

THE BOOK  
OF THE  
TRIPLICATE ORDER

ROSICRUCIA, EULIS, PYTHIANÆ.

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BY

PASCHAL BEVERLY RANDOLPH,

*Refounder, Organizer and Supreme Hierarch.*

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PRINTED FOR THE USE OF THE  
BROTHERHOOD, CANDIDATES FOR MEMBERSHIP,  
AND ALL WHO DESIRE TO KNOW WHO AND WHAT WE ARE,  
AND THE WORK WE ARE DOING.

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SAN FRANCISCO:

Woman's Publishing Co.'s Print, 605 Montgomery Street:

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# THE BOOK

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## TRIPLICATE ORDER.

ORIGIN, NATURE, CONSTITUTION, RITUAL  
AND LAWS.

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We are a ~~trinity~~—soul, spirit, body—as men ; so also as a brotherhood ; that is, we are in three grades or degrees—Rosicrucians or Builders ; and, as such, we propagate our principles. We are decorators, knowledge seekers, wisdom gatherers, and dispensers of the Good, the True, and the Beautiful. Pythians, whose touchstone is Manhood, Friendship, Culture—men who strive to bear without abuse the grand old name of GENTLEMEN. We are Templars, proclaiming by our lives and conduct, under *all* circumstances, that we have left *savagery* behind us forever !—that we are superior to every phase of *barbarism* ; and that our lives are devoted to the upbuilding of a constantly improving civilization. Our Order is older than all governments, nations, histories and traditions—yet is younger than the new-born babe, because each new member is bound to bring to it all of youth, vigor, freshness in his own soul. Unlike all other Orders of men, we do not depend upon numbers, precedents, names, dates, or authorities, but upon our own souls. Thus the entire Order may number thirteen millions, yet at another the entire system may be represented by, and personified in, a single man.

The Supreme Order, in all its ramifications, is pre-

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sided over by a Supreme Hierarch, who has the power of nominating his successor. But it may chance that the person thus nominated is, at the time of his selection, a minor. In which case, and during the interval between the death of his predecessor, the Supreme Hierarch of the Triple Order, and his, the nominee's majority, the office of Supreme Hierarch shall and must be administered by the Supreme Grand Corner Stone Council, concerning the constitution of which more is said hereinafter.

In case of the deaths of the Hierarch and his nominee, [before the attainment of his majority,] it devolves upon the Grand Conclave—composed of the three chief officers of all the Lodges of the land—to elect a Supreme Hierarch, who in no case shall be selected from the Conclave, but from the body of the Order, and by reason of fitness for the office. Four candidates only shall be voted for, and the office shall devolve on whoever receives three fifths of the entire vote, subject to ratification by the vote of all the Lodges, which may reject the choice and necessitate a new meeting and election. The defeated one cannot be again voted for under any circumstances, unless his defeat was fraudulent, in which case he may demand a trial election by the body of the Order.

The Hierarch extracts the following from a prior work concerning this Order, viz.: "*Ravalette*:"

Most people have heard much and read more concerning the celebrated ~~fraternity~~ <sup>an</sup> association that has proved a veritable God-send to scores of paper-stainers in all parts of the globe where letters reign, as witness Charles Mackey, Kingsley, Robert Southey, and fifty others, not omitting Bulwer Lytton, his "*Zanoni*" and "*Strange Story*," nor Hargrave Jennings and his "*Curious Things About Fire*" and the "*Outside World*." All of whom knew something of the fraternity, and the last of whom knew more.

In my varied travels through Europe and the East, as well as in this, my native land, I have met with scores, not to say hundreds, who boasted themselves Rosicru-



clans; and it is but a little while since there appeared, in a "Spiritual" sheet in Boston, first a learned lecture, by a female "medium," on the Rosierucians, and a long communication, purporting to come from a deceased adept of the Order, both of which were quite laughable by reason of the total and utter ignorance displayed. Probably both of these "enlighteners" had heard or read of Dr. Everard's "Compte de Gabalis," and took that humorous bit of badinage as the real, Simon-puro explanation of Rosierucianism, as, indeed, was natural, seeing that hundreds have fallen into the same comical error; for, upon applying the touchstone to all those pretended adepts in the secrets, sublime and mighty, of the Order, it is found that, exceptionless, they are woefully deficient in even the rudiments of the genuine fraternity; nor have these modern pretenders any more real claims to the truth than the hordes of fanatics which swarmed all over Europe an age or two ago, and who brought ineffable disgrace both upon themselves and the sublime name which they stole.

