

THE LETTERS
OF
HARGRAVE JENNINGS,

Author of "The Rosicrucians," "Phallicism," &c., &c.

Forming the unabridged Correspondence with the Editor
of the *Bath Occult Reprints*, between 1879 and 1887,
with Frontispiece.

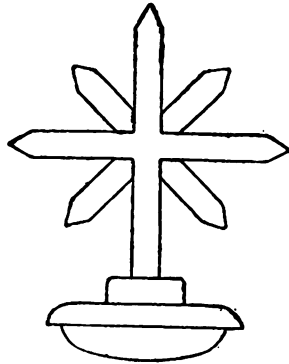
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ROBERT H. FRYAR,
BATH.

1895.



“The world is not yet ripe for the full truth in regard to any of the deeper and more permanent facts and forces of its own strange history. There are many things still, and those not the least vital in their value to the fearless student of humanity which must be told, if told at all, “darkly and in parable.” See Appendix A.

Ed.



PREFACE.

THE inimitable and suggestive Writings of Mr. Hargrave Jennings must ever attract, notwithstanding adverse criticism, the utmost inquiry and curiosity.

The following Letters, forming the unabridged Correspondence with the Editor of the *Bath Occult Reprints* between 1879 and 1887, intimately relate to all those extraordinary and recondite subjects in the presentation of which the Writer was such an Adept, and contain views and opinions hitherto, apparently only privately imparted to a favoured few.

To retain intact the peculiar, well-known, and easily-recognisable characteristics of the unique Originals, every paragraph and word is faithfully reproduced, thus strictly preserving their bibliographical interest and value.

In conclusion, I respectfully Dedicate this work to the numerous admirers of Mr. Hargrave Jennings's Publications, only appending a few additional extracts, &c., illustrative of some of the most salient features of the Text, and a complete List (the first published) of the *Bath Occult Reprints*, including those indicted in 1889, with Descriptive Notes, most of them now being out of print.

INVICTUS.

INTRODUCTION.

OF the modern writers upon subjects of a mystical nature few have a more widespread, or a more well-deserved reputation than Hargrave Jennings. The letters of his which we give herewith to the public are specially valuable from the references which they contain to the subjects which formed his favorite study, and are all the more valuable as the writer of them departed this life some five years ago. Since the appearance of his ideas upon the "Indian Religions," and "Curious Things of the Outside World," between 1857—60, a succession of papers and books containing the same line of thought have emanated from his pen, which the public have placed upon the platform of erudite and thoughtful labours. The best known and most popular of Mr. Jennings' works is the "The Rosicrucians, their Rites and Mysteries," published in 1870, which went through a second and improved edition in 1879, and has now reached an enlarged, third, edition in 2 volumes. In 1884 the author of the "Rosicrucians" published his "Phallicism; Celestial and Terrestrial; Heathen and Christian; Its connection with the Rosicrucians and the Gnostics, and its Foundation in Buddhism:" a title which itself implies the author's opinion of the descent of the Fire Philosophers or Alchemists, who in somewhat more modern times took the title of Rosicrucians.

Although this correspondence opens in 1879, yet the more interesting cause of the continuation of the Letters which follow this Introduction was the publication of a new and limited edition of the "Divine Pymander" of Hermes Trismegistus, to which piece of antiquity Mr. Jennings, as will be seen on perusal of the Letters, and on consulting the beforementioned edition of Pymander, contributed in 1884 a very valuable Introduction; it is a book which if not an actual work of Hermes, does certainly give the Grecian paraphrase of the philosophy of that ancient Sage. It is a work brimful of the esoteric wisdom of old Egypt, and the antiquity of its teachings and its Egyptian derivation is amply proved by the modern translations of the ancient papyrus writings which have come to light, from the tombs and caverns, in our own days.

The verbiage of Jennings' works is often difficult of comprehension, and they may need either very close study, or a previous acquaintance with the subject dealt with. In the following letters hints are given as to our author's reasons for the umbrageous shade in which his meaning was often hidden. With such a reputation as he acquired it may seem presumptuous in the writer of this Introduction to consider it necessary that these Letters should be sent forth with any remarks, or any defence of the views expressed therein, or in the works of the writer of these Letters which speak for themselves, and hence upon the assumption of the old proverb that "good wine needs no bush," we make but short claim on public attention.

The great value of these Letters undoubtedly lies in the excellent advice which they give to writers upon the treatment of Mystical and Occult Subjects of the nature of Mr. Jennings' writings; advice which we accept to follow. The notes which he has made upon old editions of such works are specially interesting and valuable to those who

study this species of literature. It will be noticed that our author expresses very freely his opinion upon the indifferent capabilities of contemporary writers; an opinion upon which it does not become us to offer any remarks. Especially, he appears to have had a very poor opinion of Spiritualists; Mediums, and modern Theosophists; nevertheless it must be said for the latter that they have popularised the old secret wisdom of the East; enabled us to compare it with ancient Neoplatonism, and with writers of the School of Paracelsus, thus simplifying for the ordinary reader the difficulties of the veiled style of both ancient and modern authors upon these all-important doctrines, and so enabling us to see that the Platonist, the Vedantin, and the Paracelsian held pretty much the same opinions upon the arcane doctrine. Apparently however it is this very opening-up of the mysteries of the occult theology that Mr. Jennings opposes ethically in these Letters.

We will only add a few words as to the peculiar bent of Mr. Jennings' researches; his teachings turn upon matters which it is quite impossible that the historian and archæologist can ignore, inasmuch as the subject meets his eyes in every quarter of the globe, when he undertakes to examine the ancient faiths of the world, and even the modern faith of millions of people; it is to the cultivated, rather than to the multitude, that this present book is issued; and from such we request a fair and a judicious consideration for these Letters. There are a few slight misprints which every reader will notice himself.*

We conclude with an anecdote which appropriates itself to the nature of Jennings' attitude on the subjects at which we have hinted:—"Disgusted with the absurd criticisms of ignorant judges, an old artist once offered one of his finest

* See Errata.

paintings to public inspection, announcing that everyone was at liberty to make a black charcoal cross on any part of it which he might consider faulty and wanting correction. The room was thrown open, and the painter absented himself; but, when he returned at night, the whole picture was a mass of black charcoal crosses,—not a bit of the painting could be seen! Everybody had found fault with something.

He took a handkerchief and wiped the whole of the black charcoal crosses out, and next day, without making one correction, he offered the picture to public inspection once more, requesting his kind friends, the judges, to put a white chalk cross on any part which they particularly admired, and felt sure was particularly good. The second night the artist found the picture as white as it had been black the first." *Verb. sat. sap.*

JOHN YARKER, F.S.Sc., &c., &c.

“Disgusted with the absurd criticisms of ignorant judges, an old artist once offered one of his finest paintings to public inspection, announcing that everyone was at liberty to make a black charcoal cross on any part of it which he might consider faulty and wanting correction. The room was thrown open, and the painter absented himself; but, when he returned at night, the whole picture was a mass of black charcoal crosses,—not a bit of the part could be seen! Everybody had found fault with something.

He took a handkerchief and wiped the whole of the black charcoal crosses out, and next day, without one correction, he offered the picture to public inspection once more, requesting his kind friends, the judges, to put a white chalk cross on any painting which they particularly admired, and felt sure was particularly good, the second night the artist found the picture as white as it had been black the first.”

Verb sat sap.

THE LETTERS

OF

HARGRAVE JENNINGS.

St. James' Palace,
(Ambassadors' Court,)
May 17th, 1879.

My Dear Sir,

I am much pleased in the receipt of your letter, and beg to transmit to you my cordial acknowledgements.

You will find (so far as allowable), on careful examination and judicious reflection thereupon, the answers to your enquiries in the New Edition just recently published of the "Rosicrucians."

Of all the books published since that period upon the important subject—I far preceded them, in the original work which appeared upon the parallel subject—published so far back as 1858—twenty years and upwards ago—when the "Indian Religions; or Results of the Mysterious Buddhism" surprised the public with very new views (but true ones) concerning the Great Indian Insurrection and its causes.

Again—with Compliments—

Believe me,

Yours very truly,

HARGRAVE JENNINGS.

(Author of the "Rosicrucians," &c., &c.)

London, 28th August, 1881,
St. James' Palace,
(Ambassadors' Court,)

Dear Sir,

I have great pleasure in acknowledging and in answering your letter of the 24th inst. I presume that you have obtained and have studied attentively that which is stated judiciously and allowably in the last and Greatly Enlarged Edition of my "Rosicrucians:" (London, Chatto & Windus, 1879). This Book, according to the "Antiquary" and the "Freemason," and the other periodicals which are alone qualified to give an opinion upon these extremely recondite matters, is the best and the only authentic work in existence upon the properly most mysterious beliefs of the true ancient "Rosicrucians." So much for this branch of the subject, upon which you ask my assistance. You forget that the true brothers of the "R.C." are invisible and impenetrable, living in the world and identified and complying with all their usages, but wanting no proselytes—doing good wherever they can, but in the worldly and sensible way only. If you have not already,—obtained the Book, "The Rosicrucians," and studied it carefully—comparing it with the ridiculous pretensions set up elsewhere—I would advise you to do so.

I would farther recommend you to beware of all these varying pretentious claims to power either of implement or of mediumship coming from America. I read the advertisement of the "Magic Mirrors," &c., &c., which you enclosed in your letter. Take it as a good rule in business generally, as particularly in everything literary, to distrust everything printed on tinted paper, and embodying such "tall talk," as the Americans phrase it, and such preposterous claims. Common-sense rules and ought to rule everything. Depend upon it that the deepest philosopher and the most profound

thinker is he who subject every matter of enquiry to plain-sense settling. The serious world—the sage world—the truly learned world—the highest instructed world is tired—thoroughly tired by all this nonsense from America upon all the subjects denominated “Occult;” whether religious, whether scientific. Wise people avoid this *ad captandum* side of these matters; the graduated list of prices for these “mirrors,” or whatever they are is amusing—excessively dear, I think. Take my advice my dear Sir, and save your money, I give you sensible, sound advice in the matter, as I am perfectly indifferent, except to feel indignant sometimes at the nonsense that is talked and printed, and at the absurdity of the preposterous claims of mediumship generally, as evinced especially in everything of the kind coming from America. If you visit London I shall be pleased at a call from you, when I could have the gratification of making your personal acquaintance, remaining

Yours very truly,

HARGRAVE JENNINGS.

