelpius, they settled on a ridge near the Wissahickon River. Here, they erected a forest tabernacle of forty feet square and aligned to the cardinal compass points. It contained a Saal, or religious hall, and schoolroom. On its roof they built America's first astronomical observatory, a Sternwarte, where nightly observation through their telescope took place. Many believe it also housed an alchemical laboratory. Kelpius enlarged a natural cave, which he occupied for meditation and prayer.

On September 9, 1961, a granite marker in memory of Kelpius was erected beside the cave in Philadelphia's Fairmont Park. This monument evolved via the efforts of the Supreme Grand Lodge of the Ancient Mystical Order of the Rosy Cross (AM.O.R.C.), and the Grand Lodge members of the eastern United States.

The community established one of the first and largest papermills in North America, as well as well as bookbinding plants and printing establishments, the importance of which we will shortly

see. They also established the first herbarium, the first scientific academy, the first ethical and cultural schools, and the first non-sectarian schools of theology and philosophy.

Fragments of these early buildings remain today, in what is known as Fairmont Park. Official historical pamphlets refer to these colonists as "the hermits of the Wissahickon," for they were "impelled to live apart--prepared for some immediate and strange revelation, only to be imparted in the silence of the wilderness." Local places are referred to as Hermits' Glen, Hermits' lane, and Hermits' Spring. However, another explanation is possible. Despite Kelpius himself, these were not hermits, but outgoing, active people with families. Rosicrucians follow the teachings of Hermetic texts, therefore it may have originally been not hermits but Hermeticists of the Wissahickon.

Gradually, the group produced offshoots and smaller colonies. Kelpius died of consumption in 1708, after which the group went through a long dispersal and eventually helped to establish a new group at Cocalico Creek.

After Kelpius, Johann Seelig became leader, even more of a recluse than Kelpius had been. He was followed by Conrad Matthai, who was the last head of the original established group. Matthai supported the new establishment, but remained at Wissahickon until the group blended into the greater Philadelphia community. Matthai was instrumental in helping Conrad Beissel, destined to become the second American Rosicrucian Grand Master, to found the community at Cocalico Creek, near the present Harrisburg, Pennsylvania, in 1720. This became the successor of the first Rosicrucian community.

They called this new settlement Ephrata, and built upon the model of the older community. Some of these romantic buildings still stand, and are known as the Ephrata Cloisters.

Beissel learned bookbinding at Ephrata from Johann Seelig, Kelpius's successor.

EPHRATA AND PETER MILLER

Ephrata was established by Conrad Beissel between 1725 and 1732 as a Rosicrucian community under the cloak of a secular congregation called the "Seventh Day Babtists." The school at Ephrata was so well admired that prominent Philadelphia families sent their young to be educated there along with poorer families who received scholarships.

In Ephrata, the Declaration of Independence was translated into seven languages by Peter Miller, Master of the Rosicrucian Lodge, who refused any monetary compensation. Tradition states that Peter Miller himself hand set the type to print the very first drafts of the Declaration on the Ephrata press.

The first American Bible to be set and printed in America was in Ephrata, prepared by a Rosicrucian brother Sayer in 1743 with the assistance of the young Benjamin Franklin. Watermarks on the paper of this first Bible prove that even the paper was made in the first Rosicrucian mill, on the banks of the Cocalico.

During the Revolution, Ephrata became the first Red Cross (or Rosy Cross) effort, relied upon by General Washington for their service and sacrifice. And last but not least, Peter Miller assigned Rosicrucians to print the first United States currency to be circulated in the new republic-some twenty-five million dollars in continental greenbacks being delivered to Philadelphia banking houses for distribution though out the United States. The same printing group produced the first propaganda defending the freedom of Black Americans.

How could Ephrata have escaped th history books? And who was this Peter Miller, friend of Washington, Jefferson and Franklin?

It is said that history is written by the victors, and the victors are only victors of battle. Little wonder, then, that the deeds of the gentle or quiet ones go largely unnoticed by those eager to record every drum beat, glorious charge, or dreadful sacrifice. Little mention is given to the "Sect People" of early Pennsylvania, who include the Quakers Mennonites, Labadists, Dunkers, Schwenkenfelders, and the Moravian Brethren, the Lutherans, and that little band of Pietists who were the Rosicrucians. Although their outer influence was brief, it was a deep-seated, continuing spiritual influence, and therefore worthy of resurrection within our national consciousness.

Ephrata was established in 1732, in a fertile valley which yielded enough grain to provide the thriving industries which aided many impoverished settlers of different religious faiths. It boasted high stone buildings adorned with Rosicrucian symbols, which dwarfed even buildings in the capital city of Philadelphia.