A good gold coin passes very quietly through the world, but your counterfeit makes a great noise wherever it may chance to be; so with the pseudo-Rosierucians. The latter created a sensation, and then disappeared, only occasionally jingling their bells to let the world know that the fools were not all defunct; while the true Brotherhood went on, and still goes on, quietly performing its mission.

Every student of history is, or ought to be, aware that the pretended "adepts" in past times laid claim to enormous amounts of the most wonderful knowledge, but when put to the proof, invariably failed to substantiate their claims. Such were the men who sought, and, in some instances, pretended to have succeeded in accomplishing the composition of the Philosopher's Stone and the great Elixir.

Vaughan, in his "Hours with the Mystics," laughs at the idea that there ever was really such a society as that

of the Brethren of the Rosie Cross, and alleges that they were but the "Mrs. Harris" of certain romancers of the past two centuries; in other words, that they are altogether mistaken who suppose such a society ever had existence. "Baron" Fischer, now of San Francisco, declares that there really was such an Order, but that it was composed of fools, fanatics, and moon-struck madmen, who in time became the laughing-stock of all Europe. On the other hand, Lydde, the traveler, asserts positively, in his great work, "The Asian Mystery," that he has traced the Order, under one or more of its names, back into the very night-time of the world's history. And Abdul Rahman, the Arabian author, boldly declares that he has proved the existence of this Brotherhood in ages so remote that Christian and Jewish history is modern in comparison.

Hein, Hun—Tse-Foh, the Chinese annalist, asserts that the Order originated in Tartary thousands of years before the foundation of the Chinese Empire, itself claiming an age of over thirty thousand solar years! [On this point see the Book "Eulis."] From Tartary it went to Japan, thence to China, thence to Persia, thence to Arabia, thence to India, and, by stages, to Europe, having passed through Egypt, Jewry, and Phoenicia on its way down the ages.

So much for Vaughan; now for another "authority." Under the letter "R," in the American Encyclopedia, occurs the word "Rosicrucian," followed by—"Members of a Society, the existence of which became unexpectedly known at the beginning of the seventeenth century. Its object was ostensibly the reformation of Church, State, and Individuals, but closer examination showed that the discovery of the Philosopher's Stone was the true object of the fully initiated. A certain Christian, Rosenkranze, who was said to have lived long among the Brahmins in Egypt, etc., was pretended to have founded the Order in the fourteenth century; but the real founder is believed to have been one Andrea, a



German scholar of the beginning of the sixteenth century, whose object, as is thought, was to purify Religion, which had been degraded by Scholastic philosophy. Others think that he only gave a new character to a society founded before him by Cornelius Agrippa, of Nettesheim. Krause, the author, says that Andrea occupied his time from early youth with the plan of a secret society for the improvement of mankind. In 1614 he published his famous 'Reformation of the Whole Wide World,' and his 'FAMA FRATERNITAS.' Christian enthusiasts and alchemists considered the poetical society, partially described in these books, as having a real existence, and thus Andrea became the author of the later Rosicrucian fraternities which extended over Europe. After a number of books had been written on the Rosicrucian esotericism, and the whole exploded, the interest in it was revived in the latter half of the eighteenth century in consequence of the abolition of the Order of Jesuits, and the story of their machinations, as well as of the frauds of Cagliostro and other notorious imposters."

So much for the wiseacre who wrote this account at so much a line for the "American Encyclopedia."

