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# THE ROSICRUCIAN BROTHERHOOD.

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"I AM A HIDDEN TREASURE, AND I WOULD FAIN BECOME KNOWN."

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## The Rosicrucians in the United States.

BY S. C. GOULD, VIII<sup>o</sup>, OF MASSACHUSETTS COLLEGE.

### CHAPTER I.

The earliest known reference to the Rosicrucians in literature is dated at Cassel, 1614. Then there appeared an anonymously printed book entitled "Fama Fraternitatis Benedicti Ordinis Rosæ Crucis," or translated, "The History of the Fraternity of the Meritorious Order of the Rosy Cross," addressed to the learned in general and to the governors of Europe. There is evidence that this work was circulated in manuscript in 1610.

Soon afterwards, perhaps in the same year, but certainly in 1616, the "Fama Fraternitatis" was reprinted, and with it still another tractate entitled "Confessio Fraternitatis," being a statement of the doctrines of the Society, without the history. The doctrines and objects in this second tract are more fully explained. In the first there are reference to the Reformed Church; while in the second the current of thought is plainly Lutheran. The chief work of the Reformation took place be-

tween 1610-1660; that is, between the dates of the closing and opening of the vault, 1484-1604. (*Post centum viginti annos patebo.*) It has been generally conceded by nearly all writers of Rosicrucian history that the author of "Fama Fraternitatis," was Johann Valentine Andreas, who claimed or assumed that the founder of the Rosicrucian was one Christian Rosenkreuz, on which name there has been much speculation as to the personage, whether real or pseudonymous. The real authorship of the second tractate has been held somewhat in doubt, although Andreas became its publisher. He was Abbot of Adleburg, a theologian, a mystic and reformer. These books created an immense stir in the public mind and among mystics. Many other tracts soon followed, both for and against the existence of such a Society.

Many editions and several translations of these books soon followed. The first English translation was by Thomas Vaughan ("Eugenius Philalethes"), in 1652; and this translation has been reprinted several times in England and America. From 1610 to 1700, there were published to the world a large number of books in support of the real history of the Rosicrucians, and some that discredited their doctrines and even their existence.

We have already published several quite lengthy essays on the origin, history, objects and purposes of this arcane society by those who are authorities, Drs. Franz Hartmann, Kenneth R. H. Mackenzie, W. Wynn Westcott, Alex. Wilder; also by Charles Mackay, Albert Mackey, Hargraves Jennings, John Yarker, and others, which articles should be read by all who desire to become familiar with the Society from 1402 to 1866.

#### SOCIETAS ROSICRUCIANA IN ANGLIA.

The Society in Anglia was founded in England by Robert Wentworth Littleh, an eminent Freemason. He became the first Supreme Magus and Master General of the College in 1867, and continued as such till 1878 when he died on April 12, at the age of 39 years. Frater Little left a sealed letter appointing as his successor as Supreme Magus Dr. William Robert Wood-

man who accepted the office on April 15, and continued until 1891 when he died December 20, leaving a sealed letter, with his nephew addressed to the Society, appointing as his successor as Supreme Magus Dr. William Wynn Westcott who on February 25, 1902, the next regular quarterly session, was officially proclaimed as such. He is the present Supreme Magus of the Society in Anglia. The Metropolitan College in London dates from 1867. Supreme Magus Little soon founded other Colleges by warrants and otherwise in England, Scotia, Canada, and other countries.

Several of the Colleges in England and Scotia have printed a portion of their transactions, and the papers read, and furnished them to their members, and exchanged them with other Colleges. The Metropolitan College of London have preserved all records, or nearly so, and thus precludes their loss by fire or otherwise. *The Rosicrucian*, a quarterly journal, published in London, 1868-1879, contains a resumé of its proceedings for that time, when that publication ceased. From 1885 to 1907 inclusive, the College has privately printed its transactions, and papers read as supplements, in annual volumes. A list of these essays, with the names of the authors, and dates when read, have already been published in *The Rosicrucian Brotherhood* (Vol. I, No. 1, and Vol. II, No. 2), 23 volumes thus far having been printed; and some of the papers have been reprinted from the annual volumes for the use of their authors. The Rosicrucian archives of the editor of this journal contain these Transactions and papers.

#### THE ROSICRUCIAN SOCIETY IN THE UNITED STATES.

The fame of the Rosicrucian Society in England led a number of eminent Freemasons in the United States to an effort in 1877, to introduce it here. Accordingly these brothers in July, 1878, received from York College admission to the Society in England. They petitioned the High Council of England for Warrant to constitute a Society in the United States, but owing to some delay or misunderstanding the petition lapsed. These

Fraters then petitioned for a Warrant from the Rosicrucian Society in Scotia (chartered by the English Society) which was duly received, and in December, 1879, Philadelphia College was established, for Pennsylvania, under the special rule of Frater Charles E. Meyer; and in April, 1880, the New York College, for New York State, under Frater Albert G. Goodall; being chartered by the High Council of Scotia, for the purpose of forming a High Council for the United States. These two Colleges met April 19, 1880, and formed and established a High Council for the United States, which was officially recognized in June, 1880, by the Supreme Magus of Anglia. Applications for two more State Colleges having been made the same were granted one for Boston College, for Massachusetts, on May 9, 1880; and for Baltimore College, for Maryland, on May 10, 1880. These four Colleges, through their representatives, met in Boston, Mass., September 21, 1880, and with their inherent powers formed and adopted a Constitution and consecrated the four Colleges, Boston under Frater Alfred F. Chapman, and Baltimore under Frater Thomas J. Shryock. The Council also chartered Burlington College for Vermont under Geo. O. Tyler; and "reproclaimed said creation, formation, and constitution of such Society and Order under the distinctive title, *Societatis Rosicrucianæ* in the United States of America, holding the Sovereign power of governing itself and regulating all the grades of the Society of the Rosicrucians within the boundary of the United States; of determining and perpetuating the Ritual and Philosophy of the Society, in substantial accordance with that under which it was warranted."

The officers of the High Council, *Societatis Rosicrucianæ*, in the United States of America, were as follows :

- Supreme Magus — Charles E. Meyer, Philadelphia, Pa.
  - Senior Substitute Magus — Albert G. Goodall, New York.
  - Junior Substitute Magus — Alfred F. Chapman, Boston, Mass.
  - Treasurer General — Thomas J. Shryock, Baltimore, Md.
  - Secretary General — Charles T. McClenachan, New York.
- The complement of the officers for the High Council was :

6, Primus Ancient ; 7, Secundus Ancient ; 8, Tertius Ancient ; 9, Quartus Ancient ; 10, Quintus Ancient ; 11, Sextus Ancient ; 12, Septus Ancient ; 13, Precentor ; 14, Conductor of Novices ; 15, Torch Bearer ; 16, Herald ; 17, Guardian of the Caverns ; 18, Medalist.

The adopted Constitution of September 18, 1880, affirmed September 21, 1880, was printed and promulgated to the four Colleges and these at once commenced active work. Members were selected from Master Masons in good standing. Only one College in each State or Territory without the consent of one or all already existing there. Each College had 17 officers: Chief Adept ; Celebrant ; Suffragan ; Treasurer ; Secretary ; Primus, Secundus, Tertius, and Quartus Ancients ; Conductor of Novices ; Organist ; First and Second Heralds ; Guardian of the Caverns ; Medalist ; and Acolyte.

Each College, in conformity with the history and traditions of the Society and ancient usage, is limited to 72 members, who shall be "Active Members." Every Frater, on admission shall select for himself a brief Latin motto to be registered with the Secretary, which motto is to be appended to his signature in communications relating to the society ; no two Fraters can select the same motto.

There are Nine Grades (or degrees) in this Rosicrucian system divided into three Orders of four, three, and two Grades :

The First Order — I° Zelator ; II° Theoricus ; III° Practicus ; IV° Philosophus.

The Second Order — V° Adeptus Junior ; VI° Adeptus Seinor ; VII° Adeptus Exemptus.

The Third Order — VIII° Magister Templi, (an official grade) ; IX° Chief Adept, which is held by an official appointment and constitutes a Provincial Magus.

One of the leading purposes of this Society is to explore into the Archæological, historical and traditional subjects of Ancient and Aboriginal Societies, pertaining to Rosicrucianism, Freemasonry, Druidism, and other Secret Cults and Orders ; to read papers on these and allied subjects ; to print and dis-

tribute the same for the enlightenment of the Brotherhoods.

These American Colleges for several years did important work along these lines of research and investigation. We are not cognizant of what and how many such papers were read before the New York and Baltimore Colleges as none have come under our notice, and suppose none of them ever got into print. However, in the middle '80's they became inactive and are now dormant. The Philadelphia College flourished for a few years, and some excellent and elaborate papers were read, and printed. We have one of these in our collection, by Frater John Sartain, which has passed into its second edition, but is without a date:

"The Four Elements." A Paper read before the Philadelphia College, Societas Rosicruciana, U. S. A. "Out of chaos and darkness into light." By Frater John Sartain. Second edition. Frontispiece is a portrait of the author. Royal octavo in paper covers; pp. 30.

This copy contains a facsimile copy of Frater Sartain's certificate of elevation to the third or highest Order of the Society, on the 22d day of July, 1887, and that he was enrolled in the *Liber Aureas* on the 30th day of July, 1887, as a member and Hon. VIII<sup>o</sup> Degree. Signed Wm. Robt. Woodman, Supreme Magus, and Wm. Wynn Westcott, Secretary General.

The Philadelphia College appears to have become inactive in the late '80's and is now dormant.

The Boston College warranted May 9, 1880, and chartered June 5, 1880, grew slowly the first years. The writer of this article was the eighteenth Frater enrolled in chronological order and thus completed the first quarter of its limited membership. He also attended nearly all stated meetings, and some specials, from his admission, during its activity. He privately printed the quarterly leaflet membership register, with their selected mottoes, and admission dates, presenting these to the Fraters at the banquets for reference and record. Banquets were held at the quarterly sessions and quite elaborate ones at the annual and some special convocations.