One building, called Zion, housed the Brothers of the Order, who called themselves the "Brotherhood of Zion." Another structure, called the Kedar, housed the women, or "Sisterhood of the Rose of Sharon." Men and women met in the Temple, or Saal, to chant, or study the Kabbalah under the Magister, Peter Miller, friend of George Washington and honored member of the American Philosophical Society. It would be Peter Miller who would give the Declaration of Independence to the world.

Miller was born Johann Peter Muller, the son of a reformed clergyman in Alzborn Oberamt Kaiserslautern, in the German Palatinate, one hundred years after the release of the "Fama Fraternatis," (1614) which began Rosicrucian revivalism in Germany. At a very young age, he entered the University of Heidelberg, where he studied theology and jurisprudence. It was the Rosicrucian lodge at Heidelberg that initiated Conrad Beissel, the second American Grand Master. The Rosicrucian professors at Heidelberg reflected the teachings of Jacob Boehme, Gottfried Arnold, and Simon Studion, as well a other teachers of the ancient wisdom.

Muller graduated with honors at age twenty. The young minister migrated to America and changed his name to the more Anglicized Miller. Settling not far from Philadelphia, he accepted the pastorate of a joint Lutheran-Reformed congregation in the German immigrant community of Tulpehocken. He was described by contemporaries as graceful and tall, and through his friendliness he won the respect of both the local Indians and the founder of the province, William Penn.

An officer in Miller's church became his closest friend, a Conrad Weiser, the official Indian interpreter of the government. Weiser was consulted by civil and military authorities in times of need. In discussion of great truths, Weiser shared that within the wisdom of the Indians lay many doctrines and truths that seemed to have a similar origin as those Rosicrucian teachings said to have come from the earliest of times.

Miller had already established connections with fellow alumni of Heidelberg living in the Rosicrucian community of Cocalico near his church. Realizing that this community had been sponsored by lodges in London and Heidelberg, the two listened, week after week, to lectures given by Conrad Beissel, who had succeeded Johannes Kelpius as Grand Master of the lodge originally founded on the Wissahickon River in 1694.

Miller and Weiser soon became avid pupils. In 1735, Miller resigned his pulpit to join the Brotherhood. His former flock became abusive after the shock wore off, and there are accounts of them spitting on Miller whenever they passed him in the field or on the road. It is said that Miller only returned blessings and prayers to his tormentors.

Beissel urged Miller to the pastorate of a German Seven-Day Baptist church, the outer cover of the Rosicrucians, but Miller felt the need for withdrawal and contemplation. For six months, he lived in a small shelter by Mill Run Stream, where he visited other Rosicrucians living in cabins and local caves. Eventually, he felt the need to return to outer activity and joined the community at Ephrata, where he became prior of its Brotherhood of Zion. For years, Miller, a graduate of Heidelberg, labored to build houses for the poor in the Conestoga Valley. He lived the rough life of a grey robed pilgrim until fate placed him in the right place with the right tools.

It seemed that the Pennsylvania authorities came to collect a large head-tax levied upon the community. This would have broken them. Peter Miller, versed in law as well as religion, acted as attorney, and successfully argued before a court that men and women devoted to mercy should be taxed as a spiritual family and would be willing to pay of their earthly possessions what was just. No more would unjust taxes be levied upon the settlement at Ephrata.

Miller then turned his attention to the next task at hand, the raising of educational standards, which would make of America a leading nation. Leading families of Baltimore and Philadelphia began to send their sons to Ephrata. Miller also helped to establish a charitable school for the children of the poor settlers.

Turning his hand to publishing, Miller supervised the preparation of books and hymnals printed by the Ephrata press. Many of these volumes were illustrated with drawings of the single rose, and other Rosicrucian emblems. He also worked as editor and translator, as well as helping to set type.

It is speculation that Peter Miller may have sponsored a fellow printer, Benjamin Franklin, into the Rosicrucian Lodge in Philadelphia. An occult writer, Corene Helene--in her 1949 work, *America's Invisible Guidance*--mentions a group that Franklin led, which may have been the Rosicrucian lodge referred to in Orval Graves's article, "Benjamin Franklin as a Rosicrucian."

" ... a mystical brotherhood ... was located in what is now the Germantown section of Philadelphia ... upon the passing of its last leader its occult library was turned over to Benjamin Franklin ... " (Rosicrucian Digest-1938)

The Rosicrucian Digest of November, 1960, states that Franklin's first connection with the Rosicrucians was a meeting with Conrad Beissel and Michael Wohlfarth of the Ephrata community in which they discussed publishing. It is known

that one of Franklin's private publications, "Mystiche,, was prepared by Beissel. It was printed in Philadelphia in January, 1729, and contained ninety-nine mystical proverbs

selected by Franklin as most revealing of God's mystical laws.