In juxtaposition to the above, we quote part of pages 132-3-4 and 5, *verbatim*, of the autobiography of Heinrich Jüng Stilling, late Aulic Counsellor to the Grand Duke of Baden. London, 1858. James Nisbet, Berners street. Third edition. Says this incomparable man :

One morning in the Spring of 1796, a handsome young man, in a green silk plush coat, and otherwise well dressed, came to Stilling's house, at Ockershausen. This gentleman introduced himself in such a manner as betrayed a polished and genteel education. Stilling inquired who he was, and learnt that he was the remarkable ———. Stilling was astonished at the visit, and his astonishment was increased by the expectation of what this extremely enigmatical individual might have to communicate. After both had sat down, the stranger

began by saying that he wished to consult Stilling relative to a person diseased in the eyes. However, the real object of his visit pressed him in such a manner that he began to weep ; kissed, first, Stilling's hand, then his arm, and said : "Sir, are not you the author of the 'Nostolgia ?' " "Yes, Sir ;" you are ; therefore, one of my secret superiors," [in the Grand Lodge of the R. C.] Here he again kissed Stilling's hand and arm, and wept almost aloud. Stilling answered : "No, dear Sir, I am neither your nor any one else's secret superior. I am not in any secret connection whatever !" The stranger looked at Stilling with a fixed eye, and inward emotion, then replied : "Dearest friend, cease to conceal yourself ! *I have been long tried*, and severely enough. I thought you knew me already !" Stilling : "No, Mr. ———, I assure you solemnly that I stand in no secret connection, and in reality understand nothing of all that you require of me !"

This speech was too strong and too serious to leave the stranger in uncertainty. It was now his turn to be astonished and amazed. He therefore continued : "But, tell me, then, how is it that you know anything of the great and venerable connection in the East which you have so circumstantially described in the 'Nostolgia,' and have even pointed out their rendezvous in Egypt, on Mount Sinai, in the Monastery of Canobin, and under the Temple at Jerusalem ?" "I know nothing of all this," replied Stilling. "But these ideas presented themselves in a very lively manner to my imagination. It was therefore, mere fable and fiction !"

"Pardon me, the matter is the truth and reality as you have described it. It is astonishing that you have hit it in such a manner—this cannot have come by chance !", The gentleman now related the real particulars of the association in the East. Stilling was amazed and astonished beyond measure, for he heard remarkable and extraordinary things, which are not, however, of such a nature as can be made public. I only affirm that what



Stilling learned from the gentleman had not the most remote reference to political matters.

About the same time a certain great prince wrote to Stilling, and asked him : "How it was that he knew anything about the association in the East, for the thing was as he had described it in 'Nostalgia ?'" The answer was naturally the same as that given verbally to the above mentioned stranger. Stilling has experienced several things of this kind, in which his imagination exactly accorded with the real fact without previously having the least knowledge or presentiment of it. How is it, and why is it, God knows ! Stilling makes no reflections upon the matter, but lets it stand upon its own value, and looks upon it as a direction of Providence, which purpose ~~leading him in a~~ distinguished manner. The development of the Eastern mystery is, however, a most important matter to him, because it has relation to the Kingdom of God. Much, indeed, remains in obscurity ; for Stilling afterwards heard from another person of great consequence something of an Oriental alliance, which was of a very different kind. It remains to be developed whether the two are distinct or identical.

#### THE ROSICRUCIANS, PYTHIANS AND BROTHERHOOD OF EULIS. WHO AND WHAT THEY ARE.

Honor, Manhood, Goodness !

TRY !

A. The Rosicrucians, Pythians, and Brotherhood of Eulis are a body of good men, and true, working under a Grand Lodge Charter, deriving its power and authority from the Imperial Dome of the Third Supreme Temple of the Order, and the last [claiming justly to be the oldest association of men on earth, dating from the sinking of the New Atlantis Isle, nearly ten thousand years anterior to the days of Plato,] and the Supreme C. S. Lodge, having jurisdiction over the entire continent of North America and the Islands of the sea. [The Su-

preme C. S. Lodge has the world at large for *its* great Bailiwick.] The Supreme Grand Lodge, and Temple, grants Grand Lodge charters and dispensations to found or organize subsidiary lodges or temples, anywhere within the limits of its jurisdiction—*i. e.*—the U. S. A.

B. All Rosierucians and B. O. E. are practical men, who believe in Progress, Law and Order, and in Self-development. They believe firmly that God helps those who help themselves; and they consequently adopt, as the motto of the Order, the word TRY; and they believe that this little word of three letters may become a magnificent bridge over which a man may travel from Bad to Better, and from Better to Best—from Ignorance to Knowledge, ~~from Poverty to Wealth~~, and from Weakness to Power.