The literary features were usually produced at the quarterly meetings, after the business and conferring of grades. Papers

on subjects within the scope of the Society were read and discussed; some of these were read at the banquets, between the courses served, these feasts lasting from seven to twelve, P. M. Room 16, for obvious reasons, was *The Adytum*, at "Young's."

We will here present the titles of papers read, and dates, all of which were printed in octavos, the most of them in appropriate colored covers, and distributed to the Fraters and exchanged with other Colleges:

*By Chief Adept, Alfred F. Chapman, IX°*

Relation of Grades of Masonry in the York Rite, April 1, 1882  
 Obituary Sketch of Frater Benjamin F. Nourse, Mar. 7, 1887  
 Our Rosicrucian Society and College, . . . May 17, 1887

*By Frater Dr. Seranus Bowen, VIII°*

Rosicrucianism in the Early Days, . . .  
 Memphis and the tombs of Sakkarah, . . . Dec. 18, 1885  
 The Meaning of the Rod, . . . May 7, 1887  
 The Druses, or the Mysterious Fraternity, . . . May 17, 1887  
 Jerusalem and Its Surroundings, . . . Sept. 5, 1887  
 The Pyramids of Egypt, . . . June 1, 1888  
 Reminiscences of a Visit to Egypt, . . . May 1, 1889  
 The Pantheon at Rome, . . .  
 Survey of Egypt and Syria, by James V, 1422, Dec. 1, 1890

*By Frater S. C. Gould, VIII°*

The Master's Mallet, or the Hammar of Thor, June 7, 1886  
 The Staff of Adam and the Shem hammephorash, June 2, 1887  
 The Path of Rectitude, or Ye Samian Y, Sept. 1, 1889  
 The Secret Discipline, or Catechesis Arcani, Jan. 27, 1892  
 The Grand Central Sun, Alcyone of the Pleiades, Nov. 9, 1893  
 I The Arcane Societies in the United States (64), (Oct., 1896)  
 II The Arcane Societies in the United States (44), (Mar., 1906)  
 (The last two papers were printed but not read, the College having become inactive and no meetings held since the decease of the second Chief Adept, John Haigh, August 20, 1896.)

*By Frater E. L. Baker, VII°*

History and Philosophy of Mathematics, . . . Mar. 6, 1888

*By Frater Willard C. Van Derlip, VII°*

Ancient Secret Societies. Mysteries of }  
 Osiris and Isis, Eleusis, and the Cabiri, } . . . Mar. 3, 1890

By Rev. Frater John W. Dadman, viii° Biblical Archæology.  
 By Frater W. T. R. Marvin, ix° . . . . The Alchemists.

The two papers on "Arcane Societies in the United States," by the editor, have been revised, re-written, with additions of many others and some recently organized, and will be published in *The Rosicrucian Brotherhood*, the first chapter being in this number.

In July, 1887, nine Fraters from the Colleges in the United States made a social and business trip to Europe. These members were Charles E. Meyer, ix°, S. M., of U. S. A.; Charles Roome, ix°, S. S. M.; Alfred F. Chapman, ix°, J. S. M.; Thomas J. Shryock, ix°, Treas. Gen.; Charles T. McClenachan, ix°, Sec.-Gen.; John Sartain, viii°; Daniel Sutter, viii°; Charles W. Packer, viii°; John L. Young, viii°.

The Societas Rosicruciana in Angliâ, called a Special General Convocation, and a quarterly meeting of Metropolitan College, at Masonic Hall, Great Queen Street, July 22, 1887, and received the eminent Rosicrucians from the United States, at a Jubilee Convocation. They were welcomed by William R. Woodman, Supreme Magus of Angliâ, in an eloquent address of congratulation, observing that,

"The Rosicrucian Society of the United States of America was conceived in England, born in Scotland, nurtured by York, and now heartily welcomed, and its dignity and importance recognized by a General Grand Convocation of the Societas in Angliâ." "The presence of Fraters from America, Scotland, and from York and Lancaster was a demonstration of the greatness and the union of Rosicrucianism — the Father of Science and the Chemistry of the Future."

These welcoming and congratulatory addressees were heartily responded to by the visiting Fraters and the occasion was "a feast of reason and a flow of soul" to all present, as well as a current of inspiration to the Brotherhood at large.

The Master of the Temple, Frater Robert Roy, viii°, then performed the ceremony of Zelator, assisted by Frater S. L. Macgregor Mathers, as Conductor of Novices, Frater Rev. T. W. Lemon, as Chaplain, and four Fraters as Ancients. The S. M.



of the United States expressed his deep appreciation of excellence of the work of the College, and acknowledged the perfect skill, memory, and eloquent manner that the ritualism had been performed, in which sentiments all the visitors also expressed themselves.

The Supreme Magus of Anglia, William Robert Woodman, then conferred the Honorary IX<sup>o</sup> Grade upon Fraters Meyer, Roome, Chapman, Shryock, and McClenachan; and the Honorary VIII<sup>o</sup> Grade upon Sartain, Sutter, Packer, and Young; and certificates were granted each and the record of each duly made in "The Golden Book."

S. M., Charles E. Meyer, in behalf of his honored brethren, returned thanks in an appreciative address, also giving a sketch of the progress of the Order in the United States. Each of the other visitors also added remarks of appreciation. Frater John Sartain introduced into his address the curious Rabbinic legend of the Ironworker and his contest with King Solomon, which called forth much enthusiasm. The Fraters from our Colleges were entertained at a royal banquet, at which eloquent unifying addresses were made so characteristic of Rosicrucianism.

In October, 1887, the Supreme Magus of the United States conferred the Grade *Honoris Causâ* upon four Fraters of the High Council of Anglia, namely, the IX<sup>o</sup> on Dr. Wm. R. Woodman, Dr. Wm. Wynn Westcott, and James Lewis Thomas; and the VIII<sup>o</sup> on Robert Roy. The certificates of each were duly forwarded and acknowledged, and announced October 13, 1887, in Metropolitan College, at which quarterly meeting Frater John Sartain of Philadelphia, Hon. VIII<sup>o</sup> was a visitor.

At this quarterly meeting of the Metropolitan College, Dr. Wm. Wynn Westcott, VIII<sup>o</sup> and then Hon. IX<sup>o</sup>, read a very interesting paper, with comments, upon the "Zelator Ritual of the Societatis Rosicrucianæ of the United States of America." He also read to the Fraters present the Historical Lectures which are supplementary to the Ritual. Frater S. L. MacGregor also added explanatory information in reference to the same.

The erudite paper of Frater Westcott on the Zelator Ritual

was printed in the Transactions of the College for 1887, and we may reprint it in this quarterly in the near future.

The Massachusetts College issued appropriately colored, sealed notices for its meetings, to all members, and neatly uniformly printed; the last received was for the annual convocation, on March 2, 1896. The untimely decease of four of its leading spirits within a few years so disheartened many of the Fraters that it became inactive, and has not yet recovered, although several efforts have been made to revive it.

Among those Active Fraters, all chief officers, who deceased, were Alfred F. Chapman, IX<sup>o</sup>, Chief Adept; John Haigh, Hon IX<sup>o</sup>, Chief Adept, (successor to Frater Chapman); Dr. Seranus Bowen, VIII<sup>o</sup>, Secretary; Rev. John W. Dadmun, VII<sup>o</sup>, Chaplain.

As a matter of record we will here give a list of the Fraters in order of admission, as we have them in our memorandum:

Alfred F. Chapman,	Sylvester C. Gould,
John Haigh,	Henry P. Glidden,
Albert C. Smith,	John W. Dadmun,
Caleb Saunders,	Samuel M. Bedlington,
W. T. R. Marvin,	William H. Wright,
Frank W. Hale,	Seranus Bowen,
Winfield L. Tucker,	William H. Ruddick,
Leonard M. Averill,	Carroll A. Thayer,
Eugene A. Holton,	Frank W. Wardwell,
Benjamin F. Nourse,	Oliver F. Briggs,
G. Howard Jones,	John F. Calhoun,
James D. Ronimus,	Jerome Smith,
Edward Coggins,	E. Junius Edwards,
Josiah T. Dyer,	George C. Bates,
Willard C. Van Derlip,	Benjamin W. Rowell,
Augustus Ridgeway,	F. M. Frifet.
Albert H. Hayes,	

On September 16, 1885, the High Council of the United States held a convocation at Hotel Brunswick, Boston, Mass., at which meeting Fraters Sylvester C. Gould and Dr. Seranus Bowen were duly received, and elevated to the VIII<sup>o</sup> or Magister Templi, the ritualism being performed by Charles T. McClenachan, Secretary General.

The Seven Ancients are the representatives of the Sciences

and Philosophy as taught by the Rosicrucians in their earlier ages. It is a part of their duties to enlighten the Fraters of the College, on convenient occasions, on matters relating to the Society, whether of a scientific, philosophic, or historical nature; also to suggest subjects for investigation and discussion in order to enlarge the scope of inquiry into the history and myths of Freemasonry, and its kindred studies; and they shall also secure for the archives of the High Council, the originals or copies, of all papers of educational and intellectual interests pertaining to the Rosicrucians.

A majority of the papers read before the College by the Boston Fraters were published in *The Liberal Freemason*, a monthly journal, edited and published by Frater Alfred F. Chapman, for a dozen or more years, thus giving them a wider circulation among the mystic fraternities. Limited editions of the reprints were made for the members and exchanges. Also, all the papers read by the editor of this magazine were published in the *Notes and Queries*, succeeding the dates of the College meetings. Some of these also were reprinted in other serials: The Master's Mallet, in *The Liberal Freemason*, June, 1886. Boston, Mass., and *The Keystone*, August 14, 21, 28, 1886, Philadelphia, Pa.; and The Catechesis Arcani, in *The Trestle-Board*, March, 1892, San Francisco, Cal., and *The Freemason's Repository*, June, 1892, Providence, R. I. All these papers were reprinted in pamphlets for the Fraters, and exchange purposes, but were exhausted long ago. New societies have been formed and new correspondents have called for several of them. We have decided in the near future to revise and reprint some of them in this magazine, probably "The Master's Mallet," and "The Staff of Adam"; and may reprint a small edition for exchange.