At first, Franklin may have resented the Ephrata printing competition, but as he was also a leading paper merchant of the province, he would have dealt with Miller

, who came to buy from him. It is certain that Franklin was well received by Rosicrucians as well as Masonic lodges in France during his ambassadorship.

Franklin kept up his correspondences with Rosicrucian leaders in Europe and America, and some of these letters are preserved.

One letter addressed to Franklin was written by Prior Jaebez , who was Peter Miller, the leader of the Rosicrucians of Pennsylvania. It was dated October 10, 1786, from Ephrata, and spoke of their joint work of establishing an outer philosophical circle, which later became the American Philosophical Society. It is still functioning, with its headquarters near Independence Hall in Philadelphia. The letter also refers to certain mystical experiments, which are definitely Rosicrucian, and in use today.

Perhaps this side of Franklin's life is unknown because he wrote his own biography. It is unfinished, yet most biographers use this text. In which many of his mystical and thought experiments are conveniently left secret. One must go beyond the autobiography to the essays, correspondence and diaries, to discriminate the more mystical and esoteric leanings of Franklin's later life.

In any case, Peter Miller became esteemed as one of the great early thinkers. ' Governor Thomas Penn came regularly to Ephrata for lectures on man's relation to the universe, and when the first semi-public library opened in Lancaster in 1759, Miller--now called Prior or Brother Jaebez--made two donations of valuable scientific books in the name of the Ephrata community.

On September 9, 1768, Miller was elected to the American Philosophical Society for three scientific achievements:

1. His studies helped save the Pennsylvania grain crop from devastating insects;
2. He increased the yields of lentils and peas;
3. He invented a screw auger for boring into the earth.

In 1769, Miller became the Grand Master of the Ephrata lodge by unanimous choice, after the death of the revered Beissel. It became Miller's task to begin to prepare for the Veiled Years. It is Rosicrucian custom that after every period of outer activity, the Order goes "dark." That is, buildings are sold, few initiates taken, and insignia and objects of sacred importance are handed down through generations of secret Rosicrucians, until the time of re-emergence after about a hundred years.

By the time of the Revolution, most of the Ephrata community was aging, and the Seventh-Day Baptist denomination was developing independently, as had other outer congregations fostered by Rosicrucians in the past. The settlement was over forty years old, and the average age of the community was well into seventy. Although too old to bear arms, even if their philosophy allowed, the community figured prominently in two revolutionary sagas to be told following this section.

On July 4, 1776, the Continental Congress adopted the Declaration of Independence. It was deemed necessary that the other nations of the world know clearly America's stand, without the interference of faulty translation. It was feared that garbled text would promote antagonism which the new nation could ill afford.

Secretary Charles Thomson, who sponsored Miller for the membership in the American Philosophical Society, informed Congress that an impeccable translation could be found within a horseback ride from Philadelphia. Miller accepted the charge, and translated the Declaration into the seven major languages of Europe, refusing all compensation

Under Miller's supervision, the Ephrata presses printed the first drafts. Descendants of the men and women in the outer congregation have said that even the paper for the printing was given without reward. Miller also authorized the printing of the first U. S. money to be circulated.

After the Revolutionary war, Miller continued the preparations for the Silent Period of the Order. During this time, in 1785, he co-authored the Ephrata Chronicle, the first work on American Rosicrucian history.

Peter Miller died in his eighty-seventh year, on September 25, 1794. The Ephrata community soon began to die out as well, and in another five years, disappeared quietly out of history. Perhaps it is time for the seeds of American appreciation to re-emerge, giving due recognition to a chapter in the American story all too long forgotten.

SOURCES:

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3. English Grand Lodge Bulletin A.M.O.R.C., Spring 2000, Vol 15, No 2
4. Rosicrucian Digest-April 1951 "Messenger of the Magi" by Harold Preece
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6. Rosicrucian Digest-August 1962 "The Day Washington Cried" by Dr John Palo,
7. B.S., D.C., F.R.C.

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THE FIRST AMERICAN RED CROSS

In 1776, as the war broke out between British and colonial forces, the community at Ephrata was already forty-four years old. The 'Brothers of Zion' and the Sisters of the Rose of Sharon were already into their sixties and seventies. A rhythm of established study, meditation and farming had become the pace of life for the quiet community, and they had begun preparation for the order's period of dormancy, a cycle of one hundred and eight years, due to begin in 1801. Even if the age of the community had not been so advanced, the natural inclination and belief of the settlement would have prevented them from taking up arms in the conflict.

Fourteen months later, the seasoned British troops were battering the rookie Americans at almost every turn. Washington was retreating across Pennsylvania. On September 11, eighteen thousand trained British soldiers under GB General Howe decimated eleven thousand colonials under Washington at the little creek of Brandywine. At the end of the day, a thousand Americans lay dead on the banks, while hundreds more lay wounded and dying. Almost one tenth of the Americas' main army had been slaughtered.