C. We constitute a large society in the world, and our ranks bid fair to largely swell in this land of practical men. There are hundreds of men of large culture, deep intuitions and liberal minds, who actually languish because they do not know each other—there being no organized body, save our own, which invites such men to join its ranks and find the fellowship which such men of such minds need. In our Lodges such men find all they seek, and more. In our weekly reunions the rarest and best intellects are brought in contact, the best thoughts are elicited, and the truest human pleasure experienced; forasmuch as nothing impure, ignoble, mean or unmanly is for an instant tolerated under any circumstances whatever; while, on the contrary, every inducement is held out to encourage all that is noble, good, true, beautiful, charitable and manly—and that, too, in a way totally unknown to, and unpracticed in, any other Order, or association of men.

D. Every Brother is known, and is the sworn *friend* of every other one the wide world over, and, as such, is bound to render all possible aid and comfort, [except ~~when~~ such aid would sanction crime or wrong doing, or interfere with the demands of public justice, social order,



decency, sound morals, or National prosperity and unity.] In all things else every Brother is bound to help another, so long as he can do it with a clear conscience, and not violate his honor, derogate from his personal dignity, or sully his own manhood. In all things worthy one assists the other—in sickness, sorrow, life, death, and the troubles and trials of the world and society. Each man is eligible to one, two, or three degrees ; and, after once becoming a true Brother, it is next to impossible that he can ever afterward come to want, either for protection in all that is just, counsel in difficulty, food, raiment, shelter, and all true human sympathy—all of which is freely rendered so long as the man remains a worthy DWELLER IN THE TEMPLE !

Thus the Temple ensures its acolytes against want, mitigates their sorrow, enhances their usefulness to themselves and the world, braces and sharpens their intellects, fires their emulation, encourages all manly effort, assuages their grief, cultivates their hope, strengthens their self-reliance, self-respect, self-effort ; it frowns on all wrong doing, seeks to elevate man in his own esteem ; teaches due and loyal respect to woman, the laws, society, and the world ; it promotes stability of character ; makes its votaries strive for MANHOOD in the full, true sense ; adopts "Try" and "Excelsior" as living, practical, mottoes ; and thus, both directly and indirectly, does the Temple of Eulis seek to increase the sum total of human happiness in the world, within and without its walls.

E. Every man pays an initiation fee, and a small monthly tax, in return for which the member has the advantage of all information the Lodge may be able to procure in the shape of lectures, debates, books, scientific papers, models, experiments in all the physical sciences, essays on philosophy, etc. ; in addition to which he is allowed a sum, varying from five to fifteen dollars a week when sick, provided he needs such aid ; he is visited, comforted, nursed, doctored, and, should he

die, the Temple buries him—as a man and a Brother should be buried. If he dies an officer [and every man is eligible] his widow and children are properly cared for by the Order. [The C. S. Lodge contemplates the enactment of laws looking to the providing for the families of members when sick, and to their burial when dead, which will be secured by the payment of additional fees from time to time. It also contemplates a system of life insurance of its members, who, by the payment of certain fees, may secure a certain sum to their families at death sufficient to maintain them in comfort, but not in luxury or idleness. The system will probably be one of graduated annuities.]

F. This Order is a school of the highest and best knowledge the earth affords. It is unlike any and all others, for, in addition to being a Mutual Protection Society, it reaches out in far higher and nobler aims—only a few, very few, of which are alluded to in this hand-book, which is merely printed to save much explanatory talk on the part of Rosierneians and B. O. E., who are being continually importuned for information respecting the said Order. One of its main objects is to be a School of Men ; to make men more useful by rendering them stronger, more knowing, therefore wiser—therefore happier. As Brothers of the Order we recognize the immense value of sympathy, encouragement, emulation and persistency—