A word of preface may be stated here that the paper "The Staff of Adam and the Shem hammphorash" is really two papers under a composite title, and then it was thought best to present them as one. In a reprint these will appear as two, 1, *The Staff of Adam*; and 2, *Two Ancient Sceptres*. Illustrations of the two Sceptres were given in that paper June 2, 1887.

We have thus far very briefly sketched the succession of the Rosicrucian Society in its official or more organized outward form in 1866, when it was formulated upon relics, documents, and cryptic history, down to 1879, when it was introduced into the United States as an exoteric body.

A Society had been organized in Canada September 19, 1876, by a Warrant from Prince Rhodocanakis, Supreme Magus of the Kingdom of Greece.

In 1870, Hargraves Jennings published his work in London, "The Rosicrucians. Their Rites and Mysteries." A volume 356 pages, although quite sporadic, and perhaps ubiquitous, as to contents, soon found its way to America, and the incognito of the Brotherhood were soon familiar with the gist of it. In less than ten years, a second edition of this work was published by J. W. Bouton, in New York, the same year that the College in Philadelphia was established,

"Who are the Rosicrucians, and what are their teachings?" has been propounded to us hundreds of times within the past fifty odd years. It was in the early '50's when we were a youth that we became much interested in the cult of several arcane Societies, — Druidism, Rosicrucianism, and Freemasonry.

"The Rosicrucians lived among men, yet were apart from them; they could not be found, because they had no organization or society; they are humble and quiet in exterior, and yet judge the world somewhat beneath them in exterior show; they are quite indifferent as to putting their knowledge to a commercial use; they do not seek for fame, and care not for distinction or honors; they are generally quite sociable."

It was not necessary, therefore, to be identified with a Lodge, Society, or Order, to be a *Rosicrucian*. There have been many such in even this country; there man yare such today, but the world does not know them, neither are they *members* of organized societies, but we know some of them. Suffice it to say we *became* one in the '50's, the theosophical sum of which year is 16, but no matter here how, and identified myself with the English Order, February 10, 1885, in Boston, so as to be in touch with other congenial spirits, and other avenues of fraternal strength.

## King Solomon's Temple.

BY AUGUSTINE J. H. DUGANNE, NEW YORK CITY.

(The following poem was first published in the "American Freemason," of July 15, 1870. The editor says: "This poem was written by Brother Augustine J. H. Duganne, of New York city, in 1860, and was then published in the "American Freemason" for December, of that year. Whether we consider its unusual length (in two parts), the facility of its expression, the fervent flow of its imagery, its flowing versification, or that grand poetical conception which bespeaks its author truly a poet, it may be regarded certainly, and without a fault, as the finest Masonic poem in the English language.")

This poem was reprinted, in a neat, duodecimo, blue-covered pamphlet, by Brothers Tweddell and Sons, Yorkshire, England, 1870.

### PART I.

It is told, in a quaint old nursery tale,  
That perchance you have often read,  
How a castle lies hid in some charmed vale,  
Remote from all usual tread:  
And within, an enchanted Princess,  
Asleep in her silken bed:  
Whilst roundabout, under slumberous charms,  
Lie the forms of her lordly train,  
And their squires, and archers, and yeomen-at-arms,  
As valiant as ever drew rein:  
But with helmets, and bucklers, and lances,  
All clouded with mildew stain.

All corroded and mildew'd with rust of time,  
They are lying in court and hall;  
Every young knight's beard bears a frosty rime —  
Like the bead of the Seneschel,  
Who waits, in his chair, at the postern,  
The sound of the trumpet call:  
While below, in the crypts of the castle strange,  
Overbrooded by self-same spell,  
There are shapes like friars, in cloister'd range,  
Lying each at the door of his cell,  
And awaiting in motionless slumber,  
The stroke of a summoning bell!

For whenever a Knight who is tried and true,  
Rides late o'er the haunted wold,  
And peals a loud summons the trumpet through,  
That hangs at the postern old,  
Then, in all the crypts of this castle,  
A bell is solemnly toll'd.  
And the Princess arises, in royal gear,  
From the couch of her charmed rest,  
And her knights and her nobles take shield and spear,  
At their beautiful lady's behest:  
And they hie to the gate of the postern,  
To welcome their midnight guest!

Then afar through the cloisters and corridors  
 Sounds a monotone stroke of the bell ;  
 And each friar steals forth, o'er the marble floors,  
 From the door of his darksome cell ;  
 And he creepeth away to the postern —  
 His marvellous story to tell ;  
 While the bell of the castle is ringing amain,  
 And the wandering guests come in ;  
 And the Seneschal leading his ghastly train,  
 Away through the ghostly din ;  
 That the Friars rehearse to the stranger  
 Their stories of sorrow and sin.

With a patter of prayers and a dropping of beads,  
 They recount, to the shuddering man,  
 How their souls wax'd heavy with sinful deeds,  
 In the days of their mortal span ;  
 And how Heaven's avenging sentence  
 Their earthly years o'erran !  
 And the Princess reveals to the stranger knight  
 How she needs must slumber away,  
 Till a prince of the Temple, in valorous fight,  
 Shall a Saracen sorcerer slay —  
 And the spell of his midnight magic  
 Disperse under morn's sweet ray !

But alas ! for that guest of the haunted grange,  
 If no Templar Knight he be :  
 And woe, when he listeth that story strange,  
 If no memories pure hath he !  
 To the spell of the sorcerer's magic  
 He must bow his powerless knee ;  
 He must sink into sleep, with the shape he sees,  
 And his buckler and helm will rust !  
 He must lie in the cloister and crypts, with these  
 Who have risen, to greet him, from dust !  
 And await, with them, an awakening  
 By hero more pure and just !

Like that charmed castle, in haunted vale,  
 Is the wondrous Masonic Past !  
 Where the heroes and yeomen of History's tale  
 Are reclining in slumbers fast ;  
 With the spell of an indolent seeming  
 Over all their memories cast !  
 But the Princess, who sleeps in her silken bed,  
 Is the spirit of ancient Truth ;  
 Lying evermore shrouded with tatter and shred,  
 But for evermore fresh with youth —  
 And awaiting the pure-hearted Seeker  
 To come with his valor and truth !

Like the knights and the nobles in slumber profound,  
 Are our riddles and fables of old ;  
 In their rust and their dust they encumber the ground,  
 And abide in their garments of mold —  
 Keeping truth, like a charmed Princess,  
 Asleep in their ghostly hold.  
 'Mid the haunted cloisters of History's script,  
 In the House of the Past they dwell ;  
 Like the souls of the friars, they hide in each crypt,  
 And emerge from each darksome cell —  
 At the blast of a summoning trumpet,  
 Their wonderful stories to tell !

In the volumed marvels of Grecian mind,  
 And the records of German lore,  
 There are riddles of wisdom for human kind,  
 To ponder a life-time o'er ;  
 And to all of their musical meanings  
 Each heart is an open door !  
 Every human heart is a postern gate  
 To the house of the wondrous Past,  
 Where the heroes and sages of History wait  
 The sound of a trumpet blast,  
 That shall break the enchanted slumbers  
 For ages around them cast !

How the voice of song, out of Dorian aisles,  
 With their Iliad and Odyssey swell !  
 How they rolled from the shadows of Tuscan piles,  
 Where the Florentine chanted of Hell !  
 And how grandly, through Gothic chancels,  
 Of Paradise Lost they tell !  
 And the whispers of hearts, and responses of souls,  
 Flow round, like the west-wind kind,  
 When the song of the Singer of Avon rolls  
 Through the gates of our listening mind,  
 And the plaint of our listening Harold  
 Sounds strange and fitful behind !

All the climes of the earth are as Holy Lands  
 To the feet of the children of Song :  
 Every realm hath its Mecca, where pilgrim bands  
 To some Kaaba of Poesy throng ;  
 And the homes and the tombs of the poets  
 To the whole wide world belong.  
 In the paths of the minstrels the nations tread,  
 And the kind on his bard awaits ;  
 For Ulysses is dumb, and Achilles is dead,  
 Until Homer their soul creates ;  
 And 't is Tasso who frees Jerusalem,  
 Though Godfrey wins her gates.

Through the twilight of oaks and of mistletoe bowers,  
 The hymns of the Druids I hear ;  
 And the Fairie Queens, through lab'rins of flowers,  
 Lures me with her melodies clear ;  
 From the echoes of " woody Morven,"  
 To the murmurs of sweet Windemere :  
 And I hear the old Norseman chanting their tunes,  
 Under arches of boreal fires,  
 And the Troubadours sing, through long, rich Junes,  
 To their soft Provencal lyres ;  
 And the bards of the Cambrian mountains,  
 O'erweeping their 'wilder'd wires.

Oh ! those voices of Song ! how they ebb, how they flow !  
 How they swell, like the tides of the main !  
 Every age, every clime, has its life-giving throe,  
 And its utterance of genuine pain —  
 Till its master-thought leapeth, full armor'd,  
 From out some Jove-like brain !  
 Oh ! the heroes and kings have no story to tell,  
 In the dust of their funeral urns :  
 But the songs of the poets immortally dwell  
 Whersoever a true heart yearns —  
 In the halls of the royal David,  
 Or the cottage of Robert Burns !

## God Defined. By Theophilus of Antioch.

"Do you, who see God, explain to me the appearance of God."—AUTOLYCUS.

"Hear, O man. The appearance of God is ineffable and indescribable, and cannot be seen by eyes of flesh. For in glory He is in comprehensible, in greatness unfathomable, in height inconceivable, in power incomparable, in wisdom unrivalled, in goodness inimitable, in kindness unutterable. For if I say He is Light, I name but His own work ; if I call Him Word, I name but his sovereignty ; if I call Him Mind, I speak but of His wisdom ; if I say He is Spirit, I speak of His breath ; if I call Him Wisdom, I speak of His offspring ; if I call Him Strength, I speak of His sway ; if I call Him Power, I am mentioning His activity ; if Providence, I but mention His goodness ; if I call Him Kingdom, I but mention His glory ; if I call Him Lord, I mention His being Judge ; if I call Him Judge, I speak of Him as being just ; if I call Him Father, I speak of all things as being from Him ; if I call Him Fire, I but mention His anger. You will say, then, to me, ' is God angry ? ' Yes, He is angry with those who act wickedly, but He is good, and kind, and merciful, to those who love and fear Him ; for He is a chastener of the godly, and father of the righteous ; but He is a judge and punisher of the impious." — *Ante-Christian Library*, Vol. III, p. 55.