(Author of “The Rosicrucians,” &c., &c., &c.)

7th December, 1883.

My Dear Sir,

I feel much obliged by your letter. I shall be glad if you will kindly, (as soon as possible), address to me Dr. Thomas Inman's Letter about the "Sakti Soph-ana," and also the set of plates of "Giulio Romano,"* brought forward by me first to the notice of Literary and Art men in Redway's reprint (page 25) of Payne Knight's famous book upon the "Ancient Worships."

Please take care that these are addressed and enclosed properly (*sub sigello*) to "Hargrave Jennings, &c., &c., care of Mr. George Redway, Publisher, York Street, Covent Garden," marked "private." I have private and particular reasons for the exercise of this "*care*," so that the whole reaches me "safely."

In acknowledgement of your kind intentions, I shall be pleased to assist you, in any proper way, that lies in my power. I am much struck with your judgment and enterprise, discreetly proven, and I consider you a valuable and penetrating antiquary, and a man of distinctly pronounced "Art Culture." But if you might allow me to imply an inference, I would beg you to be very *careful and fastidious*. I would counsel you to treat the subject of "Spiritualism" with much caution and distrust. I am myself—although, from my childhood, fully acquainted with everything that can be denominated as reliable and philosophical, amidst the contradictory and, not infrequently, absurd and dangerous phenomena ascribable to that called "Spiritualism"—by no means a Spiritualist, in the sense in which the Spiritualistic body apply the term. I consider the *real* truths of the supernatural, so far as desirable for man's knowledge and benefit, to be *as far off as ever*. Thus I dissent, with very

* See Appendix B.

considerable emphasis, to all the assumptions and philosophy as appearing in the "Medium" and the other Spiritual productions, both American and English, although I have a great respect personally for Mr. Burns, as a good man, and an honest man. I would advise you to subscribe for, and to secure—for your own sake, certainly not for mine, or others interested, because any work produced by the "Authors of the Rosicrucians," must have a most successful reception, philosophically and, also, prove very gainful in the money way—I would counsel to be on the look-out for my forthcoming Rosicrucian Book, the title of which is "A Rosicrucian Book—Phallicism Celestial and Terrestrial, Heathen and Christian. Its connection with 'The Rosicrucians,' and the Gnostics and its foundation in Buddhism." You must please to remember that I originated all this eager contemporaneous quest and demand for Rosicrucian and Phallic Books—Buddhistic; also mysteriously Christian; also by the bringing out of my book on "The Indian Religions," in 1857-8. This book was a great success. It is now totally out of print.* However it encountered much opposition on account of the novelty of its views. Where did you obtain the Original Engravings of the "Giulio Romano" outlines? I had imagined, that I was the only possessor of this extraordinary curiosity, which certainly I never intended should be copied. Consequently I wish to see which are these designs. I did not know that any such were to be found. I should always like to see your prospectuses, wherein any of my books are mentioned; because I am desirous of mention solely in the metaphysical, philosophic and elevated and superior and strictly "learned and art sense." This new Book—the like of which will not have been seen for a century is supported by universal proofs of the most important mystic truths. It

* Re-issued in 1890.—Ed.

is purely constructive, and involves the mystic truths of Christianity from out the very bosom of the Heathen Faiths, plus Jndaism—a performance, and a triumph unique in the spiritual and learned, and sacred sense. I do not approve of Randolph's Book nor do I look with favour upon his "Eulis," or upon anything which refers in any way to this coarse and rough—even vulgarly free and mischievous and most mistaken way of dealing with these—in truth—sublime and exquisitely learned subjects. If you ever come to town, I should be pleased with an opportunity of conferring with you *tête-à-tête* upon all these interesting subjects. Awaiting your inclosures, and begging you to produce in the high, noble and elevated sense,

I remain,

Yours very truly

HARGRAVE JENNINGS.

St. James' Palace,
(Ambassadors' Court),
12th December, 1883.

My Dear Sir,

In the first place, let me thank you for the Photo of yourself, which I looked at with great interest, and admired in the physiognomical sense. When you come to London, I anticipate with pleasure the opportunity of making your personal acquaintance; which a call upon me would afford. I usually go out at 12 o'clock, and do not return until the evening time. I also received safely the set of the G. R. plates, which are admirably rendered, and constitute, in the elegant and high-class mode in which the book is got up, a most rare and curious, and truly beautiful production: of the highest art. I am also greatly indebted to you for the deeply interesting "Letter" of Thomas Inman, about the exceedingly abstruse, (rightly looked at), "Indian Rite." I am exceedingly prudent, and judiciously secretive over all these matters, and I shall keep this MS. private letter (which I presume was to yourself) only "in cipher," and this intelligible merely to myself. As you can perceive, I have surrounded my "Rosicrucians," in both editions, especially in the last, which is doubly of the value, and infinitely greater in significance:—nothing like it—in its inferences—having been seen in England—certainly not in English—for upwards of 250 years. It is the only book of real authority in English, upon this surpassing sect of the "R.C." I hear of the "Rosicrucians" being eagerly bought by the connoisseurs all over the world. From China to San Fransisco; and from Sweden to New Zealand, personally. I made very little money out of it. It was a very expensive book to produce, and this in both editions. John Camden Hotten fell in love with the subject when the MS. was first disclosed to him, he spared no pains, nor did he withhold expense

even to a very large figure, to make the first edition perfect, and Messrs. Chatto & Windus, his successors, and my present Publishers gave *carte blanche* for cost for the last edition. Henry Vizetelly and Compy, and George Redway, who will publish my new, very important Book, whose title and purport I named to you in my last—are fully aware of the importance, in the world of letters, of these “Rosicrucian” subjects. But after all—as you can very readily surmise—even highly educated people understand very little of these deep *recherché* matters. I shall have real pleasure in taking care that you have an early copy of this new Book, which will be a twin production, in regard to the history of those majestic men—“The Rosicrucians”—whom the world refuses to acknowledge, at all events in their appropriate light as the LEADERS of the philosophers. My book will be found—its great and its original feature—as a book strictly—although of course, mystically constructive, and it will in the minds of all genuine thinkers, quite contrary to all “Phallic” Books, up to this period produced, deduce pure and holy Christianity and consequently supernaturalism out of the bosom of the misunderstood and libelled Phallicism. Inman’s great fault, spite of all his penetration and sagacity, and learning, was the thinking, that, when he had read the riddle of the Judaic, and the Pagan, and the ostensible “Christianity,” by the light of the Phallic philosophy that he had explained, the mystery, and successfully argued miracles and idolatry down into common sense, into the exact, the practical, the real. The great object of modern polemics, and of modern agnostics and disbelievers is of course to dismiss supernaturalism out of the world.

Yours very truly,
HARGRAVE JENNINGS.

St. James' Palace,
 (Ambassadors' Court,)
February 13th, 1884.

My Dear Sir,

The request conveyed in your letter of Saturday is not easily to be answered for various reasons. My name as the author of "The Rosicrucians," and as the producer of other strange books, bringing forward such peculiar mysticism—apparently so contradictory of all usual ideas, and therefore standing so apart—is very valuable—and I am perfectly well aware of this fact. For this reason it is very difficult for me to bring my mind to write at all, and to lend my name about is very far from my thoughts and intentions. From these reasons I am very careful and jealous, and this reserve impresses me with a complete feeling of indifference. I have been asked for all sorts of things, which acting upon these principles, I have studiously refused.

I am now completing the round of my philosophical judgments, after the thought and study of upwards of thirty years, in passing through the Press the new work—"Phallicism Celestial and Terrestrial," Christian (as well as) "Heathen"—which is so excessively curious and original, and so unanswerably rendered, that when it appears, it will be the *only* truly philosophical book upon certain all important—all over the world—erotic subjects inextricably connected with religion, and with its first forms. Nothing like this work will have been produced since Mirabeau wrote his strangely eloquent essays upon mysterious natural subjects a century ago—very nearly. The supreme distinction of my Book will be that—contrary to all the Phallic philosophical books—such as Inman's, Godfrey Higgins', and the others—amidst which is a stupendous work recently produced by Major General Forlong, now of Edinburgh, recently of India, for which Mr. Quaritch, of Piccadilly, charges £8 : 0s. 0d. per copy—and

which it would take a reader a year to penetrate through—supposing him, at the same time, to be a most *indefatigable student*. I should not be able to undertake the writing of a preface, or introduction to your proposed new Edition of “Hermes Trismegistus”*—which will be solely on your part, for the purpose of displaying my name as author of my great work upon the “Rosicrucians”—under at least £ .

Each copy when it is complete and published of my new book “Phallicism,” will be worth to real students of these subjects £5 : 0s. 0d. I would advise you to be on the watch for this Book, since you prove yourself, at every turn, as deeply interested in these remarkable subjects—Mr. George Redway, of York Street, Covent Garden, is the Publisher of it.

Yours very truly,

HARGRAVE JENNINGS.

P.S.—Where—by the by—did you obtain the originals of the most remarkable designs which you have reproduced to the number of 12, and a copy of which you very kindly sent me, and which I acknowledged with thanks for your polite thought. They are excessively curious and valuable, and I, in the work “Priapus,” &c., told the world of their source at Rome, under Nero, in citing from Nicholas Venette’s old book.

H. J.

* See Appendix C.

St. James' Palace,

(Ambassadors' Court,)

25th February, 1884.

My dear Sir,

I received your cheque of £—— with a great deal of pleasure, because it was in prompt compliance with the little sum I named for writing you a preface or introduction to your new choice edition of "Hermes Trismegistus." Please send me, when ready, your Proofs, and I will examine them and send you down the Preliminary Essay and shall superadd to it, "Preliminary Essay by Hargrave Jennings. (Author of "The Rosicrucians," &c., &c.)

I had in my possession three years ago my own copy of "Hermes," the Divine Pymander,—with Jamblicus, Porphyrius, &c. It was a very choice Elzevir, of a very old date,—in 12mo.—in fine preservation, and worth money. This, in common with a selection of my books—some very valuable—I sold by Auction about 3 years ago. There were about 400 in all; and the distinguished honour which the sale received was that old Quaritch, the famous Bibliophile of Piccadilly, attended each day's sale, and bought every one of the occult books which contained notes and memoranda, whether in pencil or whether in ink, made by me. He had it all his own way in the bids, I did not make the money—by any means—which the sale of the books ought to have realized. But this is now past. I am very busy—just now—and deeply occupied in elaborating my new work—"A Rosicrucian Book"—Phallicism, and its connection with Gnosticism, the Mythologies and the Mystic developments of Christianity. This altogether constructive, and remarkable in every point of view, and very—very learned, giving me a great deal of trouble, I shall send you a copy when it comes out.