*Nil mortalibus, arduum est.*

**THERE IS NO DIFFICULTY TO HIM WHO TRUELY  
WILLS !**

Whatever of good or great man has ever been done, may still be accomplished if we only think so, and set about in right good earnest, and no mistake. **TRY !** We proclaim the **OMNIPOTENCE OF WILL !** and we declare practically, and by our own achievements demonstrate, the will of man to be a supreme and all-conquering force when once fairly brought into play ; but



this power is only negatively strong when exerted for merely selfish or personal ends ; when or wherever it is called into action for good ends, nothing can withstand its force. GOODNESS IS POWER ; wherefore we take the best of care to cultivate the normal will, and thus render it a mighty and powerful engine for Positive Good. You cannot deceive a true Brother, for he soon learns how to read you through and through, as if you were a man of glass ; and he attains this power by becoming a Templar only ; nor can it be had through any other means whatever. The Temple teaches its acolytes how to rebuild this regal faculty of the human soul—the Will ; how to strengthen, purify, expand, and intensify it ; and one of the first results observable, after a man has become ~~a true Brother~~, is that his vanity grows smaller by degrees, and beautifully less ; for the first thing he fully realizes is that all he knows would probably make quite a large book, but that all he does *not* know would make a book considerably larger, and he therefore sets himself to learn. Where there's a will there's a way ; and after getting rid of self-conceit, the man finds himself increasing in mental stature by imperceptible gradations, and finds himself a learned man by a process which he cannot fairly comprehend, and one which is neither appreciated or known outside of the Temple of Eulis.

As a consequence of traveling on this royal road to knowledge, the Rosierucian and Eulian soon learns to despise the weakness of wickedness, not by reason of any long-faced cant being poured into his ear, but because he finds out practically that manhood and virtue are safe investments, while badness or meanness won't pay. It is the universal testimony of all who have become true Adepts that within its symbolic walls there is a deeply mysterious influence for good pervading its atmosphere, under which every man of the Order becomes rapidly but normally individualized and intensified in character, manhood, and influence.

G. The doors of our Lodges are never closed against the honest, honorable, or aspiring man ; nor can any earthly potentate, no wielder of an empire's sceptre, no wearer of a kingly crown, gain admission by reason of his eminence ; for, though he be a king, he may not be a MAN, a title far above all others on the earth—a title nobler than any other ever earned by mortals ! We Adepts are proud of our eminence—and justly so—for we are a BROTHERHOOD OF MEN ! and recognize MANHOOD as the true kingship ; hence we honor that man highest who knows the most, and puts his knowledge to the highest and noblest uses ; not only toward his brothers, but in any field in the world's great garden, for are not we all brethren ? Does not the one great God ~~rule over and~~ love us ? Even so ! No man can enter our doors by reason of his wealth, for riches, unless put to manly uses, are detrimental—bad—positively injurious ! No man can enter our doors by reason of his fame, politics, or religion.. The Order has nothing to do with a man's politics or religion, and it matters not what a man's creed is, so long as he is A MAN. The Baptist is welcome, but not as a Baptist ; and so with men of all other faiths. No religion, no faith, no politics can be discussed from our platform ; nor will their introduction be tolerated one moment. We accept men of all creeds, except such as outrage decency, manhood, sound morals, and public order ; nor can any such person enter our ranks, no matter who he may be, or how high in fame or social place. No man is barred out of our Temple by reason of his poverty, for physical beggars are often ~~things~~ kings in mind. All we ask or seek for in a man is HONOR, HONESTY, and ambition to KNOW MORE AND BE BETTER.

No one who may be admitted to membership, *gratis*, shall be admitted further than the first *degree* ; and persons thus admitted are honorary only, they are debarred from all benefits, and all voting in the Lodge, until they shall, like all other full members, have paid all fees,



finer, dues and assessments in cash, or have brought three new members into the Order or Guild ; upon doing which the fees shall be remitted in their cases.

All members who shall bring into the Order three full members shall be entitled to, and receive, the sum of five dollars from the funds of the Order.