## Arcane Societies in the United States.

### THE PERSIAN ORDER OF SUFIS.

"I am a hidden treasure, and I would fain become known."

This is a Persian Order and represents the Sufistic Teachings and what is known as the Unitarian Theosophy of the Persians. The term *Súfí* is derived from the Arabic *Súf*, which means "wool," in allusion to the dress adopted by the Dervishes, who are the Masters and Teachers of the sect in those countries. The similarity of the words *Súfí* and *Sophos* is said to be but accidental. The system consists in an effort to reconcile Philosophy with revealed Religion, and in assigning a mystical and allegorical interpretation to all doctrines and precepts. The first principle of the system is "I am Truth." The candidate for enlightenment in this Order represents a Traveller in search of Truth itself." The question recorded of David who said: "Oh, Lord! why hast thou created mankind?" and God said: "I am a hidden treasure, and I would fain become known," as quoted from George Sale's "Preliminary Discourse" to "The Koran," is to the purpose. The course of the Traveller is to exert himself and strive to attain to the Divine Light, and so on to a knowledge of God. Here is the Ascent. 1. A Talib, or a search after God. 2. A Murid, or One who inclines. 3. A Salik, or Traveller. There are eight stages: Worship, Love, Seclusion, Knowledge, Ecstasy, Truth, Union, Extinction, or absorption into Deity — LIGHT. The especial poets of this cult are Háfíz, and Báyzáíd Bfstámí. The best exposition of their philosophy is a small work entitled "Oriental Mysticism," compiled from native sources by E. H. Palmer, Cambridge, 1867. The proposition is: "There is no road from man to God." This is interpreted slightly different by the two branches, one of which is called Unitarian (not its current form of belief). The members are Travellers. There are also ten practices, namely, Search after God, Wisdom, etc. The fellowship of the Wise is the path to the Goal. The Sufis hold to three aids, Attraction, Devotion, Elevation. "Wherever you turn your face God is there." "From Him was the origin, and to Him the return." Sufism is one of the most interesting of Arcane studies formulated into a path for the Traveller or Searcher for God. For further information address Thomas M. Johnson, Osceola, Mo.; C. H. A. Bjerregarrd, Astor Library, New York City; or S. C. Gould, Manchester, N. H.

## HERMETIC BROTHERHOOD OF ATLANTIS, EGYPT AND INDIA.

This Brotherhood was organized in Chicago in 1883, and by the late Dr. W. P. Phelon, It has had a continuous and quite successful development, and has brought light to many souls in earnest desire for Truth. Its primary designs have been well carried out — that of expounding the Hermetic philosophy to the hungry who are asking for more Light. The Brotherhood has published its annual proceedings in handsome octavo pamphlets, containing the papers read, and much esoteric knowledge from the Hermetics. Also quite a number of the papers read have been reprinted separately for distribution and the further enlightenment of those who desire to penetrate into the mysteries, some of which have been hidden from the foundation of the world, and were hinted at by the Younger Brother just 100 lunar cycles ago, by the most correct chronology, when that adept astounded his hearers with his understanding and answers. This Brotherhood prints its serial "Temple Lectures" and distributes them to its following; so that all its members receive the esoteric teachings. Six volume have already been published in octavo and quarto form. The superior teacher is titled the Elder Brother. Dr. W. P. Phelon was the Superior or Elder Brother for many years. He departed this life, December 30, 1904. The present Elder Brother is Francese I. Rogers, and the Hermetic Brotherhood's official office is San Francisco, Cal.

## ORDER OF THE OMAH LANGUAGE.

Order of the Omah Language. The Omah tongue is the root of the Language. The primal language was the link which allied man to Yahveh; through it he comprehended a knowledge now lost in a labyrinth of confused sounds. The language in its fullness of meaning, revealed to man the science of material life; made him an alchemist and a prophet; through its symbols he calculated the mathematical construction of the universe, and comprehended the finite meaning of his planetary existence. This language now upon this planet has once more reached the identical point from which it was diffused. Men daily pronounce the magic words, having no conception of their occult power and meaning. It is the purpose of this Order to discover these magic words. A word to the wise is sufficient. The organ of the Order is the *Psychic Messenger*. The head of the Order is at the head of the nation.—Washington, D. C.

## THE WHITE BROTHERHOOD.

The causes that guide and advance the evolution of humanity and the destiny of nations has been the theme and study of all human minds, and today the same is as intense as ever. These energies and activities are the head lights and guides in what is called "The Great Work" of The White Brotherhood, with its Temple or White Lodge at Syracuse, N. Y. The stages or the periods of a Manvantara are manifested in seven grades into which the Great Lodge is divided, and each one of these are divided into seven minor steps, making 49 steps in all, and every human being in such cyclic period is in or on one of the 49 steps. The seventh degree of the Cycle is composed of all those who reach a definite point of development, and are then admitted by the Masters. The sixth degree is composed of the Teachers or Leaders. The fifth degree is composed of members and students of Occult and Psychic societies, both Esoteric and Exoteric. The fourth degree is composed of Initiates, whether members of the Temple or not. The three inner degrees contain the secret and sacred things. White Star, Red, etc., are applied to the teachers and leaders. Initiates are not informed of the real standing of their Superiors and Teachers. It is stated that there are organized Temples in different parts of the world. The address is "The Temple," Syracuse, N. Y.

## SOCIETY ARCH-TRIUMPHANT. KORESHAN UNITY.

The Koreshan Unity is a Communistic Order. It is not a reform movement but a revolution, but not a revolution in any sense that conflicts with the processes of the Government as instituted by the people of the country, according to their Constitutional acts. The general system embraces orders genera, and species. The object is to rebuild humanity on the standard — the science of the covenant or law of God. There are three divisions: the Church Triumphant, the College of Life, and the Society Arch Triumphant. The *Ecclesia* or Home centers are specific groupings. People going to this Unity must go in a "simon pure," pioneer life. Koreshanity is imperialism, a kingdom of right uses. It is not yet a Utopia, but hopes and believes it is progressing that way. Six months probation required. Each shares in the wealth of the Order.

The organ is *The Flaming Sword*, monthly. The heads of this Unity are Victoria Gratia, Pre Eminent, and Koresh, Prime Counselor. Address Koreshan Unity, Estero, Florida.

## GENII OF NATIONS, KNOWLEDGES AND RELIGIONS.

This is indeed an arcane society. The monitorial book that contains the ceremonial and esoteric work is a handsome volume of 200 pages: G. N. K. R. A Call to the "Awakened," from "The Unseen and Unknown." It was conceived in 1873, and the new child came into material life in 1888; the child was able to walk in 1896, and commenced to care for itself in 1900 and has now matured this present year. A special message from the "Interior of the Inmost" by Vidya-Nyaika, of 24 pages is quite explanatory. There are three branches, thus, Ethnomedom, Ekphoron, and Vidya-Nyaika; and three Laws of Ens, Movens, and Om; and the secret work connected therewith. The Objects of the "Pantognomos," in organizing the three branches are explained from the Genii of Religion standpoint. "Power belongs to him who knows." "He who has correct concepts of Nature *knows*." "Man is Nature risen up to look at herself." "There must exist somewhere a light for guidance of man; I will make myself bold and seek out a new law." "Happiness comes to him who *does* as well as he *knows*."

"Pantognomos" has a great work to perform. A system of Culture based entirely upon those facts which have been accurately determined, and are well understood. An Adept said: "Emerson said that Goethe said that Plato said *Culture*." Plato believed that there existed an absolute and ideal *Good*. "Our being's end and aim." A magnificent system of philosophy. All which will be manifested in the inevitable future of YAVEH. A College Esoteric is now in process of formation. Further information may be had by addressing "PROTOGNOMOS," care of the Esoteric Fraternity, Applegate, Calif.

## THE COMMONWEALTH OF JESUS.

Believing that the fundamental principles of the life, death and teachings of Jesus Christ are the essential conditions of perfection in human society, and that the present degenerate age demands such a demonstration of the truth and power of His resurrection, as will convince the skeptic, the materialist and the luke-warm Christian, that He is the same Immanuel yesterday, today and forever, and that the faith of the Son of God is still on earth (in us), and that *faith* is able to conquer every foe, especially that hideous monster *Poverty*, with its legion of (d) evils, we do hereby unite in one co operative body for the purpose of practically demonstrating the above proposition. Arthur W. Dowe, San Francisco, Calif., is at the head.

## ORDER OF S. S. S. AND BROTHERHOOD OF Z Z. R. R. Z. Z.

"The Hidden Way Across the Threshold" is the text-book of this Order in the West. The author of it is a student and a medium for occult forces, and his union and intercourse with the Adepts of many lands, Dervishes and Lamas of the East, enabled him to furnish some very valuable information concerning the mysteries of the occult world. The author dedicates the volume "To him whose tender affection is like a mother's," "The Count A. de G., Hierophant of the Order, S. S. S." The significant inscription on a the cube of the cream white stone presented to the Order of the Z Z, by a Mexican chief is:

"The Torch of Love is the Secret of the Soul."

"Love, with Wisdom, is the secret of Life." "The torch of Life is fed by the oil of Love." "Neither height nor depth can measure the possibilities of the human soul." These are some of the concepts "that stirs within us," and points out the way. The Mexican cube, says tradition, is of great antiquity, and that it was one of the chief stones in the altar of Teocallis.

The Seal is a circle, composed of three cobras, divided into three parts by three swastikas also enclosed in three circles; and within this larger circle is two equilateral triangles interlaced, a white one pointing to the zenith, a black one to the nadir; above the circle, "All things come from within," and below it "S. S. S." The "hidden way" is the "mystery which hath been hidden from the foundation of the world. "The wise will understand." "There will I meet thee and commune with thee." The School of Oracle is illustrated with a full page frontispiece cut representing the Oracle at Delphi. The Orient of the Order for this country is Boston, Mass.