In conclusion—for the present—please let me have the proofs of your new Edition of "Hermes Trismegistus,"

as soon as they are ready. I rely upon your description of the high and superior style in which you propose to produce this Book, so far as relates to type, paper, binding and appearance.

Yours very truly,
HARGRAVE JENNINGS.

St. James' Palace,
 (Ambassadors' Court,)
 26th April, 1884.

My dear Sir,

I see in the Medium of this week your letter to the Editor, stating that two alterations, &c., in the advertisement concerning the "Divine Pymander" appears to be desirable. Now—please remember—that I do not believe, in any way, in the acceptation wherewith the American and Indian Theosophists choose to place upon "Secret Brotherhoods of the Orient," or "Secret Brotherhoods," of any such kind, or any other similar kind, as applied in modern senses. I am by no means a "Spiritualist," in the ways, and in the ideas in which this perverted modern word—which I believe to be all misapplied and mistaken in its prevailing readings and renderings, and suppositions. I do not like, or go with, all the jargon and false fuss which seems to go with these unpleasant unattractive ideas. True philosophy, is discretion itself, it needs no guarantee, nor talk, or recommendation—moreover true Rosicrucian Knowledge is particularly and pre-eminently proud—removed—absolutely silent—disdainful—avoids controversy. It has nothing to dispute about—for it rests upon the rock of knowledge "Pimander," is truly called "Divine." It is a legacy from the remote time—when Time itself, or the Phenomena which make time, had their beginning. To make the case more plain—I do not believe, nor did I ever believe in the convulsive—in reality—self-doubting—abnormal self-strivings, and vain efforts, springing from egotistic

centre of self-fancying. I told Moncure S. Conway, who is a man fallen in love with his own ideas, so as to be able to see nothing else—a metaphysical blind man—that he is a self-stullifier (clever and bright as he is), I am sorry for him. He does not know, his books and his preaching are alike, in my opinion mischievous. He talks and talks often eloquently, but produces no conviction. Do not couple my ideas, on what I may send you for the “Pimander,” (a noble book, heired from the ages,)—with anything that these self-assuming prophets choose to take as whimsies into their heads. I do not go with anything that Mr. W. Oxley, whom you mention has advanced, nor do I agree with any of his crude notions and fanciful designations about the Egyptians, and about the Christian religion, I conclude that he is all wrong. I hold it in opinion that the late Henry Melville, whom you also refer to as authority, strayed away mainly into an absurd astronomical fogland—wherein everything could be changed, transformed, and distorted. None of this sort of talkation philosophers are worth much. So, please do not associate me with any of these folks, nor with their “babble” about great things which they really do not understand. Their big books—full of pretension—are all vain. Another tremendous man, in his own opinion, who has gone on a voyage of enlightenment to America,—carrying his philosophical “coals” to the transatlantic Newcastle,—I mean the author of the “Book of the Beginnings,” &c., &c.—and who attacks all the old faiths—Gerald Massey—thinks that he can teach the people of the modern day truths that escaped the penetration of the *Worlds Masters* of a former time. All this is vain and purposeless. And the end of such conceited assumption, and of ever and ever new and crude “layings down of the law,” and the boasting of the fresh and startling “new light” afforded by the “farthing candle” illumination of these modern—self-satisfied—philosophers,

rushing in, with gaping mouths, starting eyes, and their
hasty out-pour of wonder—there—indeed—where—

“Angels fear to tread.”

I remain,

(As believing you to be an earnest, conscientious reliable man,)

Yours very truly,

HARGRAVE JENNINGS.

Author of the “The Rosicrucians,” 1870-9.—
“The Indian Religions, or results of the
Mysterious Buddhism,” 1859. — “Curious
Things of the Outside World,” 1860.—“One
of the Thirty,” 1859.—“The Childishness
and Brutality of the Time.”—“Phallicism
Celestial and Terrestrial.” This latter is the
most remarkable of all, because it is pre-
eminently Constructive.

St. James' Palace,
 (Ambassadors' Court,)
June 18th, 1884.

My Dear Sir,

I have received—quite correctly—the copy of the “Hermes Trismegistus,” I am now addressing myself to the writing of the Introduction,* which will of course be brief, you will have this as soon as I can complete it. But some little time must necessarily elapse. The “Hermes Trismegistus” is really a most wonderful work. I can safely compliment you upon the manner in which it is printed, for it looks exceedingly well.

I should like to see the engraved plate of the correct Tarot,† and that of the “Smaragdine Table,” when they are finished. I will speak of them in the introductory remarks which I shall make. I hope that you will have great success with your “Hermes,” which, in reality, is the very foundation of Occultism and of Platonism—of alchemy and of spirituality, consequently of the very heights and depths (converging) of true “Rosicrucianism.”

Some time will elapse before I am able to send you a copy of the “Phallicism,” we have been delayed.

Believe me to remain,

Yours very sincerely,

HARGRAVE JENNINGS.

P.S.—A stranger, evidently a very learned man, which I can perceive from his quotations, from the Greek of, the ancient mythologists—writes to me in terms of wonder and admiration of “The Rosicrucians,” and puts various questions in regard to meanings which I have no doubt have

* See Appendix C.

† Ibid.

puzzled many others besides himself. I shall write your Introduction as fast as I can, but I have been sadly interrupted lately.

Your note—which I perceive—is valuable. Pray, keep aloof—most rigidly—from all supposed recourse to any “modern spiritualistic mediumistic sources” you would simply ruin the Book by not doing so. Who suggested any thing of the sort?

St. James' Palace,
 (Ambassadors' Court,)
 Friday, 27th June, 1884.

My Dear Sir,

Please receive by this mail the "Preface and Introduction" to your "Hermes Trismegistus," which acknowledge in your next. I have taken considerable pains with it. When ready send me the proof of it, which I will return to you directly I have seen that it is rendered all right. Also, proofs of whatever engravings you may wish to put forward with it, which we must take care to be good, and to be authentic. I wish you great success with the work, which is important. You will see that I have specially mentioned the engravings, and introduced your whole reprint with judgment and discretion. As to the cover, and the type and style wherewith you print the "Introductory Essay"—I leave all these matters to your good taste, remaining

Yours very truly,

HARGRAVE JENNINGS.

P.S.—The "Phallicism" will be a very remarkable Book, because there will be things in it which have never been seen before, and *some things* very difficult of belief. I will take care and send you one of the very earliest copies, when it comes out; but it will be some weeks yet. Its extraordinary merit will be, that it will be *religiously constructive*, and all the other books which treat of similar subjects, go the other way.

H. J.

St. James' Palace,
(Ambassadors' Court,)
Wednesday, July 2nd, 1884.

My Dear Sir,

I feel surprised that I have not received your acknowledgement of the "copy" for the "Introduction" to "Hermes Trismegistus."

I sent you on Friday afternoon a "Registered" Book Post Parcel, accompanied by a letter, containing the MSS. "Introduction" and the copy proof of the "Hermes," which you sent me made up, according to the P.O. regulations. This you ought to have received on the following morning, (Saturday last.) I looked for the acknowledgement of its safe receipt on Monday last; but (up to this) I have not received the answer.

Please acknowledge as soon as you can. And please send me the "proof" as soon as you have it ready; as also proofs of the Engravings which you propose to add to the work.

I remain,
Yours very truly
HARGRAVE JENNINGS.

London,
 St. James' Palace,
 (Ambassadors' Court,)
Friday, 4th July, 1884.

My Dear Sir,

I return you the proof, which you sent me yesterday.

I should like to see the concluding portions of the "Introduction," and I will return it to you immediately. I always like to see that everything that I write for the public is properly corrected before it is handed over to them.

I remain,
 Yours very truly,
 HARGRAVE JENNINGS.

A Post Card.

Saturday, 20th December, 1884.

Dear Sir,

The only way in which I could consent to meet your views would be by my seeing the whole of what you propose to publish. I cannot tell at all the meaning and object of such a title as the "Virgin of the World," nor what you would indicate as "Fragments," more or less imperfect. The best way—almost the only way I can perceive—is by my having a personal interview with you to ascertain exactly that which you would propose.

Yours very truly,
 H. J.

Are you not sometimes in London ?

St. James' Palace,
(Ambassadors' Court),

My Dear Sir,

London, *July 16th*, 1885.

I received with pleasure (as coming from you) the book—"Virgin of the World"—duly by Book Post.

I will give you my opinion upon the Work when I see you in Town, and when I have the opportunity of telling you some particulars when we meet "face to face"—In the meantime, Believe me,

My Dear Sir,

Yours very truly,

HARGRAVE JENNINGS.

P.S.—Pray do not touch one old book which I saw spoken about by you as being contemplated for reproduction in this age—until I have the opportunity of speaking to you upon the subject in personal converse.

This caution is particular—

Verbum sat, &c.

The old book to which I thus make reference is the
"Comte de Gabalis,"

on L'Entretiens sur les

Sciences Secrete.—

the first edition of which did not appear in Paris, as is generally supposed by the apparently best informed antiquaries, but in reality in Cologne. This original first edition—of which there is no copy in the British Museum (this I have ascertained) is in my possession.

Yours truly, H. J.

P.S. (No. 2)—Have you secured a copy of my last work—"Rosicrucian Book—entitled, "Phallicism— Celestial and Terrestrial, Heathen and Christian ; Its connection with the Rosicrucians and the Gnostics, and its Foundation in Buddhism." London, George Redway, Publisher, York Street, Covent Garden, 1884.

St. James' Palace,
 (Ambassadors' Court,)
 25th July, 1885.

My Dear Sir,

I received safely your copy of the "Comte de Gabalis," I am now engaged in making comparisons with it and my own copies. I possess two. The first copy, which I believe is the real genuine one—the "first edition—and which I mentioned to you as NOT being in the British Museum"—was published at Cologne. It bears upon its title page a devise which warrants me in my ideas concerning it. It is written in fine old fashioned peculiar French. Another copy that I have is in English, and was published in England. These two copies of mine differ each from either, and both from yours.