Usually the Lodges of Eulis meet once a week to hear lectures, exchange courtesies, thoughts, news ; to listen to invited guests, debate questions in art, science, and philosophy ; to mutually inform and strengthen each other ; to investigate any and all subjects of a proper nature, and to cultivate that manly spirit and chivalric bearing which so well entitles their possessor to be called A MAN. These are a few of the good things of Eulis. We seek no man—men seek us. Our facilities for obtaining knowledge and information on all subjects are, as may well be conceived, unsurpassed—unequaled. Financially, we are satisfied. A Temple of Eulis never yet felt the pressure of an exhausted exchequer, and probably never will. But this last is the least commendable thing about the Institution ; yet it uses money for good purposes, and therefore has its chest supplied.

Many, but by no means all, the Alchemists and Hermetic Philosophers were acolytes of that vast secret Brotherhood, which has thrived from the earliest ages, and, under different names in different lands, has performed, is still performing its mission. The members of this mystic union were the Magi of old, who flourished in Chaldea [Mesopotamia] ages before one of their number [Heber] left his native plains, and on foreign soil founded the Hebraic Confederation. They were the original Sabi and Sabeans, who, for long years, preceded the Sages of Chaldea. They were the men who founded that Semitic civilization, the faint shade of which we find, having leaped long avenues of centuries, in the mouldy records of early China, itself numbering its years by the thousand. Of this great Brotherhood sprung Brahma, Buddha, La-otze, Zoroaster, Plato, the

Gnostics, the Essenes, and therefore Christ himself, who was an Essene ; and who preached the sacred doctrines of the Mountain of Light. They were the Dreamers of the ages—the Sun of the epochs—eclipsed occasionally, but anon bursting forth in glory again. They were the men who first discovered the significance of Fire ; and that there was something deeper than Life in man,—profounder than Intellect in the universe. Whatever of transcendent light now illumines the world, comes from the torches which they lit at the Fountain whence all light streameth upon that mystic Mountain which *they alone* had courage and endurance to climb, and climbed, too, over a ladder whose steps were centuries apart. Hermes Trismégistus, Egypt's mighty king, and that other Hermes, [Asclepius IX.] was an adept, a brother, and a Priest—as was Malki-Zadek before him—that famous Pre-Adamite monarch, that Melchisedek, who was reputed to have been born of a Thought, and have lived for countless ages. And so with the Greek Mercurius. Theirs, too, was that wondrous learning wherein Moses was skilled ; and at their fountain the Hebrew Joseph drank. Nothing original in Thaumaturgy, Theology, Philosophy, Psychology, Entology, and Ontology, but they give it to the world ; and when Philosophers thought they had gained new thoughts and truths, the records of the Order prove them to have been old ages before the “Adamie Era” of Chronology, and to have been the common property of the adepts.

II. We are a triple body—ROSIERUCIANS—because we are the heirs of that Fraternity and their Successors, and as such we cultivate all mental science, explore all possible labyrinths for knowledge, and to that end we cultivate all that is abstruse, unknown, and which pertains to nature's deeper departments, and the subtler crypts of the unfathomable human soul.

We are PYTHIANÆ, because we are Pythagoreans, and cultivate the most intimate relations with the Base of the Universe—the God of Nature and its Soul—and



with the Spiritual and unseen worlds, as well as a normal thirst for more knowledge and the truest friendship for our Brethren and the world.

We are EULIS, because we cultivate the rich treasures of thought handed down to us from all ages ; and we translate our Oriental name MAREK GEBEL—"gate of LIGHT"—into Eulis, or the Door of the Dawn, by which name, during the era of this, the Third Temple, the triplicate Order, Guild and Brotherhood shall be henceforward known.

### ORGANIZATION.

A Grand Lodge is the first in any State, and may consist of any number of qualified men and women. The Officers hold for one year. The Grand Master for the same term, ~~if they can~~ determine by vote.

The room must always be an upper one, arranged North and South.

The Subordinate Lodges are called Guilds of Eulis, and their Officers are the same as in Grand Lodges, except the prefix "Grand."

A Grand Council is composed of the Grand Lodge of a State and the chiefs of all Subordinate Lodges. It meets to decide on amendments to the Constitution ; to decree celebrations ; to elect Grand Masters and bury the bodies of any Grand Officers who may die.

The Chair may be taken temporarily by any officer except the Templar, who is the Secretary and Grand Almoner, and can never hold the temporary Chair because his other duties preclude him therefrom.