## ORDER OF THE WHITE ROSE.

The objects of this Order are to establish a Universal Religion, generically designated the Spiritual Movement. It does not occupy the place or sphere of any other kindred organization. Any graduate of the College of Physical Sciences or member of the Order can organize a Chapter where such reside. Application for membership in the Main Order must be presented through an official channel, or addressed to J. C. F. Grumbine, 24 Strathmore Road, Brookline, Mass. It was organized in Syracuse, N. Y., about 1900.

## THE ORDER OF THE FIFTEEN.

This Order primarily emphasizes a statement in italics, thus: "We are not connected, in any way, with the outer or inner work of any organization on the earth plane." "Nevertheless, we stand for Truth wherever found, our motto being, 'By their fruits ye shall know them.' The Order has no constitution or by-laws, no officers (except the Secretary), no pledges, and no dues, and does not restrict a member's activity in any other society or organization. All that is necessary for membership in this Order is "to express a sincere desire for help in your efforts to climb the heights." Humanity is not yet ready to be intrusted with the knowledge of the personalities of the agents through whom the instructions are given; and it has been considered best that for the present they remain incognito. Those who are athirst for the Living Waters will drink from the stream; those who are not will pass it by. "The Great White Lodge, like the cosmos, is divided into seven degrees or grades of matter, and all the work must be through Degrees and Orders correspondingly. This is the geometrical plan of creation and hence evolution follows this order. Each degree has seven Steps or Orders (but eight steps in the fourth degree). The century is divided into four quarters. We are in the eighth year of the first quarter, and "No Master of wisdom from the East will appear or send any one to Europe or America till after 1975" — the beginning of the fourth quarter. The four quarters correspond with the four seasons, Spring beginning with 1900, the growing time (till 1925), causing great creative activity in the psychic world. Madame Blavatsky came in 1875 and she was "The Sower," and for 15 years sowed. The E. S. was materialized in 1888, developing much fruit. For further information as to the "Teachings of the Order of 15," address, F. Homer Curtiss, 3639 Locust Street, Philadelphia, Pa.

## BROTHERHOOD OF THE HOME SILENT THOUGHT.

The brotherhood was developed and produced its light in Chicago, Ill., in 1902, by Ernest Loomis (now deceased). There are 12 degrees, seven of which are exoteric and five are esoteric. The members are endeavoring to unlock the latent powers that are within themselves and thereby reveal the "Kingdom of Heaven." The initial publication is "Powers of Cooperative Thought to Produce Results" "Heart Culture" was its organ. 49th Street and Calumet Avenue, Chicago, Ill.

## THE TANTRIK ORDER IN AMERICA.

"The International Journal of the Tantrik Order," furnishes the official information of this cult and its American Branch. "There exists a large number of educated minds which take delight in the wisdom of the Ancients and in promoting the strange truths of the world's oldest religion; to them we are quite sure the demonstrated facts will play their part in the work-along lines laid down by experienced men."

"In Re. Fifth Veda. Theory and Practice of Tantra." is the leader, being a critical analysis. "This Tantrik science is the essence of the Vedas," says Müller. "Tantrik Worship, the Basis of Religion," the second article. A man destitute of sacred knowledge is indeed, a child. The Tantrik document used by initiates since A. D. 200 is given in the Journal. "As a tear from heaven he has been dropped into the Ocean of the Tantrik Brotherhood on Earth." Om mani padme Om!

Pierre Arnold-Bernard, is Primate of the Tantrik Order in America. Narendra Nath Dutt (Vivekananda, Swami), a Vamachari Tantrik, Indian Division or 3<sup>o</sup> Tantrik Order, American Division. Pascal Warren Tomes, Secretary, St. Louis, Mo

This copy of the "Journal" is Vol. V, No. 1. Edition 5000 for the American Branch. Quarto, pp. 190. Robert 1 mile, New York, 1906.

## ANCIENT ORDER OF FREE BUILDERS.

The A. O. F. B. was re-instituted on September 8, 1905, by the Representatives of the Exalted Temple. A Proclamation was duly issued to the members which is here given :

"To All the Rich and Poor, Kings and Potentates : To all the nations that these Presents may Come : Be it known that we the Ancient Order of Free Builders do extend to all good and true men who believe in the Fatherhood of God and the Brotherhood of Man, and are willing to obey the Ancient customs of our Fraternity and abide by its Laws and Usages and coming in the humble spirit, to such is extended the protection and Charity that characterizes us as Free Builders. DR. JUAN ANTIGA, 38 Δ, Exalted Master of the Temple (Mexico, D. F.). DR. R. S. CLYMER, 38 Δ, Exalted Recorded (Allentown, Pa.)."

There are 38 degrees, divided into four Temples ; and part of these are conferred only in the Supreme Temple. Address Dr. Ira L. Keperling, E. M., "Beverly," Richland Center, Pa.

## THE SECRET ORDER OF EGBO.

This Order is in name quite new even to those who keep in close communion to the incoming now order of things. This peculiar system depends entirely upon the religious beliefs of the people, upon which rests their government, acting through this the Order of Egbo. They are practically Spiritualists, and believing that all who die here live in another sphere, and become good or evil, with power to communicate with and act directly upon those who live here, and such have their mediums who act as oracles and promulgate the systems of signals by certain sounds. No evil can harm a person unless he does wrong. In this belief the people are firmly convinced, and the power lies in this Secret Order.

It is composed of Lodges of various degrees of power and dignity, according to the rank and wealth of its members. The Supreme Lodge consists of kings, princes, and higher chiefs. Sir Richard Burton, the English traveler, savant, and linguist, who became somewhat familiar with the peculiar ritual and the chants, judged that the Egbo is descended from the ancient Freemasonry of Egypt and Abyssinia. "Strict observance" of the ritual is emphatically ordered. If a member breaks a law or misuses a symbol he will soon betray himself unless he survives the ordeal with repentance and much self-composure. The Order is strong on the West of Africa bordering on the Gulf of Guinea. It has already been voiced in the American press for the information of those who can discern the signs of the times. The seal contains the fundamentals — a sixteen-celled square doubly encircled, the enclosure of the two circles and the square each containing four Hebrew words.

## MODERN ORDER OF THE CHALDEANS.

The Modern Order of the Chaldeans was organized in a newspaper office at Brownsburg, Ind., in 1888. It is fraternal and beneficial, and is broadly founded on the universality of mankind. It was organized for the purpose of giving the more common laborer an opportunity for protection at a quite moderate expense. The chief officer is styled "Grand Illuminator." The work and discipline are quite different from that practiced in other secret societies. It is stated that its officers are rather desirous of perfection of its system of work than a large membership and following.



## THE ORDER OF THE SACRED HEART.

The announcement for the propaganda of this Order is not dated, but it comes from the Pacific coast. The preface says:

"As yet this Order has no Rules, no Initiation fees, no formal or ceremonial Initiations. Its rules will be entire freedom, for it will have no members who cannot trust in God. Its Initiation fees are the voluntary service of each one to the same beneficent ends. Its Initiations are the sacred and private ones that must come to each before he or she will ever dream of entering upon service." Some of its recognitions are here given:

That I will recognize the Solar Plexus as the heart of man physically, and that I will work for its supremacy over the head.

That I will recognize the world as a grand man, a living being, and Palestine as the center of the Solar Plexus thereof.

That I will recognize as the central and true heart of love the realization of the androgynous or primal state of man.

That I will recognize as the heart of truth, Intuition, and make my motto of life to be that wise saying, "Know Thyself."

I will recognize as the heart of history the will of God acting through the higher self of the individual.

The heart of joy toward which I will ever strive from within, rather than from without, until I shall have entered Nirvana.

Such are some of the rungs of the ladder to be climbed.

The forewords of the Order is signed by George Chainey, but the address of the headquarters is not yet divulged.

(This Order is not to be confounded with the "School of Interpretation," presided over by Rev. George Chainey, at Williams Bay, Wis.)

## ORDER OF CHYLENA AND ETHIOPIA.

This order was founded by Albert Staley, in Philadelphia, Penn, in 1879. The manual is called "The Standard United States Guide," bound in a thin duodecimo. The Order has Five Points of Fellowship, given from the true E Pluribus Unum Point. Its flag bears the legend, "Evangel" and "Evangeline" in six pointed stars. "Philosophy of Universal Life" appears to be the chief fundamental tenet, and the lost world of the temple as an element. Ethiopia, she is the bride; Chylena, he is the redeemer. The "I-Am" seems to be the © "You see this sacred heart; the outline shows you that I," says Chylena.

## THE BROTHERHOOD OF THE WHITE STAR.

The Brotherhood of the White Star, or Order of St. John of Jerusalem, is announced in a handsome pamphlet to be a Pythagorean School of Prophets, of the New Jewish Empire. "The Church of the Bride or Temple of the Sun" is to be the organ of the New Empire. The Word which shall come to save the World shall be uttered by a Woman. (Referring to Anna Kingsford in "The Perfect Way.") The Mother Messiah and the Celestial Hierachy has come. (*Triumphalis Extatis.*) The work of this Order is vouchsafed to Mother Alice of Skyland, Santa Cruz County, California. The White Star signifies the Mercurean Sphere or Virgin Soul (Mother). There are three degrees, a year for each degree, and their names are "Saturn, Earth, and Sun." "Re Terrestia" will be the name of the Home Station. "I Secundus, Jesu Maria, Christus of the Fourth Day, bid thee enter the Beautiful Gate of the Holy Land." One hundred Lunar Cycles completed the first 1900 years, and their new kalendar began with 1901; hence, this announcement is chronicled as Tebeth 1, (111). The seal is Saint Andrew's cross (X) in a circle. The edict of regulations, sixteen pages, double columns, in an 8½ inch square pamphlet, published like Hebrew books.