I think you know—or at least surmise—what extraordinary *occult* value I place upon this mysterious Book. Therefore I approach it (and its subjects) most obviously, with all possible reverence. I would (and could) only have anything whatever to do with editing it for production in this modern time, except after due reflection and consideration, and under special stipulations. Of my final determination and regarding these conditions, I will speak when I have the pleasure of a personal interview with you here, with proper notice thereof—if you can make it convenient to come to London for two or three hours for the purpose.

I think you gather that I have a great dislike to "Spiritualism," and to "Spiritualists," and to "Theosophists," under all their current modern forms.

My Dear Sir,

Believe me,

As yours very truly,

HARGRAVE JENNINGS.

London,
 St. James' Palace,
 (Ambassadors' Court,)
Tuesday, August 18th, 1885.

My Dear Sir and Friend,

Herewith you will receive your copy of "The Comte de Gabalis" in English, registered for safe delivery. I have made comparisons with my French copy and my English copy of the same work. My French copy I esteem as the ORIGINAL edition of which there is no copy in the British Museum. I do not approve of women having anything whatever to do with these extraordinary and exclusively profound subjects—quite beyond their hope of comprehension in the correct way—and although I very much dislike speaking in the manner or making special references to the subject, I notice that the translation and preface and notes to your edition of the "Virgin of the World" is by "Anna Kingsford and Edward Maitland"—authors of the "Perfect Way." Just as if such a book, and in such hands, could be what it pretends to be. The very first principle in these matters is wise *silence*—absolute, complete. Thus my objections, which only allow qualified, careful, cautious comment upon occult subjects ("occult" means secret, hidden of course) extend to all works or attempts by unauthorised people. My prepossessions are therefore comprehensive and are *all forced*,* they take their foundation from my aversion to the modern "affectations" of knowledge where none exists, and the prevalent vanity implied in the supposing that these people can know anything real of the forbidden subjects upon which they so confidently discourse. You remember Pope's words—"Fools rush in, where angels fear to tread," I also dislike and disregard the supposed

* The only two words in the "Letters" about which I have doubt.—Ed.

“Theosophical Society,” and its attempts to teach upon these properly mysterious matters and so forth—and I avert from all society, teaching or attempted general administration, or any of the irregular reaching—out to occult things. If I consent to edit with an original Introduction and notes an edition of the famous “Comte de Gabalis,” it will be only in the mode and manner which I (myself) shall, after proper reflection, adopt.

You have seen enough—and guess enough—of me to know that the Author of “The Rosicrucians” can only consent under certain conditions which can only be confided to you *vivâ-você* in a personal interview. I shall delay talking of these matters until I see you here in London. I shall await the time that you inform me that you purpose being in town for the purpose—under this head—of an interview with me.

I may add—on a full consideration of the various versions, English and French of the “Comte de Gabalis,” I consider that the most judicious reproduction will be the copy which you sent me to examine, compared for learned and other purposes, with the choice editions which are in my own possession and of which I am the only man in England who knows how to use. Two books—for various reasons which no one in England (nor in any other country either, for the matter of that) probably can understand except myself—which I consider precious—are—running in parallel importance—the “Comte de Gabalis” (you see I spell it in French, for the name is fictitious—the real author is unknown although, it is commonly attributed to the Abbè de Villars, a nephew of the celebrated Sieur de Montfaucon, and the following extremely rare work of which I possess the very first edition, and I have reasons to conclude the only one in the World (see the Antiquarian Magazine and Bibliographer for February, 1884):—and of which the title is—(1)

“Disputatis Nova contra Mulieres, qua probatur, eas Homines, non esse,” Date, 1595, (First Edition) (2) “Admoritis Theologicæ Facultatis in Academia Witebergensi, de libell’s famoso et Blasphemo recens sparso, cujus titulus est: Disputatis nova contra mulieres qua ostenditur, eas homines non esse,” Date—anno—1595—(also first edition.) (3) “Defensio Sexus Milicbris, opposita futilissima disputationi recens editæ qua suppresso Authoris et typographi nomine, blasphemæ contenditur.—Mulieres homines non esse.”—Simonly edicus S.S. Theol. Doct., &c.—Lipsiæ, 1707—I add an axiom “Quod tanto impendio absconditur, etain solummodò demonstrare destruere est—Tertullian.” Epigraph to the “Comte de Gabalis” (Cabalis) from your own copy, and upon mine.

Another talk upon the subject of the reproduction of the “Comte de Gabalis,” and upon the terms and conditions—which I am sure (considering their reasonableness) you will very readily consent to when I see you—I delay until the time that you will advise me that you design being in London to see me for the purposes of consultation hereupon, &c., &c.

My Dear Sir,
Believe me,

Yours very truly,

HARGRAVE JENNINGS.

Author of the “Rosicrucians,” “Phallicism,”
“One of the Thirty,” &c., &c., &c.

P.S.—Please advise me that you have received the Book safely back.

H. J.

St. James' Palace,
 (Ambassadors' Court,)
 April 13th, 1886.

My Dear Sir,

As I am a very sincere and candid person, I commence my letter by pointing out to you that I do not consider myself altogether well-used in the long correspondence commenced at your invitation relative to the reproduction of that extraordinary and mysterious Book, which, in fact, owes all its curiosity in these modern times to my work the "Rosicrucians,"—the correspondence (I repeat,) with me by you, and then the total cessation after I had so enlarged to you upon the subject. While I concluded,—from not hearing from you,—that you had abandoned the subject, I find that you have been printing, and have now produced the very book itself, which was submitted to me for my advice and opinion in regard to itself and its reproduction, and which I told you was the best and only copy (being in English,) and reliable (so far,) for the purpose.

My only object now—as I think you will readily admit is proper and feasible—is to ask you to send me up a copy of your work, to enable me to see if you have carried out the intention of producing it again for modern readers in a judicious, wise and proper shape.—My Dear Sir,

I remain,

Yours very truly,

HARGRAVE JENNINGS.

(Author of the "Rosicrucians," &c., &c.)

I think you have a copy of my "Phallicism, Celestial and Terrestrial, Heathen and Christian, its connection with the Rosicrucians and the Gnostics, and its origin in Buddhism."

H. J.

St. James' Palace,
 (Ambassadors' Court),
 April 17th, 1886.

My dear Sir,

I desire to thank you very much for the copy of the "Comte de Gabalis," under the name which you have adopted, which you kindly sent me.

The Book is well printed, and looks handsome and attractive, you are discreet in the mode in which you published it, you perceive the judgment, for which he is worthy of every possible respect, in which the original writer, whoever he was, (for some doubt that he was the "Abbé" not "Abbot"—I never saw him called in any authoritative source, an "Abbot," for he was not a man likely to be invested with such functions,) but he was most certainly the nephew of a very learned and accomplished man, the Sieur de Montfaucon, a most distinguished antiquary and learned man, whose magnificent work, in heavy volumes, embellished with splendid engravings of archæological subjects and regal and other portraits, is known to, and highly appreciated by every true student. After upwards of forty years' study and deep consideration, and examination of Cabalistic subjects, I think you will admit that I am entitled to be considered by every one as the first authority in England on the Cabala, &c.

The profundities of the "Cabala," and consequently of "Rosicrucianism," ("Rose" and "Cross,") are supposed by the most competent students to revolve as a centre upon two productions, of which the one is the extraordinary and mysterious work (since there is a parallel line of continual mystic connection with very many places in the Holy Scriptures," that in fact, which you have just recently reprinted, and which reprint you have certainly all to yourself among the Publishers.

In the "Chiave," or "Clavis," del "Cabinetto" or "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 persistently,—the books of the great Paracelsus, of Van Helmont, of Cornelius Agrippa, and the other alchemists and mystics, Jacob Behman for an example to comprehend the intricacies of this subject as the lighted or *illuminated* side of religion, or of the possibility of religion, I will here extract something which I see reported in this morning's papers as spoken by Gladstone in the House of Commons yesterday—"The Nineteenth Century, as we all know, is distinguished by a craving for knowledge, but when carried to a certain point, it becomes embarrassing. In the words of the well-known adage, we must "Draw the line somewhere." This, I think really is that which you have judiciously done in limiting the number of purchasers of the "Comte de Gabalis" reprint to 250 subscribers. The book, viewed from behind, is a book with a stupendous and a most dangerous and awkward foundation, 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 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. He was no quack, and ought never to be mentioned under such a term. Surely you know

enough of the current judgment of the world to despise the criticism of those who speak in reviews and publications, the provoking outcome of these stupid conceited times. Avoid Spiritualism and Spiritualists, and cultivate philosophy.

Do you ever come to London? If you do, pray call upon me, for I should much like to have a *viva-voci* personal discourse with you, upon all these subjects, of which I have exercised a life-long examination, and which are the most interesting in the world. Very naturally!—since all belief, and the possibility of belief rests upon them.

I Remain,

Yours very truly,

HARGRAVE JENNINGS.

P.S.—All the works of Borri, as of Paracelsus, of Flood, and of the master Christian Mystic, Jacob Behmen are of inestimable value.

H. J.

St. James' Palace,
(Ambassadors' Court,)

May 14th, 1886.

My Dear Sir,

I should have answered your last letter before. But in the first place I have been rather busy, and in the second place I have had a very bad cold, which has lasted me about a fortnight.

With reference to "One of the Thirty,"* I can inform you that it is now totally out of print, and as all my books are very highly valued by buyers, they very rarely part with them when once bought, and so they never find their way into second-hand book shops. "One of the Thirty" has been often advertized for in the Bookseller's lists of "Books Wanted to Purchase." You might find a copy by these means. I myself have only my own private copy, which is marked over with notes, and which I could not of course, part with.

How have you fared with the "Comte de Gabalis," I hope the number of copies you printed have been all subscribed, for as you announced such was to be your very proper intention in regard to such a book as that, which is only intended for the very few, and for very serious Occult students indeed! It is thus in my opinion, and in that of others like myself and those of the very reflective and severe cast in judging of these ultra-remote and totally religiously irreconcilable matters. I should very much like to have a copy of the Second Part which you say is in course of translation, when it is ready. I only hope the translator is a competent and a very serious man, and one to do justice to his extraordinary and tabooed subject. I shall be glad to hear from you from time to time when you have anything interesting either to yourself or to myself to communicate.