Later that day, Washington sat in the nearby town of Chester. He realized that Philadelphia, home of the Continental Congress, lay helpless before Howe, and that the delegates were already fleeing to New York.

According to Julius Friedrich Sachse, an historian and descendant of one of the Ephrata families, Washington was approached by an aide who inquired of him his plans for the wounded at Brandywine. Washington directed the aide to send them to Ephrata. It is reported that the aide objected to those 'queer cultists.' Washington replied that he personally knew Reverend Peter Miller, and that they could be assured of aid.

Two days later the first wagons filled with wounded soldiers rolled into the peaceful community. More arrived in following days. Ephrata became one vast hospital and was officially designated as such by the medical staff of Washington's command.

The community of Ephrata, under the supervision of Reverend Miller, mobilized itself to treat the casualties arriving on tiers of wooden boxes--attached to the wagon floors. Despite their age, the Brothers and Sisters threw themselves into the work of nursing and caring for the sick.

The Zion building was soon filled, and the Sisters moved out of Kedar to make room for the increasing patient loads. The supreme shrine, known as the Saal , became a hospital. The members of the Order made makeshift arrangements for their own shelter without complaint, and the nurses had to content themselves with cat naps to keep up with the work.

Three others joined the community in its efforts. they were Reverend John Baer, the pastor of the nearby German Mennonite congregation, Mrs Baer, and Heinrich Muller, proprietor of the Ephrata Hotel.

According to Sachse, the Brothers and Sisters "noiselessly stepped from sufferer to sufferer ... (they) whispered words of hope," and wrote letters to families. Heinrich Muller carried pails of milk to ease the throats and bodies of the wounded. the dead were buried in hallowed ground of Lion Hill, overlooking Ephrata. Peter Muller and others prayed with the dying, yet the difficult situation became worse.

Typhus or "camp fever" took hold of patients already weakened. The plague began to spread to the aged and overworked members of Ephrata, and according to Sachse, not one Brother or Sister escaped a major or minor attack of typhus. The epidemic began taking the healthy soldiers, and the army doctor in charge at Ephrata succumbed as well. The gentlefolk of the white 'robes' continued their work of succour.

Eventually, despite courage and devotion to their charge, the members began following their patients. One of the first of the community to die was Brother Martin Finch, who succumbed on October 5, 1777, three weeks after th□ Battle of Brandywine.

The Ephrata records are incomplete, probably due to loss during the Order's 108-year period of dormancy, from 1801 to 1909. Sachse, searching for old Rosicrucian documents, stumbled upon an old diary written in 1778. It recorded that on March 4 of that year, Brother James Anguas "departed this life." Brother Anguas had been the devoted attendant of Dr Harrison, the hospital director who also died of the plague. When the doctor became ill, Brother Anguas removed him to a small house in the community and cared for him until he passed on.

Among the dead was listed the Mennonite couple, Reverend and Mrs Baer, and the kindly Heinrich Muller. Without bearing arms, these and others of the Ephrata community must be counted as some of the first martyrs and casualties of the Revolution, their dedication no less than the soldiers for whom they cared.

In the Spring the epidemic ended, with warmer weather. New hope swept through the colony, with the promise of France secured by Ambassador Franklin. But Ephrata never recovered from the sacrifices it willingly made during what "were, without exaggeration, the darkest days of the revolution."

To ward off further disease, the impressive buildings of Kedar and Zion were tom down and burned. The abundant wheat and produce fields of the community were barren, from supplying Washington's famished troops at Valley Forge. The pages of rare and arcane books were torn and stuffed as wadding for cartridges. Blankets went to freezing troops. Yet for all of

this, the community never asked for "one shilling of compensation" from any legislature or Congress.

The community of Ephrata and its first "red/rosy cross" effort was forgotten by history. On September 11, 1895, the one hundred eighteenth anniversary of Brandywine, Pennsylvania's historical societies joined to dedicate a monument to the memory of these early servers at Ephrata. The speaker for the occasion was Julius Friedrich Sachse who, six years later in 1901, became a member of the revived Rosicrucian Order.

It is time that history records more than battles. The charity of human beings defines collective character just as surely as does our violence. The use of force for noble ends is a just pursuit, yet equally as true, it is the noble deed for a noble end. Let the first red cross effort of Ephrata be recorded proudly alongside the names of Brandywine, Lexington and Valley Forge.

1. Samaritans of the Rosy Cross by Harold Preece, Rosicrucian Digest July, 1955
2. The Day Washington cried by Dr John Palo, BS, DC, FRC-Rosicrucian Digest August 1962
3. Messenger of the Magi by Harold Preece-Rosicrucian Digest April 1951