## ORDER OF THE TEMPLE ARTISANS.

The organization The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is again subdivided into seven Orders, in the continuation and expansion of the word of the Masters revived in this country, a quarter of a century ago by certain chelas or disciples. The Masters are the guardians of Ancient Wisdom and Knowledge, and the work of The Temple is to cultivate and embody the highest principles of all such endeavors in one stupendous living organic whole. It is the common belief that the fires of the altars of the Ancient Temples have been permitted to die out; but "those who know" say this is not true; that they are hidden from the view of the masses. The doors of "The Temple of the Mysteries" once more swing outward. When an Apprentice or Craftsman to any Degree has finished his term of service and has mastered all its details he is "recognized" by the Master Builder. The official organ is *The Temple Artisan*, monthly, completing eight volumes with June, 1908. Address Oceano, Calif. "Behold I give unto thee a key," (+).

## THE SOCIETY OF THE EVERGREENS.

The prime object in life is to learn to think and also think to learn, and thus secure the greatest amount of truth and enjoy it. The central society of the Evergreens is known as 'The Trunk, and all subordinate Lodges as Limbs; these are No. 1, 2, etc. The Trunk has its roots in the Capital City of the Evergreen State, but the headquarters are located at Olalla, Washington, where the society's exponent, *Soundview*, is published for the delectation of the appreciative and the conversion of the unwary. It is so named because it is edited and published on Puget Sound, and endeavors to give sound views on all topics. Twelve numbers a year, and \$1.00, membership fee secures the magazinelet. No other fees are connected with membership. Requirement is to think all you can and the best you can, live as long as you can and the best you can and make the annual pilgrimage, if you can. Life may grow sweeter each year.

All annual members are recorded in the Green Book, and the perennial members in the Red or Degree Book; while all who manifest sufficient interest to secure sample copies or indicate a desire to know are placed in the Blue Book, till such time as they may decide to advance to be recorded in the Green Book and thus become Progressive, or Perennial, Evergreens.

## FRATERNITY DIVINE COMMONWEALTH. ORDER OF ESQUIRES.

This Fraternity was organized as a Home for the Workers. The Master Workman says in his address to the world that "The Order of Esquires F. D. C. seeks to surplant the pseudo-charitable institutions by establishing one that is self-supporting, and aims to unite men and women in a close brotherhood of right nses in secular affairs, regardless of race, color, or previous condition, or religious cult." "We aim to unify all movements that seek to uplift fallen humanity into one Divine Fraternal whole." The "Fraternity Divine Commonwealth" was to blend into the "Kingdom of Heaven Among Men." The advance pronouncement is signed by Henry Elton, M. W. of Zion's Commandery, F. D. C., Chicago, 1904. Their organ was an eight-page sheet announcing the details. We have not heard from the organization since 1904, and therefore opine that the Kingdom has not yet been ushered in.

## THE INITIATES OF THIBET.

The Initiates of Thibet have an Oriental Esoteric Center, under obedience to the Supreme Esoteric Council, at 1443 Q Street, N. W., Washington, D. C., which is conducted for the aid of those seeking a knowledge of the Eastern Wisdom. The Supreme Council of the Adepts or Mahatmas resides . . . where it desires, . . . and possesses powers still unknown in the West, but has its Center of Action in the North of Thibet. This Council has its Inspectors in the West, as in the East, to see that "The Law of the Lotus" be not revealed to the profane. "To go forward, ever forward, and ever higher." "To Think is to Create, to Create is to Love, and to Love is to Live." The propaganda of the The Initiates is "The Radiant Truth," and under that device they say they will proceed with their Venerated Master, DR. SARAK, "forward, ever forward," and in due time *The Radiant Truth* will appear as a "Review." "Strong in our Right, invested with the powers bequeathed to us by Him who had the power to give them, we initiate here in the Capital of the United States." They claim to receive their powers from the Supreme Council of the Mahatmas of Thibet. Among the symbols are the globe, the sun, the tau, the kneph, the chakra, and Abrak. Seven Esoteric Members of the Council reside in Washington, D. C. Address for information "The Librarian," 1443 Q Street, N. W.

## CONCATENATED ORDER OF HOO HOO.

The Hoo Hoos are a Western organization, formed by "The Supreme Nine." The Snark of the Universe is William Eddy Barnes, St. Louis, Mo. The succeeding officers are designated Senior Hoo, Junior Hoo, Bojum, Scrivenoter, Bundersnatch, Custocatian, Arcanoper, and Gurdon. There are also Vicegerent Snarks for each State and territory. The Order was organized in 1891 at Kansas City by nine traveling lumbermen, detained there on account of a railroad accident, and has now extended over the Union. Its primary object is "Health, Happiness, and Long Life to its members." Membership is limited to 9,999. The symbol of the Order is a Black Cat with its back and tail up, chosen because of its traditional nine lives. Brethren are known as Kittens. Hoo Hoo day is the 9th day of the 9th month of each year, and the annual meeting is opened at 9 minutes past 9 o'clock in the evening of that day. Admission fee is \$9 99; and annual dues are 99 cents.

## THE SOCIETY DE SIGIONOTH.

This society has existed in the United States for some twenty years, yet we have not succeeded in locating it, and presume that it is dormant, or not very active. We have had several inquiries for information of its "habitation and a name." The word "Sigionoth" refers to the chanting of hymns, tunes, songs, carols, and the like, according to the fundamental chord of our being. It is claimed by this society that the veritable heart of God is love, sound, and color, united with the divine, creative Light that subsisted anterior to all suns; that the divine root of the science of being is contained in certain "luminous" points of vital force; that, when set in harmonious motion and through octaves of sound and color, these atomic centers of vitality produce cell-life, and that through this primal agency, both solar systems and the human race attain to material or physical expression. It is also held that through this ancient philosophy, students of mysticism may obtain the best knowledge of the divine *Logos*, or manifesting Word of God.

A Western representative of the Society De Sigionoth says it is a very ancient Eastern Order of Trantrik philosophers. The "Code of Reconstruction of Self" has not yet been published in full in English. The original is in Arabic. The translated portion now before me appears to be Pythagoran in sentiment, and claims to be six thousand years old. The ritualism of the Essenes shows a resemblance to it.

## ANCIENT ROYAL ORDER OF OSIRIS.

This Order claims to date back to the reign of the Egyptian King Menes, the first in the Dynasty numbered I, by the historian of that ancient country, Manethro, with which Order both of these personages are said to be identified. The Supreme Tribunal of this Order bases its statements on a conservative era, say A. D. 1887, or A. O. 5510, which carries them back into times that are mythical. "The mysteries were instituted in virtue and proposed the noblest ends by the worthiest means." The Order seeks to "clothe the naked, to feed the hungry, to educate the orphan, and to know each other and ourselves." Truth, Justice, and Equity are the watchwards of the Osirians. "The History, Objects, and Aims," of the Order for the continent of America, published in 1887, does not give the address of the headquarters of Secretary.

## THE FIFTH ORDER OF MELCHISEDEK AND EGYPTIAN SPHINX.

This Order is sometime called "The Solar, Spiritual, Progressive Order of the Silver Head and Golden Star." It claims for its existence now quite a Platonic year — the present Fifth Order being the fifth round of the series to complete the first cycle. Some doubt among its disciples exists as to the exact date when the last cyclical celebration should have been held. However, it was agreed upon and took place in 1892, in the Grand East for this country (Boston). The next conclave will be held in 1917, recognition being imperative four times a century, so as to preserve a succession of the ritual and traditional tenets through some one of seven ancients, who hold the *arcani* (Gen. xiv, 14-20). The officers are a Prince, High Priestess, and five others. All members are "passengers," and yet more esoteric "'Ebrews." All banquets can only be attended by *temperate passengers*. All their official scrolls are marked A. M. (Aleph-Mem) "the first word." The profane read A. M., for Anno Mundi; and some think it "After the Order of Melchisedek" (Ps. xc, 4). The right word is in the Arcani. Address not known outside the "Passengers" and is kept within the secret chambers, but will be exposed three years before 1917.

## ORDER OF THE MAGI. JURISDICTION OF U. S.

The Order of the Magi claims to be the mother of all secret societies, and that it was old when the Pyramids of Egypt were young. This Occult Society possesses secrets other than its secret ritualistic work. The monitor says that it was suppressed 1260 years and its esoterism was passed down by mouth to ear, and only two to seven being in possession of it at any one time. In 1864, the work of reinstatement was vouchsafed to Olney H. Richmond. After a study of over 24 years in reconstructing its twelve degrees and its ritual, he opened the portal in Chicago, and organized under the laws of Illinois, in 1892. The arrangements of the Temple and its paraphernalia are attractive, and the ritual contains astrologic and astronomic information on the Zodiac of Life. The Grand Master of the Inner Temple is in the lecture field and letters for him can be addressed to 833 Scoville Avenue, South Oak Park, Ill.

"The Religion of the Stars," 325 pages, 1893, \$1.00; and "Evolutionism" (from Atoms to Worlds, from Atoms to Souls), 256 pages, 1896, \$1.00, both cloth, books by the Grand Master, are published by the Order of the Magi.

## ANCIENT ORDER OF MELCHISEDEK. BROTHERHOOD OF JESUS.

This fraternity claims to be "The Great Occult Order and School of Ancient and Modern Mysticism." Its chief tenets are announced to be "how to develop your psychic powers and become Clairvoyants, Psychometrists, Inspirational and Trance Mediums." Its symbols are: a circle, within which are two pyramids and the sphinx and two Egyptian trees crossed; over the circle the open upright right-hand and within the palm the radiated sun; on the right of the hand an equilateral triangle and on the left a circle and both dark outlined; and over the upright hand a six-pointed star; all these symbols arranged in the form of a cross. The organ of the Order is the *Voice of the Magi*, monthly, now in its fifth volume. The organization appears to be modern. They teach how to live well, and dying, exclaim, "O death, where is thy sting?" etc. (1 Cor. xv, 55).

This Order has twelve degrees: The subordinate temple has five degrees, all members are called Pilgrims; the 6th degree members are Apostles; 8th, High Priests; 10th, Mystics; and the 12th are known as Adepts. Address, Waldron, Arkansas. (This Order is not to be confounded with "The Fifth Order of Melchisedek and Egyptian Sphinx.")