I remain, My Dear Sir, Yours very truly,

HARGRAVE JENNINGS.

Author of "One of the Thirty."

* See Appendix E.

London, St. James' Palace,
 (Ambassador's Court),
Monday, 8th August, 1887.

My Dear Sir,

I am very much obliged to you for your letter.

I commend your discretion in declining to give my private address to any stranger.

I am glad that you referred enquirers for my address to George Redway of York Street, Covent Garden; to John Nimmo of 14, King William Street, Charing Cross, my present Publisher of the Third and Augmented (considerably) Edition of the "Rosicrucians;" or to Messrs. Chatto and Windus, the Publishers of the First and Second Editions of "The Rosicrucians," and the successors of John Camden Hotten, the original producer of the work in March, 1870.

I keep (systematically) my private address altogether reserved, except to my confidential friends—such—I assure you—as yourself and one or two other persons:—This for obvious reasons, I received the copy of the "Tableau," &c., safely.

You will be glad to learn that the Third Edition, in Two Volumes, of "The Rosicrucians," has achieved very great success, and that the entire Edition is being rapidly exhausted—every day the copies becoming scarcer. America itself has taken—off a very large number; and in England every day adds to its progress.

My reasons for suppressing my private address are obvious. I receive continued letters forwarded to me by my various Publishers, expressing unbounded curiosity and the deepest interest. Again with the expression of my compliments, and with much good will.

I remain, Dear Sir,
 Yours very truly,
 HARGRAVE JENNINGS.

London,
 St, James' Palace,
 (Ambassadors' Court,)
 Wednesday, August 10th, 1887.

(Very fine weather in London)

Private.

My Dear Sir,

Judging from some expressions which occur in your letters to me, it would seem that you do not quite apprehend that I do not for one moment admit any claims to real knowledge of "Rosicrucian" matters on the part of the "Theosophical Society," or any of its members—whether Mr. Waite* (who has written an absurd book which he calls "Art Magic," as if there could be such a thing!) or Mr. Sinnett, or Colonel Olcott, or indeed Madame Blavatsky, who produced the supposed "Veil of Isis" (not—mark!—an attempt to draw aside the Veil of the "Saitic Isis,"—as Godfrey Higgins modestly denominates his Book—"Anacalypsis.")

You must not forget, for a moment, that my Book, the First Edition of "The Rosicrucions," was written in 1868-9, and published by John Camden Hotten, (a very clever and original man,) in March, 1870, and that Madame Blavatsky's book was not produced until nearly a year afterwards, and that it gives—purporting to be original with her and the "Theosophists"—my forms reproduced only very roughly and wrongly reproduced.

I think M. Eliphas Levi, and his system of assumed interpretation, wrong and simply aggressive. The whole status and attitude of the real "Rosicrucians" is *suppression*, not by any means *elucidation*. They most carefully suppressed and hid away their knowledge—for the *same*

* This must be an error "Art Magic" was not one of Mr. Waite's Works.—Ed.

reason that the *real* meaning of the "Egyptian hieroglyphics" are rigidly concealed. All modern readings, are in my opinion mistakes.

The absurdity of the "Theosophist" teaching and boasting of the knowledge of "Hermes Trismegistus," being ever capable of being revealed, is apparent upon reflection. I dissent from all of these people in the same way that I disagree with all the Spiritualists, and avert from their notions, and disallow their pretensions—the outcome of *Vanity*, and of the desire of self glorification. "Phallicism" —not the sensual "Priapeian" Phallicism—but the highest religious and spiritual Phallicism—is at the bottom of all religions ancient and modern. The real "Rosicrucians," *knew this*. They carefully suppressed themselves and their beliefs—hiding away in mystery and parable to which all authentic scriptures must ever be committed.

I have been invited by the proprietors of the "Antiquary," in which that attack arising from envy appears, to reply to this article, commenting from my "Rosicrucians,"—last edition—but I firmly refused, although I could have annihilated the conceited critic in a few lines. It would not have become ME to take any notice of such a contemptible effort. I do not believe in the ideas and conclusions of any of these people. And as to the women who write upon these abstruse subjects,—such as Anna Kingsford,—Blavatsky,—Hardinge Britten,—and all the one-sided Americans, I consider out of court already. In this company I include Gerald Massey,—Moncure Conway,—Procter, the Astronomer,—Petrie,—the "Children of Israel," otherwise all the "Anglo-Israel" tribe,—Major-General Forlong,—Rev. George Ouseley,—lastly Randolph, with his mischievous books, which ought not to have been published.

Godfrey Higgins was a wonderful man, the perusal of whose voluminous works first set me examining, many

years ago, "Buddhism" and "The Indian Religions." I published "The Indian Religions, or Results of the Mysterious Buddhism" in 1857, the year of the Indian Mutiny. It was opposed to all the British conclusions relative to the real causes of the Great Indian Insurrection, when England ran very great *chance* except for the devotion of a *few military men* of losing India. You should try and get this book, which is now so scarce as to be worth £5 a copy. I think Redway has one in his Catalogue—the last issued. At that time no one hardly in Europe knew what real "Buddhism" was, nor meant. Now, the books on the subject are legion. I was the Author under the pseudonym (rightly adopted) of an "Indian Missionary," to try conclusions with the British mistakes. But all the Press was against me, though I had all the Indian Authorities in my favour. I first knew Randolph the American thirty-five years ago, he was, physically, a very remarkable man. Take care, and preserve this letter—

Yours very truly,
HARGRAVE JENNINGS.



APPENDIX.

APPENDIX A.

“The religion of the Rosicrucians is also concealed, and unconsciously carried forward, perpetuated, and ignorantly fostered, by the very persons and classes who form, contrive, and wear decorations with special mysterious marks, all the world over. Every person is unconsciously repeating certain figures, which form an unknown language, heired from the ancient times, carries into futurity, and into all parts of the world, the same carefully guarded traditions, for the knowing to recognise, to whose origin the sun, in his first revolution, may be figuratively said to be the only witness. Thus the great inexpressible ‘Talisman’ is said to be borne to the ‘initiate’—through the ages.”—Hargrave Jennings, “The Rosicrucians,” Ed. 1879, p. 202.

APPENDIX B.

'Situations Gratiouse Humains designes d'apres Julio, Romano a Paris, Chez Rai saullon et Compt, 1295.

Size of paper, 9½ by 7 inches—title page—bastard title—and outer wrapper printed in red, one page of letter-press, and five leaves, four designs each of photographic reproduction. Price £1 11s. 6d.

("Honi Soit qui mal-y-pense") These * * * * * * * * * * were caused to be painted by some of the finest artists of the Rome of the Cæsars, in life-size, and *wholly in the Nude** upon the sumptuous walls of the Imperial

* Obscaenis rigido deo tabellas,
Duceus ex Elephantidos libellis
Dat donum Lalage rogatque tentes,
Si pictas opus edat ad figuras.

"In these days when the craze for the nude has become the fashion of the hour and the term "shocking" is becoming obsolete, it will not surprise the prudish reader to hear that the imperfections of dress of these savages are as great as those of many of their brethren on the Dark Continent, *i.e.*, in darkest Africa. Our German doctor was however greatly astonished, when being very hungry one day, he was eating something in presence of these aborigines, that they looked away and turned round in disgust. It seems to be the custom in these regions when anyone has a morsel to devour to go into the corner, turn the back to the company, and eat it all to himself. A European dinner-party would be considered there the height of indecency and might elicit from these naïve savages the exclamation, "Oh, how shocking!" From "Journeys of Exploration in Brazil by a German doctor."

From the Phila. Ledger, Jan. 25th, 1888.—"Addressing the Jury, Judge Biddle said: All nude pictures are not necessarily indecent. If that were so, it would include everything and it would include pictures of the most sacred kind. All of you are familiar with the pictures of Adam and Eve. All are familiar with the 'Saviour on the Cross.' Therefore, it cannot be said that a picture being nude, necessarily makes it indecent." * * * * *

Apropos to the subject Mr. Horace Victor relates in the *Fortnightly Review*:—
'I was once showing some photographs of friends of mine to a Moorish lady. She did not try to conceal her astonishment at the fact that 'well-behaved women' as I had repeatedly to assure her they were, could be so bold as to have their pictures taken in this way to be exhibited to every chance acquaintance. But when we reached one taken in full evening dress, she seemed simply stupefied.

"Wallah!" she exclaimed. 'You are laughing at me! This must be some work of imagination, not the portrait of a real living woman!'

Banqueting Hall, in the famous "Golden Palace" of the Emperor Nero. By some unknown accident these famous designs—the triumph of Ancient art came down to posterity, and were reproduced (ages after,) through designs in miniature by Guilio Romano, for the purpose of realizing models for the display of perfect artistic human proportions and beauty. For the complete notice in Hargrave Jennings's own words, the curious student must consult Pisanus Fraxi's "Catena Librorum Tacendorum," 1885, and which together with his "Index Librorum Prohibitorum," 1877, and "Centurai Librorum Absconditorum," 1879, form the most extraordinary bibliographical series ever issued from a private press.

"But I assured her that she was mistaken. I explained to her the mysteries of a ballroom.

"'Then,' she exclaimed in high excitement, 'may Allah curse her and her house, and her offspring to all eternity! Shame on her!'

"Now this lady was no old and haggard maiden, such as even amongst ourselves is sometimes found to frown upon the gaily-dressed damsels around her, and to reprove in the bitterness of her envy and loneliness, their mad and merry frolics. She was a young woman of eighteen years of age, herself a perfect type of the far-famed Moorish beauty, a wife for the last five years, and a mother of three children. The tone of her voice left no doubt in my mind as to the honesty and genuine character of her disapprobation."

"O TEMPORA, O MORES."

Ed.

APPENDIX C.

“That portion of the writings ascribed to Hermes Trismegistus which is best known, and which is most beyond dispute, forms, in its translation, the greater part of the present edition. It bears its own expressions of excellence and authority, in that it is not only vividly written, but that it was the work of the most learnedly accomplished man of his age—Dr. Everard. A rich addition to the present publication, in regard to which work the great pains taken with it are evident, is the important illustration, “The Twenty-First Key of the Correct Tarot.”* Along with the above enumerated works of Hermes Trismegistus are usually printed the certainly later *Definitions* of Asclepius, which have sometimes but erroneously been attributed to Apuleius.

If we consult alchemical manuscripts, no matter the date, or author, or language, we find constant mention of HERMES TRISMEGISTUS, who was indeed considered and sometimes designated, the father of *alchemy*. In a treatise attributed to Albertus Magnus, we are told that the tomb of HERMES was discovered by Alexander the Great in a cave near Hebron. In this was found a slab of emerald, which had been taken, from the hands of the dead Hermes, by “Sarah, the wife of Abraham,” and which had inscribed upon it, in Phœnician characters, the precepts of the great master concerning the art of making gold. The inscription consisted of thirteen sentences, and is to be found in numerous alchemical works. It is for the most part very

* A nude female figure, holding a wand in each hand, is placed in the centre of an ellipsis, her legs crossed. At the four angles of the card we find the four animals of the Apocalypse, and the four forms of the Sphinx: the Man, the Lion, the Bull, and the Eagle.

Lastly the centre of the figure represents humanity, ADAM,—EVE, the third term of the great series of the Absolute.

Ed.

difficult to be understood, and in this respect closely resembles most of the great mass of the Middle-Age alchemical literature.*

The story and the inscription, together with all books attributed to Hermes (who is asserted to have lived about 2,000 B.C.) are still matter of dispute (occasionally vehement) among the learned. In spite of the obvious difficulty of interpretation of the inscription of the "emerald table," men (and men of extraordinary capacity) have not been wanting who have laboured long and lovingly to prove its authenticity, to interpret it, and to show that it is, in good sooth, a marvellous revelation, full of sublime secrets of considerable import to mankind." From Introduction by Hargrave Jennings's to the Bath edition of the "Divine Pymander," 1884."

* A remarkable Illustrated Work on this misunderstood (really Physio-Religio) subject, *en passant*, is noticed in the following most curious Advertisement that I have ever seen. Ed.

ALCHEMY. MS.—Coronatio naturæ, sive Doctrina de summa medicina 67 HIEROGLYPHICIS explicata p. Anonymum; quibus accesserunt totidum earum explanationes in usum filiorum artis summo studio elaborata per Anonymum eundem, 67 *coloured and circular gourd-shaped figures*, folio, *old vellum*, £4 10s. XVI. Cent.

A remarkably curious MS. A copy of the following advertisement of it, which appeared in the Morning Herald, of November 24th, 1797, accompanies it:—"A valuable original manuscript, containing 67 Hieroglyphical Paintings, shewing the separation and conjunction of the elements, like the diversified colours in the approach to perfection of the Grand Philosophical Arcanum: to be disposed of for 200 GUINEAS, pecuniary embarrassment rendering it indispensable to the present possessor, who with the deepest concern, is thus necessitated to expose to public view that which for ages has been kept secret; yet, to prevent as much as possible the intrusion of idle curiosity, half-a-guinea will be demanded before the manuscript will be shewn. Please to enquire at No. 26, King Street, Gloucester Place, Portman Square. The name of "Franciscus Steuartus," in an old hand is on fly-leaf and title-page.

APPENDIX D.

One of the mysterious volumes, in another sense, that many persons hear or read of, but extremely few ever have the fortune to see. The clever author (of whom more anon.) gives to these singular discourses on cabalism and the occult sciences the fanciful name of "Count de Gabalis" from his tutor in these mysterious sciences, whom he feigns to be a German noble living on the borders of Poland, but who visits him in Paris, where these conversations are held. He writes with such plausibility and apparent seriousness, that it is not easy to determine whether he means it all *au grand serieux*, or whether he puts it forth as an extended *jeu d'esprit* at the expense of the disciples of Raymond Lulli, and the students of the Magical Arts generally. The first part consists of five conversations. The second was originally published as a separate volume. It begins by disallowing his own belief in what he calls the chemical illusions of his teacher. Unfortunately the author, M. Montfaucon Abbe de Villars, did not live to quite complete the subject of this ingenious work, for he was assassinated on the road to Lyons, in 1675. He was a nephew of the celebrated Benedictine antiquary, Bernard de Montfaucon, and was born at Toulouse where he was bred to the Church. Whilst still young, he was invited to Paris, where it was expected he would make a reputation as a preacher, for his brilliant talents gave great promise of a successful career. Being fond of literature and meeting with a remarkable little book in Italian, called *La Chiave del Gabinetto* or the Cabinet Unlocked, by the Cavaliere Gioseppe Francesco Borri, relating to various matters scientific cabalistic and political, but treated in a most original manner, he extracted certain portions of it which he worked up into the "Count

de Gabalis." The Original Work of Borri made a considerable sensation in its day, as the author was possessed of some singular and even some startling ideas. Unfortunately, however, they had the effect of lodging him in the prison of the Inquisition, where he ended his days. Perhaps something of the same fate may have belonged to the equally curious work by Villars, if we may judge by his unhappy fate.

He was also the author of a sequel to the Comte de Gabalis, called "Un traité de la délicatesse," and a romance in three volumes entitled, "*L'Amour sans foiblesse.*"

On the authority of Redway, "Le Compte de Gabalis," is responsible in a great measure, for the theories of Mr. Hargrave Jennings', with respect to the "Rosicrucians, their Rites and Mysteries."

Ed.

APPENDIX E.

Readers of "One of the Thirty," and who understand its double *entendre* will be interested by the following letter.

Stratford, 21/4/86,
2, Cumberland Villas.

Dear Sir,

* * * * *

Having Original and Die, etc. in my hands, and seeing how thousands are walking in Darkness, as myself have been, when all ought to know, that with Man's fall and crime, is connected God's Gift for redemption of the guilty fallen, the free gift for willing receivers.

With my very esteemed friend, Mr. Hargrave Jennings, I had many long and earnest conversations about the Probability or Improbability of this piece of Jewish Silver (Shekel), and failed to come to any other conclusion than that having—1st remained as a Treasure in one family for several Generations, and 2nd that no inducement could be found to spend money for a Die to strike a Silver Coin for which no Profit could be got.

I am now writing under great difficulties with my right hand, and will say more next when better able. I think the subject deserves a very wide circulation, and therefore have brought the price to barely covering Production to facilitate a general want.

Dear Sir, Yours truly,
A. BÖHRER.

PUBLISHER'S LIST

OF THE

“BATH OCCULT REPRINTS.”

DIVINE PYMANDER of Hermes Trismegistus, Edited by Hargrave Jennings, 1884.

Manetho, Herodotus, and other ancient historians speak of the writings of the Egyptian HERMES, whose very existence is lost in the night of time. Ages before Abraham pitched his tents upon the plains of Mamre, or Lot wandered on the banks of the Jordan, these Hermetic Writings formed the Sacred Books of the Egyptian Priesthood. Those who wish to know from what source Moses (who was educated according to all the wisdom of the Egyptians) obtained the material to construct the Pentateuch, should read this sacred volume. It deals with Mind, Matter, Creation and the Immortality of the Human Soul, in a masterly manner. These Hermetic Writings have been confined for ages to those secret Brotherhoods of the past, so ably spoken of by Mr. W. Oxley, and the late Henry Melville in his remarkable book “*VERITAS*.” (See Appendix C.)

VIRGIN OF THE WORLD. An Illustrated Hermetic Allegory, Translated and Edited by the late Dr. Anna Kingsford and Ed. Maitland, Esq., 1885, Authors of the “*Perfect Way*.” or “*The Finding of Christ*.”

AUREUS. The Golden Treatise on the Divine Art of Making Gold and Silver,” 1886. Concerning the Physical Secret of the Philosopher’s Stone, in Seven Sections, and esteemed one of the best and oldest pieces of Alchemical Philosophy extant, from Dr. South’s Work, “*A Suggestive Enquiry into the Hermetic Mystery*,” 1850. Illustrated with a Composite Frontispiece of the plates from the Work of “*Nicholas Flammel*,” and prefaced with an Introductory Essay on “*Alchemy and the Alchemists*,” by Jno. Yarker, Esq.

A Key descriptive of the principal plates in the Hermetic volume—viz., “*Divine Pymander*.” “*Virgin of the World*,” &c., and the additional whole page “*Tableau des LAMES du Livre de Thot, qui etait Place dans le MEMPHIS*,” embodying the whole Tarot in miniature. Those who consider the Eleusinian Mysteries to have been phallic will find a confirmation of their theory in this Key which relates the means taken by Baubo to gladden the mournful Demeter.

MENTAL MAGIE. By the late Thos. Walton, 1884. The Author of “*Facination*,” “*Jacobs Rod*,” “*The Planchette (and analogous Magnetic Instruments)*,” and embodying those Works, the above-named Volume, enlarged with Original Matter, brought down and adapted to the present increasing demands of advanced Psychical Enquiry, by the Author’s most recent experimental investigations, enlarged, with an esoteric Appendix, entitled the “*History and Mystery of the Magic Mirror*,” being the concluding part of the Editor’s Brochure, the “*History and Mystery of the Magic Crystal*,” 1870 (including the chapter “*Miroirs Magiques*,” viz., *Miroirs*

Theurgiques, Miroirs des Sorciers, Miroir de Cagliostro, Miroir du Potet, Miroir Swedenborgian, Miroir Magnetique, Miroir Narcotique, Miroir Galvanique, etc., specially and for the first time Translated from the French "Magic Magnetique," of L. A. Cahagnet for this work. Also, with Col. Fraser's suggestive narrative of the mysterious sexive Mirror Dance of India: Making of the Bhatt—the two brides—the grooms: the Colonel and the Sheikh: The Hills of Mahadoc: the tripod and the test: the Mystic Dance—"O Sahib, it is only Lust and Hatred that keep closed the eyes of the Soul!—In those crystals we can see what takes place on earth, and in other worlds than this!" The trial and the test—extraordinary—a British Sceptic sees what takes place 12,000 miles away?—Its demonstration. Mundt, Lowry, Palgrave, Morier, Lane and Jennings, all confirm the Mirror facts, the higher uses of a good Mirror, etc., etc.

SUBMUNDANES. The Reprint of the "Count of Gabalis," 1886, With an Appendix from Sinistrari's suppressed work "Demoniality." This well known work deals with the Occult Sciences in their most curious aspect. Charles Mackey's "Salamandrine" was suggested by it, and it is also the source of the fairy machinery in Pope's charming "Rape of the Lock," and also, in Anderson's Fairy Tale—"The Little Mermaid." (See Appendix D.)