## THE ESOTERIC FRATERNITY.

The Esoteric Fraternity was organized in Boston, Mass., in the early eighties, and entered upon the study and unfoldment of the inner and true sense of divine inspiration, the interpretation of the Scriptures — all scriptures. It has published many books in several avenues of research, and thus has opened the portals of esoteric knowledge in a field chosen to itself. Its chosen leader and interpreter is Hiram E. Butler, who is the author of many of its published volumes, the largest and leading one being "Solar Biology," a new scientific method of delineating character, a work of 500 pages, illustrated, price, \$5 00. It introduces the student into the workshop of the solar system, formulating its secret laws into a system whose governing vibratory powers also extend to humanity — its analogy. Prof. Butler's latest book is "The Goal of Life, or Science and Revelation." The Fraternity has published a monthly journal, now "The Bible Review," for twenty or more years, promoting the advanced Esoteric Thought emanating from the Fraternity and its members. The current volume will complete the XXth of the Esoteric Series. For the publications, and all information, address the Esoteric Fraternity, Applegate, Calif.

## ORDER OF MILITIA CRUCIFERA EVANGELICA.

This Order is founded on history, and the manifestoes issued by it; also on such facts, documents and writings in the possession of the brethren of the Order. The Order was organized with this name, "The Soldiers of the Crucifixion," it is stated, first by Simon Studion, in 1527. Both the "Rosicrucians" and the "Soldiers" followed the teachings of Paracelsus to a great extent, yet they were two separate Orders. The first Manifesto of the "Soldiers" was issued in 1530, which received obedience. The first general convention was held in 1598. There was an oath of Silence, with several Degrees. The Master selected a member to be a teacher for each neophyte. The elixir of life and the philosopher's stone were subjects for study and search.

This Order was introduced into America in 1902 by powers received from the Supreme Head in the East, and a manifesto immediately issued to all those seeking Light. A second manifesto followed in 1903. In 1905 the Supreme Master of the Order in the East issued a new code of rules for the government of the entire Order in the East and West. The full history and text of the monitorial teachings and manifestoes has been written by Count St. Vincent, and can be had of the Philosophical Publishing Co., for two dollars, cloth, 200 pages, Allentown, Pa. Its membership in America is nearly 200. For further information address Dr. C. S. Clymer, Allentown, Pa., the editor of *The Initiates*, the official organ of this Brotherhood.

## ORDER OF THE MYSTERIES OF ISIS.

This Order is somewhat shrouded in mystery, and even the title-page of its text-book says it is based on "The Science of Mythematics." We believe it to be extinct, as no information can be elicited in reference to it. The book says The Mysteries were "Translated from the Original Mythic Symbols," under the name of "UNICHE," which has been stated to be a Mrs. R. A. Hardin, the wife of the author who deceased before the Symbols were published in 1858. The three degrees were Clotho, Lacheis, and Atropo, the three Fates. The symbols are historicized and elaborated in the book of 312 pages. The Supreme officer is styled as Grand Hasta, and the invocation, initiation, prayer, and benefaction of the Grand Hasta are in the appendix, also the Grand Augur's, and the response — all inspiring and elevating. The key to the lost password is given.



## THE ORDER OF MARTINISTS.

The Rite of the Elus-Cohenim (Elected Priests) was organized in France about 1750, by Martinez de Pasqually (Jacques Delivon), a contemporary of the Rosicrucians of England. Later Pasqually went to San Domingo, where he died two years after, 1772. Martinism soon after appears to have been remodelled by Louis Claude de Saint Martin, a disciple of Pasqually, and for a time continued under the cult of Men of Desire, but a few however did not possess the spirit and courage to continue it, and it barely lived obscurely and away from the convulsions of society, at least in the exterior circle. Martinism is the depositary of many of the sacred traditions of the Rosicrucians and of Masonry. Under Pasqually it comprised nine degrees, and those in two classes. Saint-Martin added a degree and in two Temples, in 1766. When introduced into Germany, in 1782, it was reduced to seven. In France and America it became three essential and four accessory degrees. Its membership was confined to the symbolic degrees of Masonry as prerequisite, as purposed by J. B. Willermoz, when he endeavored to revivify it, eliminating its transcendental features and condensing the historicals and its secret instructions, and it was established and its ritualism carried out in this country since 1886. In 1900 or thereabout, the Superiors in France authorized some innovations desired by a few of our brethren among such, being the admission of profanes to the outer circle. Therefore a group of such was formed with headquarters at Sandusky, Ohio, and continued for a time. We have been informed that the group is now dormant or at least inactive, thus reminding one that wisdom should be given out to such only as properly pass the portals. At a convention of the Martinists of this country held at Cleveland, Ohio, June 6-7, 1902, the American Rectified Martinist Order, formulated upon the fundamentals of those by J. B. Willermoz, was considered, expanded, and adopted for the propagation of the Order in America, and for six years it has made no changes in its organics. The officers were then duly elected. The Initiates to this School of Martinism are selected from the Masonic fraternity exclusively. Martinism, like English Rosicrucianism, is a guide into the labyrinths of arcane Masonic symbolism. Both fraternities are adjuncts to Masonry. Quality and not quantity in membership is the desideratum. Men of Desire will find the way. Further information may be obtained by addressing S. C. Gould, S. I. Manchester, N. H., or in my care if designated for "The Unknown Philosopher."

## CHABRATH ZEREH AUR BOKHER. G. D. IN THE OUTER.

The C. Z. A. B. is an Order of the Rosicrucian stock whose members make a special study of the Kabbalak and the deeper Hermetics. It assembles in secret and its very existence is not generally known. Its membership comprises ladies and gentlemen. It is a direct descendant from the mediæval sodalities of the Rosicrucians, and they themselves descending from the Egyptian mysteries. Members are admitted after passing examinations in aströlogic and Kabbalistic knowledge in the lower grades. It was quite active in England prior to 1860, when it became dormant for twenty years. Three learned and advanced Rosicrucians revived it, namely, Fraters William R. Woodman, Wm. Wynn Westcott, and S. L. McGregor Mathers. The three principal officers are Imperator, Promonstrator, and Cancellarius. And the membership is *cryptic*. The closing of the sessions are equinoctial. The esoteric knowledge obtained is stored in the memory — mnemotechnical — and preserved.

Lodges of the G. D. are at work in Germany, England, Scotland, and France ; and there are members in the United States. The members assure us that it is the only proper existing mode of entry to the more occult practical magical work of the still more secret Rosicrucian Lodges which still exist, but which has succeeded even down to this time in remaining secret and unknown to the press and public. It really does not come into the classification of secret societies as in common parlance, but the G. D. is an *arcane school* of *earnest* students. Enough said. Our personal frater of blessed memory (peace to his ashes and rest to his soul), may he reincarnate soon, in Boston, Mass.

## THE ORDER OF THE INFINITE. R. A. M.

The Royal Adept Mystics were organized in Chicago in 1904. The assemblies are known as Constellations. Willis F. Whitehead is the Executive of Aries Constellation No. 1, of the Order which holds the supreme power and jurisdiction over the Western hemisphere. The motto of the Order is "Obey Truth." There are no fees, dues, fines, nor assessments, as a condition to membership. Free offerings are acceptable. "Honor is the door to hidden things laid up for us against the Aquarian Era of the Order." The official occasional bulletin, *Free Light*, is edited and published by the R. A. M., the Executive of Aries Constellation. The supreme session is presumed to be held on the day of the spring equinox of that *sign*.

## THE Gnostics

This Order announces itself as the "Interworld Association of Masters Set Apart to Establish on Earth the Empire of Peace." The monitor of their mission is dedicated "To all persons interested in the restoration of men to their former estate of perfect happiness through the labors of 'The Children of Light,' 'The Church of the Living Christ,' and 'The Empire of Peace.'" The Abbaguru ("father-teacher"), a Christapathian Gnostic, chosen as the exoteric interpreter of the esoteric designs, was instructed to purchase Mount Carmel-by the Sea, in California, and lay the foundation of The White City and of The Temple. Abbaguru obeyed the Masters and called three hundred and four and twenty people to be teachers, builders, and counsellors, and divided them into twelve companies of twenty-seven persons each, and called the companies Sees, according to the foundations of precious stones which John the *Seer* saw beneath the Holy City, or New Jerusalem. Abbaguru did as directed and thus named them the Jasper See, the Sapphire See, etc. (See Apocalypse xxi, 19-20.) The first director is of the Imperial See, and the others selected from the Twelve Sees. The booklet "The Gnostics and Their Mission," published by the Imperial Council of The Empire of Peace, contains five chapters, giving their work "where the mountains dip into the sea." (See Gnostic Manual 2 (Scriptures), 7 chapters with glossary).

## THE ILLUMINATI OR ORDER OF LIGHT.

This Order is an Ancient Indian School originating in India, and became known in the United States in 1883, when a Master of the Inner Temple came here selected by the Brotherhood to personally instruct Florence Huntley, previously selected by the same Brotherhood. The plan and scope of the Order is outlined by the author in the volume entitled "Harmonics of Evolution," the initial volume to a system of philosophy to be given to the world, and the philosophy will be the foundation of the "The Illuminati" in this country. Several volumes of this cult have already been published, written by "TK," and these have brought out much comment, especially that one, "The Great Psychological Crime." The "Harmonics of Evolution" contains 21 chapters covering a large field of important problems, from "There is no Death," to the "Individual Solution, and the True Altruist." These books can be obtained of the Indo-American Book Co., Chicago, Ill., and who probably can furnish further information of the Order.