THE ISIAIC TABLET OF BEMBO. An Historical description and explanatory Treatise with Photogravure of Tablet and Diagrams, by Dr. W. Wynn Westcott, M.B., 1887. This unique and perfect gem of "Ancient Art" has always fascinated and attracted the attention of students of Occult Science. It has been deemed a Resumé of Ancient Theosophy and Astronomy; and has been called "The Key of Hieroglyphical Science."

SEPHER YETZIRAH—or the Book of Formation, translated from the Original Hebrew, with a History and Commentary, by the Editor of the "Isiac Tablet," 1887. This very ancient Hebrew Theosophical Treatise, never before printed in England, is a most curious Oriental fragment, it throws much light on the origin of the numerical conceptions of Deity—and cosmogony is closely allied to the "Isiac Tablet," and the "Taro," and is the foundation of the "Kabbalah of the Anti-Christian Rabbis.

TABLEAU DES LAMES du Livre de Thot qui Place dans le Memphis. Embodying the whole 78 cards of the Tarot in miniature.

THE BOOK OF NICHOLAS FLAMEL (1659), complete with all the designs and Hieroglyphics in facsimile, edited by Dr. Westcott, 1889.

The visitor to Paris would do well to seek at the Cemetery of the Innocents, on the fourth arch, on the right hand as you go in from the Rue St. Dennis, for the mystical figures placed there by Nicholas Flamel, the famous alchemist. In appearance, as delineated in the above work, they are singularly fine examples of mediæval art, showing forth the Secrets of Transmutation in a mystical but beautiful Allegory. Subjoined to these illustrations is Flamel's explanation, also his account of his life, that strangest of strange chapters in alchemy, where the reader will see how Flamel became possessed of the "Book of Abraham the Jew," how he toiled over its leaves experimenting, trying one interpretation after another, with no success, how he painted the figures of the fourth and fifth leaves on his house walls, and brought great clerks to see them all in vain, how he made a pilgrimage to Spain, and there met a man who explained the riddle, and at last Flamel knew the Secret of the First Principle or Matter.

The Publisher's Note shows that the search after the "Philosopher's Stone," had not for its object the discovery of an agent for the transmutation of metals.

MOUNT OF INITIATION—By Thomas Vaughan, the English Rosicrucian—The beautiful symbolical Plate so studied and admired by the late Dr. Anna Kingsford, President of the Hermetic Society.

THE ESOTERIC PHYSIOLOGY SERIES, comprising abridged Translations of the four following suppressed Works, which were withdrawn from circulation, 1889, in deference to the National Vigilance Association.

SITUATIONS GRATIEUSE HUMAINS designees d'apres Julio Romano, a Paris, chez Raisaillon et Compt 1295. (See Appendix B.)

"From grave to gay, from lively to severe,
Wit, truth, and humour shall by turns appear."

SEXAGYMA. The latest contribution to the "Index," is most unquestionably the top-shelf volume before us, and from the suggestive Apocryphal text indicated on the "Title Page," which we mistake not is, "Some things shalt thou publish, and some things shalt thou show secretly to the wise," evidently appears designed for the perusal of the scholar and bibliophile, rather than for "virginibus puerisque."****"Honi-soit qui Mal-y-Pense."

Designated as a Digest of the Works of John Davenport, viz., "Curiositates Eroticae Physiologiae," and "Aphrodisiacs and Anti-Aphrodisiacs," some account of the Judicial "Congress," as practised in France during the Seventeenth Century, "*Occult Physiology*," &c., &c.: with a bio-bibliographical Memoir of the Author, and additional illustrative Notes by the Editor, that in themselves almost constitute a running Commentary throughout on the tabooed subjects of "*Human Generation: its Subsidiary Branches and Literature*," we obtain within the limits of a modest but ample Quarto, a thoroughly comprehensive and judiciously selected Collection of Studies, on "Phallicism," "Generation," "Virginity and Chastity," "Marriage," "Anaphrodisia," "Aphrodisiacs," "Anti-Aphrodisiacs," "Circumcision," "Hermaphroditism," "Eunuchism," &c., both interesting and instructive, not to be easily found elsewhere in any one Volume, and compiled only after considerable labour and expense, from sources ordinarily inaccessible.

The beautiful Frontispiece, a facsimile of that charming statuette, the "Venus Callipyge."* with the unabridged descriptive letterpress, from the inimitable "Secret Museum of Naples," must prove a source of admiration to all "Art" Students; indeed no effort seems to have been spared in the production of this extraordinary privately printed Subscription Work, to render it in every respect a fitting Supplement to, and uniform with, that most important and well-known Contribution to Archaeological Science, "The Worship of Priapus," by that learned Antiquary, Richard Payne Knight. * * * Of this Work alone the Publisher burnt over a hundred copies.

"Not safely shall we scorn Love's lightest law,
Who reigns and holds the highest Gods in awe."

VENERES UTI OBSERVANTUR IN GEMMIS ANTIQVIS. 70 plates.

A Contribution of Ancient Art Designs supplementary to ALL that has hitherto appeared on the subject of "Phallic Archaeology," this privately printed Work, comprising over Seventy Plates, on India paper, from Antique Gems in praise of Priapus,

* Now forming the principal Figure in the 7th Plate of the 1st part of "Photographic Gems of Art," just issued, November 1894.—Ed.

and with the descriptive unabridged letterpress, attributed to D'Hancarville, forms a most appropriate Companion Volume to that recently published and extraordinary Work, "Sexagyma," effectively illustrating, by a remarkable and undesigned coincidence, the Occult Arcane, of the "Mystic Anatomy" in the "Ansairctic Mysteries," and other equally curious observances, shewing the great difference between our Religions and Customs and those of the Ancients, unveiling the Divinities (?) they adored and worshipped, and expressing things very significant to those who are capable of taking up the meaning of the old, unfortunately discredited, theosophy; singular in the matter and even more remarkable by the manner in which it is presented, illustrating the remoter Mythology of the Greeks and Romans, who demonstrated practically the philosophy of the principles of Generation, in a way, and with a freedom, inconceivable to those who know nothing of the underlying meaning evident in their gems and coins, and sculptures, but demonstrated in after ages by that matchless physiologist, Henry Cornelius Agrippa.

The only regret is that this monumental Masterpiece, of such rare and curious glyptic remains, should be (but perhaps wisely and judiciously) limited to so small an issue, that but few other than the fortunate Subscribers, for whom it was undertaken to be reproduced, can ever hope for an opportunity to occur for securing a copy of this de Luxe Edition. * *

MUSEE ROYAL DE NAPLES, Peintures, Bronzes, et Statues erotiques du cabinet Secret, avec notes explications de plusieurs auteurs. 60 gravis.

To advanced students and admirers of the well known Works of Inman, Kenealy, Payne Knight, Forlong, Westropp, Godfrey Higgins, Staniland Wake, D'Hancarville, and Montfaucon, the desirable acquisition of a copy of the famous "Secret Cabinet" in the Royal Museum at Naples, by Colonel Fanin, with the whole of the Sixty unsurpassed Illustrations of Paintings, Bronzes, Statues, &c., at the insignificant price proposed, must be welcome news indeed; no Work in the annals of literature has been more talked about and so seldom seen, as this magnificent treasury and mine of unique Artistic wealth, and which has constituted the source from which the most gifted and greatest writers have deigned to borrow; while the minor plagiarists are legion.

This disinterested labour and Work of one manifestly a lover of his kind, cannot be more appropriately and advantageously appreciated than by all who wisely decide securing a copy of this masterpiece of Antique Classics, at once advancing the modestly requested donation to the fund for its re-issue before the very limited list is disappointingly closed—any surplus Copies not so secured, the Editor deservedly reserves the right of privately disposing.

To be issued in Small Quarto, with an Introduction and ample Descriptive Letter-press, strictly adapted from the scholarly and learned originals, the Title Page is designed to be in *fac simile* by Photo-Lithography, thus preserving the unmistakable characteristics of the prohibitively priced English Edition of 1871.

Like the two preceding Reprints of the "Esoteric Physiology" Series, viz., "Sexagyma" and "Veneres et Priapi," this, the third, and probably concluding Volume is designed for the discriminating Scholar and bibliophile, rather than for "virginibus puerisque," while strangely enough the whole of them are by an undesigned coincidence, so inseparably connected as to be almost indispensable to each other for a complete rendering and elucidation of the subject of "Esoteric Archaeology." * *

THE WORSHIP OF PRIAPUS, and its connection with the Mystic Theology of the Ancients.
 By RICHARD PAYNE KNIGHT, Esq. A New Edition. To which is added AN
ESSAY ON THE WORSHIP OF THE GENERATIVE POWERS DURING THE
MIDDLE AGES OF WESTERN EUROPE, Illustrated with 138 Engravings
 (many of which are full-page), from Ancient Gems, Coins, Medals, Bronzes,
 Sculpture, Egyptian Figures, Ornaments, Monuments, Etc.

"R. P. Knight, the writer of the first 'Essay' was a Fellow of the Royal Society, a Member of the British Parliament, and one of the most learned antiquaries of his time. His Museum of Phallic objects is now most carefully preserved in the London British Museum. The *second* 'Essay,' bringing our knowledge of the worship of Priapus down to the present time, so as to include the more recent discoveries throwing any light upon the matter, is said to be by one of the most distinguished English antiquaries—the author of numerous works which are held in high esteem. He was assisted, it is understood, by two prominent Fellows of the Royal Society, one of whom has recently presented a wonderful collection of Phallic objects to the British Museum authorities."

"Some years ago, Mr. George Catlin discovered that the Mandan North American Indians still indulged in an extraordinary dance—a relic of the pre-Hispanic period—which was in reality only a violent and coarse display of the old Phallic dance of classic times, so exquisitely treated in the engravings of Salviati, and in the sculptures of the Italian Masters, Mr. Catlin's account was very recently privately printed (fifty copies only) in London for the Philobiblon Society, and the coloured drawings which he made of these Phallic exercises are now deposited in the new "secret" Chamber of the British Museum. Throughout all our Indian Tribes traces of the Worship may be discovered; in the Mounds of Ohio, Illinois, and in those on the banks of the Mississippi, curious pottery and carvings bearing these—what we should now regard as obscene—devices and figures may be found. In Central and throughout South America numerous objects of this character have been discovered, and in all parts of Europe relics of this strangely extravagant Creed are being continually dug up in the form of chains for ladies' necks or rings for the finger. Generally they appear to have been worn as protectives against the "Evil Eye"—*i.e.*, the eye or evil influence of the (?) Devil."—Index Librorum Prohibitorum.

ERRATA.

- Page 13 (line 1), *for* "subject," *read* "subjects."
- ,, 14 (line 3), "Sakti Soph-ana," *see* Inman's "Ancient Pagan and Modern Christian Symbolism."
- ,, 16 (line 5), "Eulis," *this* refers, I should think, to the "Randolph Manuscript."
- ,, 24 (line 29), *for* "Worlds," *read* "World's."
- ,, 38 (line 8), *for* "Paraselsus," *read* "Paracelsus."
- ,, 41 (line 19), "Tableau," *see* "Publisher's List, page 56.
- ,, 42 (line 21), *for* "Rosicrucions," *read* "Rosicrucians."
- ,, 48 (line 10), *for* "sumptious," *read* "sumptuous."

ADDENDA.

THE SMARAGDINE OR EMERALD TABLE.

(See page 26, also Appendix C.)

“Firstly.—I speak not fictitious things, but that which is certain and most true.

Secondly.—What is below is like that which is above; and what is above, is like that which is below: to accomplish the miracle of one thing.

Thirdly.—And as all things were produced by the one word of one Being, so all things were produced from this one being by adaptation.

Fourthly.—Its father is the sun, its mother the moon, the wind carries it in its belly, its nurse is the earth.

Fifthly.—It is the father of all perfection throughout the world.

Sixthly.—The power is vigorous if it be changed into earth.

Seventhly.—Separate the earth from the fire, the subtle from the gross, acting prudently and with judgment.

Eighthly.—*Ascend* with the greatest sagacity from the earth to heaven, and then again *descend* to the earth, and *unite together the powers of things superior and things inferior*. Thus, you will obtain the *glory* of the *whole world*, and obscurity will fly away from you.

Ninthly.—This has more fortitude than fortitude itself, because it conquers every subtle thing, and can penetrate every solid.

Tenthly.—Thus was the world formed.

Eleventhly.—Hence proceed wonders which are here established.

Twelfthly.—Therefore I am called HERMES TRISMEGISTUS, having three parts of the philosophy of the whole world.

Thirteenthly.—That which I had to say concerning the operation of the sun is completed.”

THE TAROT.

(See Appendix C.)

ELIPHAS Levi* identifies this marvellous Instrument with the "Bembine Table."

"Absolute Hieroglyphical Science had for base an alphabet in which all the gods were letters, all the letters ideas, all the ideas numbers, all the numbers perfect signs.

"This Hieroglyphical alphabet, of which Moses made the great secret of his Kabbalah, and which he recovered from the Egyptians; for, according to the Sepher Jezirah, it came from Abraham: this alphabet, we assert is the famous book of Thoth, suspected by Count de Gebelin to be preserved to our days under the form of the game of those strange cards which are called the Taro; badly guessed at afterwards by Etteilla,† with whom a perseverance of 30 years could not make up for the good sense and the early education which he lacked; existing still, really, amongst the ruins of the Egyptian monuments, and of which the key, the most curious and the most complete, is found in the great work of father Kircher, upon Egypt. It is the copy of an Isiac table‡ which belonged to the celebrated Cardinal Bembo. This table was of brass, with figures of enamel; it has unfortunately been lost; but Kircher has given an exact copy of it, and this learned Jesuit guessed, without being always able to push his explanation further, that it contained the Hieroglyphical Key of the sacred alphabets.

"This table is divided into three equal compartments; above are the twelve celestial mansions, below, the 12 laborious stations of the year, in the centre the 21 sacred signs corresponding to the letters.

* See B. O. R., p. 56.

† Alliette.

‡ History of Magic, p. 30.

“In the middle of the central region sits the image of the Jynx, multiform, emblem of the universal entity, corresponding to the Hebrew yod, the one letter from which all the others are formed. Around the Jynx, we see the serpent triad corresponding to the three mother letters of the Egyptian and Hebrew Alphabets; to the right of the two triads, the ibis-form, and the serapian, to the left, the nephtean triad and that of Hecate, figures of the active and the passive, of the volatile and the fixed, of the fecundating fire, and the generative water. Each couple of triads, combined with the centre, gives a septenary; the centre itself contains one. Thus the three septenaries give the absolute numeral of the three worlds, and the complete number of the primitive letters, to which is added a complimentary sign; as, to the nine characters of numbers, is added the Zero.

“The ten numbers and the 22 letters are that which is called in the Kabbalah the 32 ways of science, and their philosophic description is the subject of the primitive and reserved book, called the Sepher Jezirah,* and which may be found in the collection of Pistorius and others. The Alphabet of Thoth is the original of our Taro, only in a round about way. The Taro which we have is of Jewish origin and the types of the figures do not go back further than the reign of Charles VII. The game of cards of Jacquemin Gringonneur is the first Taro of which we have any knowledge, but the symbols which it reproduces, are of the highest antiquity. This game is the attempt of some astrologer of that period to restore the king to his reason by the help of this key of the oracles, of which the responses, the result of the varied combination of the signs, are always exact as the Mathematics, and measured as the

* See B. O. R., p. 56.

harmonies of nature. But, we must be already sufficiently *intuitive* to know how to avail one's self of an instrument of science and of reason; the poor king fallen back into infancy, can see only the play-things of an infant in the pictures of Gringonneur, and made a game of cards of the mysterious Alphabets of the Kabbalah.*

* In chess played with "living pieces" there is nothing new; but "A Game of Whist, with Living Cards, set to Music," with which the fashionable people of Philadelphia have lately been amusing themselves, is perhaps more novel. The entertainment took place in the galleries of the Art Club. It is thus described by an American paper:—All the fifty-two cards in the pack were impersonated by young ladies and gentlemen, the dark suit cards, such as clubs and spades, being represented by young men, while some of the most attractive young ladies were the suit cards of hearts and diamonds. All the court cards were represented by ladies and gentlemen in costume as nearly like the pictures on the cards as possible, some of the men making up grotesquely with wigs and false moustaches. The pack in suits entered, went through a shuffle to music, the cards were cut and dealt, and then a lady and gentleman, partners at opposite corners, played against another lady and another gentleman, also partners. The cards were led out to the centre of the open square by each player in turn, where the trick, composed of four cards, each time executed two graceful and merry movements, and then the trick was taken by the winning player by escorting the quartet to his or her group. There was not an awkward move throughout, and the interest of everyone was sustained from the beginning to the close of the game. The costumes were all most effective, especially those of the honour or "court" cards. The men representing the ordinary suit cards wore sashes of ribbon across their dress coats from the shoulder to the side, covered over with the card represented. The ladies representing the similar cards from the two to the ten spot in hearts and diamonds wore white dresses, with a band of the card represented and a small pair of the same cards standing on one shoulder, as well as several tiny cards of the same denomination on their gauze fans. Some also wore similar fans of cards in their hair.

The Mythological student will easily perceive, from the selected references to the Plates in "Venerès et Priapi" illustrating the Text in "Sexagyma," the scope and design of both Works.

PAGE.	SEE PLATE.
1 "Venus Callipyge"	55
4 Phallus and Cteis	35
11 Giulio Romano Designs*	26, 52, 62
12 en leverette	29
13 Ansairetic Mysteries†	33
14 Messalina	36, 37
16 Daphne	22
5 & 18 Annatis	11
30 "Sine Cerere et Baccho friget Venus"	42
35 Hercules and Thespius	24, 39
41 Phaon and Sappho	23
81 Hermaphroditus	18

* See Appendix B.

† Obscurely, but analogously rendered in the Text of Rabbi Moses:—"Dixerunt ergò quòd in horà quâ inferitur una species in aliam, oportet ut ramus inferendus sit in manual icujus mulieris pulchræ. And quod vir aliquis carnaliter cognoscat cum præter morem naturalem. Et dixerunt quòd in tempore illius actus debet mulier inferere ramum in arbore."—Gaffarel's "Unheard of Curiosities."

In the matter of Burning Books* the Publisher of the B. O. R. is in good company, the most notable instance in Modern times being told in the following painful and pathetic letter of Lady Burton, about which there can be but one opinion:—

Her husband was perhaps one of the most remarkable personalities of the century. Not only was he a most eminent explorer and traveller, but his literary attainments, his scholarship were unique. Burton conceived the idea of re-translating, from the original, "The Arabian Nights." It was his design to render the tales in English as they had been written; to set down every turn and twist of the writer's fervid imagination. The book was fiercely condemned as an affront to propriety, and the majority of the reviewers refused absolutely to be appeased by Burton's plea that the work was meant as "an honest contribution to folk-lore, to Arabism, and the art and mystery of translation." The work brought him in some £10,000 clear profit—a very curious and sinister commentary on English literary taste. His later years were spent in one great and final effort to cap his "Arabian Nights" achievement. This was to be his *magnum opus*, and when he died it was completed with the exception of half a page. It bore the title of the "Scented Garden," and purported to be a translation from the Arabic. Sir Richard Burton had for fourteen years been collecting materials for it; but all the fruits of his industry have been committed to the flames. It is concerning the fate of the "Scented Garden" that Lady Burton writes her long and singular letter. Whilst her husband was engaged on the work she had more than once offered her protests; and when he died she spent, as she explains, sixteen days in examining and sifting his manuscripts. What she found may be judged from her husband's significant

* See B. O. R., p. 57, "Sexagyma."

remark some days prior to his death. "I am afraid," he said, "it will make a great row in England, because the 'Arabian Nights' was a baby-tale in comparison to this." Lady Burton goes on to detail the tortures she endured during the period of indecision as to the fate of the "Scented Garden." She was offered six thousand guineas for it, and in her not very affluent circumstances the temptation to publish was strong. But the book was too repulsive, and the temptation was happily and properly resisted. "Sorrowfully, reverently, and in fear and trembling," writes Lady Burton, "I burned sheet after sheet until the whole of the volumes were consumed."*

Ed.

Ed. Note.—The three following plates are the Frontispieces illustrating respectively, the "Divine Pymander," "Virgin of World," and "Aureus."

* See "Times," June 19th, 1891.



Palnam qui meruit ferat.

HERMES
MERCURIUS TRISMEGISTUS.



VIRGIN OF THE WORLD.
1885.