## ANCIENT ORDER OF EMETHACHAVAH.

This Order was founded in the 50th year of the Kosmon Era (1898), and incorporated in 1901. Emethachavah means the Brotherhood of Faithists. There are three degrees as follows: First, M'git'ow (Dawn). Second, Hi'dang (High Noon). Third, M'hak (Golden Chamber). Given in darkness. In English, they are called thus, Dawn, Noon, and Evening. They existed about the time of Zarathustra, or 8900 years before the Kosmon Era (1848). The book "Saphah" in the Oahspe will give the basis of the ritualism of the ancient work. The ceremonials are quite lengthy and designed to convey a lasting impression as to the evolution and unfoldment of the universe of Jehovih. The esoterically inclined may read Oahspe, the Oracle of the Brotherhood of Faithists. They planned to build a Kosmon Temple in Denver, Colorado, the present address of the Emethachavah. The Order has published many books, besides the Oahspe Bible, two editions of which are already exhausted, first edition 1882, second 1901. "The Romance of the Red Star," a Biography of Earth; price, \$2.00, 572 pages, octavo, cloth, 1901. They also published, quarterly, for a time, "The Light of Kosmon," to propagate its fundamentals and enlighten the Brotherhood. Address Franklin P. White, 731 Canosa Court, Denver, Colo.

## THE CIRCLE OF MY GLORIA.

This Circle is for mental and physical development, illumination, and immortality. My Lady Gloria is the Radiant Center. All who join it become at once a unit-point in the Circumference of the Circle. Annual fee, \$1.00. Mr. Arden Dearbeyne, the Asiatic Seer. Solar Development and Zoistic Science is taught by S. Christian Greathead. 266 Champion St., Battle Creek, Mich.

## SOCIETY OF THE EUREKA PLATFORM.

We cannot even locate this society, as no "habitation and a name" appears on its first publication, "The Infallible Guide for Honest People." Its preface is signed "F. A. UNUS, H. L." He says: "Persons who wish to do well, and are willing to contribute their mite towards liberating the Human Race from theological, political, and social slavery, may find a base of operation in the following Brief." This society is indeed secret.

## Comte de Gabalis.

(Genesis VI, 4.)

The late Mr. Hargrave Jennings had the very highest opinion of this work written, as it is, with a double meaning and thus writes upon the subject, in his Letters to the present Publisher:

"I think you know what extraordinary occult value I place upon this mysterious book."

The first edition he informs me, made its appearance at Cologne.

In his notable Work "The Rosicrucians, their Rites and Mysteries," Ed. 1879, there is the following Note on page 372 :

"A very curious book upon the subject of the peculiar and fanciful *attributed* notions of the Rosicrucians, and which drew a large amount of surprised and left-handed attention when it first appeared, was that which bore the title (in its improved edition, published without a date), *Comte de Gabalis, ou Entretiens sur les Sciences Secretes. Renouvellé et Augmenté d'une Lettre sur ce sujet.* This book was brought out at Cologne; the printer's name was Pierre Marteau. Bound up with the copy in the possession of the present author of the *Rosicrucians* is another volume bearing the following title: *La Suite du Comte de Gabalis, ou Nouveaux Entretiens sur les Sciences Secretes, touchant la Nouvelle Philosophie.* This latter work was published at Amsterdam, with no year mentioned of its publication, by Pierre Mortier. Upon the title-page of the first mentioned of these books appears the *rescript*: *Quod tanto impendio absconditur, etiam solummodo demonstrare destruere est.*—TERTULLIAN. These works were considered—although written from the questioning and cautiously satirical point—as unwelcome, and even obnoxious, even among those who freely commented on religion; nevertheless, they provoked (and still provoked) extraordinary curiosity."

In his letter (now printed) of the 17th April, 1886, Mr. Jennings says :

"The profundities of the 'Cabala' and consequently of 'Rosicrucians' (Rose and Cross), are supposed by the most competent students to revolve as a centre upon two productions, of which the one is this extraordinary and mysterious work, since there is a parallel line of continual mystic connection with very

many places in the Holy Scriptures, in the 'Chiave,' or 'Clavis,' 'del Gabinetto' (mark the 'G' and the 'C,' and the 'Cab' and the 'Gab,' 'Cabala,' 'Gabala,' 'Gab,' 'Gabble,' 'Bab,' 'Babble,' C and G and B are symbols interchangeable in all the dialects and forms of speech derived from the most ancient exemplars). But it needs to have studied—and that very deeply and persistently,—the books of the great Paracelsus, of Van Helmont, of Cornelius Agrippa, and the other Alchemists and Mystics, Jacob Behmen for an example, to comprehend the intricacies of this subject as the 'lighted' or 'illuminated' side of religion, or the possibility of religion. The book viewed from behind, is a book with a stupendous and a most dangerous and awkward formation, for though it is so invested with ridicule and jeers as to be perfectly safe as a fable, sure, in the world, to be laughed at, as the wildest and the most unaccountable of dreams, or fanciful rhapsodies, meaning nothing but extravagance. Pope never understood the subject and only adapted it to supply the machinery of his 'Rape of the Loch,' as he might have chosen the personages and fancies of a fairy tale to ornament his poem. The Chevalier de Borri was in reality a man of extraordinary genius, and was a chemist and physicist of marvellous acumen and of boundless knowledge."

"All the works of Borri, as of Paracelsus, of Flood, and of the Master Christian Mystic, Jacob Behmen, are of inestimable value."

We have deemed it preferable to give these quotations literally from Mr. Jennings rather than make any remarks of our own, but may add that Joseph Francis Borri wrote "La Chiave del Gabinetto," of which Mr. Jennings speaks above, in 1666—the Key of the Cabinet." He also wrote the "Mission of Romulus to the Romans." During the imprisonment by the Holy See the small volume appeared at Cologne, entitled "The Key of the Cabinet of the Chevalier Joseph Francis Borri, in which are contained many curious Letters upon Chemistry and other Sciences, written by him, together with a Memoir of his Life." It is this work, which, as containing an exposition of Rosicrucianism in ten letters of which the two first treating on Elementary Spirits, is supposed to have afforded material to the Abbé Villars for the *Comte de Gabalis* to whom the work is attributed, although not established with certainty.

The Abbé de Villars was a nephew of the celebrated Benedictine antiquary Bernard de Montfaucon, and was born at Toulouse where he was bred to the Church. He was assassi

nated on the road to Lyons in 1675; and besides the Comte de Gabalis is attributed to him a work entitled "A Treatise upon *delicatesse*," the latter word being difficult of translation without a look at the book: also one entitled, "Love without Weakness." The reputation of his uncle Bernard was very great, born on the 17th January, 1655 at Soulage in Languedoc. He was placed in the Army and served in Germany under Marshall Turenne, entering the Congregation of St. Maur in 1675. His great work is "Antiquity Explained and Represented in Figures," 5 volumes, Paris, 1724, to which he added a Supplement, also in 5 volumes, and ended his days at the Abbey of St. Germain des Pres 21 Decr 1741.

The edition of Mr. Robert H. Fyrar which he published in 1886 under the somewhat erroneous new title of "Sub Mundanes" or "The Elementaries of the Cabala," is the handsomest version which has yet appeared from the press. It has been compared with the copy in the French from which this revised Translation is made, and the old version of Mr. P. A. Gent, which the first Bath edition reprinted, is paragraph by paragraph, a *free* but faithful translation, save that the "Letter to My Lord," given on pages 9 to 12 in the first Bath edition appears in the edition of 1715 at the end of the "Discourses," and is followed by an "Answer," which we have translated for the present second edition.

The Amsterdam Edition is a small 12mo, bearing the Stamp of "Mark Pattison, Lincoln College, Oxon." It is three books bound in one, all separately paged: 1st, Comte de Gabalis; 2nd, Continuation of the same; 3rd, The Génies and Gnomes. The two first were printed at Amsterdam in 1715, and the third at La Haye in 1718 (the birthplace of Descartes). The French titles (which are translated for this edition) are word for word identical with those quoted by Mr. Hargrave Jennings.

In this improved, or Second Bath Edition, a few passages, etc., omitted in Gent's translation, also the concluding animadversions of the Author, have been added, and all extraneous matter omitted. We have considered it advisable to preserve the pagination of the first Bath Edition, or the 1680 translation of P. A. Gent, added to the latter's text all omitted passages in square brackets, thus giving to the Subscriber the old English translation whilst modelling and amending the Amsterdam version of 1715; as no doubt many old Subscribers will be desirous of possessing both editions, it will be a convenience.

It will be noticed that in some minor instances Gent was influenced in his translation by the popularity of certain societies which were in existence when he wrote, as for instance when he translates the term Cabalist by Rosicrucian. With this revise the Subscriber will possess one of the best and most handsome and complete editions of this ever admired work, which has appeared in two hundred years."

Writing to Mrs. Arabella Fermor, Pope said :—

"The Rosicrucians are a people I must bring you acquainted with. The best account I know of them is in a French book call'd 'Le Comte de Gabalis' which both in its title and size is so like a Novel, that many of the Fair Sex have read it for one by mistake. According to these Gentlemen, the four Elements are inhabited by Spirits, which they call Sylphs, Gnomes, Nymphs, and Salamanders. The Gnomes or Dæmons of Earth delight in mischief ; but the Sylphs, whose habitation is in the Air, are the best-conditioned creatures imaginable. For they say, any mortals may enjoy the most intimate familiarities with these gentle spirits upon a condition very easy to all true Adepts, an inviolate preservation of Chastity."

*" Gnomes earth inhabit, and Salamanders flame ;  
Sylphs rule the air, Undines in water reign ;  
Destined by nature, she causes Man to rise ;  
Ruler of Elementals, triumph of the skies."*

JOHN YARKER.

(The foregoing is the preface to the second Bath edition of First Part of "Comte de Gabalis," which first edition appeared under the somewhat misleading title of "Sub Mundanes," or "The Elementaries of the Cabala," in 1886. Madam Blavatsky, referring to this book, declared, "that when he (the author) jocosely writes of Sylphs, Gnomes, Nymphs, and Salamanders, who might gain immortality if they could . . . he merely veiled behind his apparent mirth a very serious fact." Her whole article on "Spirits of Various Kinds," published in the June No. of *Lucifer*, 1896, London, is well worth reading. Also see an abstract on Dr. Hartmann's article on "Demon Lovers," published in Stead's "Borderland," the same year.)

Subscribers for the second edition can register with Robert H. Fryar, the publisher, 2 Prospect Terrace, Bath, England,