Candidates for membership are balloted for with white and black balls. All present being compelled to vote. Three black balls excludes the candidate ; two gives him another chance, and one black ball shall never count against any one, unless the voter objects upon moral grounds against the candidate.

Each Grand Lodge, and all others, are expected to make their own By-Laws, give degree diplomas—white or silver for first degree ; gold for second ; purple for



third, and combinations thereof with silver and gold for the Superior Officers—a fine lithograph in chromo being pretty and inexpensive.

Each Lodge and Grand Lodge must make its own Benefit Rules, and appoint fees, fines and a Treasurer, dues, etc.

The Grand Lodge of California in exchange for its Charter, is by the Hierarch constituted Guardian of his successor, the Child Osiris Budhia Randolph, about whom there is a Psychical mystery and history; and the said Grand Lodge on signing its Charter voluntarily accepts said charge; and to protect said child till he shall receive his full illumination and reach maturity; and a small sum shall from each member of the Order be set apart for the care and instruction of said child, in return for which the present Hierarch promises his post mortem assistance and teachership to said Order through its respective systems hereafter to be established. This charge is given because the Hierarch spent his life for the Order, and lived a life of isolation, travel, study and pain that this Grand Order might perpetuate its being. About said child there is a tremendous mystery; and by the hour of his majority the world, through him—through Eulis, will gain a most enormous benefit by the opening of a new channel of strange, rare and mighty knowledge theretofore unknown upon the earth. Therefore protect and properly educate him to labor and self-support, but help him when he needs it.

I. The Officers of a Lodge consists of the Grand Master, who occupies the Central Chair, in the West or South, and to whom all other officers and members bow on entering, with outstretched arms, and then with the right hand touch the forehead and then the chin, as if stroking the beard; then drop the arm and repeat the W. H.—to which the G. M. answers, A. H. The S. Grand Dome sits on the right of the S. G. M., the Grand Door at his left; the Grand Key next to the Door; the Supreme Grand Guard next to the Dome; the Grand

Warden next to the Grand Guard; the S. Grand Sentinel sits near the door of the Lodge; the S. Grand Templar, with his baton, sits where he pleases. On the walls are emblems, suns, stars, anchors, keys, magnets, chains, half moons, triangles, pillars, clouds, full moons—in fact, all suggestive symbols and words, as Honor, Truth, Fidelity, Courage, Hope, Perseverance, Self-reliance, Manhood, Womanhood, Promptitude, Economy, Industry, Will, Confidence, Faith, Love, Wisdom, Enterprise, Patience, Trust, Cheerfulness, Sympathy, Strength, Utility, Reciprocity, Excelsior, Success, Aspiration, Inspiration, Temperance, Immortality, Eternity, Fraternity, Charity, Home, Forbearance, Equibility, Caution, Curiosity, Magnetism, Electrics, Etherics, ~~Musie, Him, Her, Spirit~~, God, Number, and any other symbols, emblems, suggestions, pictures or mottoes. The idea of the Lodge Room carried out by beautiful drapery, is that of a Marquee or tent, open at the top; the ceiling should be ornamented with a central sun, moons, stars of different magnitudes, comets, triangles, etc., to represent the vault of heaven.

#### OFFICERS, ETC.

J. The Triple Order was founded in one degree only, (the Rosierucian) in San Francisco, California, November 5, 1861. John Temple, of Los Angeles, was Grand Master, Col. L. W. Ransom, Grand Sentinel; John Blakey Pilkington, Grand Door; Charles Trinius, of Strahlsund, Prussia, Grand Guard; Mr. F. H. D., of San Francisco, Grand Key; Mr. Fischer, of San Francisco, Grand Dome; P. B. Randolph, Grand Templar, Warden and Supreme Hierarch.

The civil war, death and defection caused the Order to sleep for thirteen years—namely, until 1875—this time to flourish A THOUSAND YEARS.

Of the original officers, the first passed from earth to report to the Grand Master of the Universe; the second, third, and seventh remain faithful to their trust, the



other three were never really Rosierucians at heart and were dropped. In the reorganization the functions and duties of the Officers were ordained as follows: The S. Grand Master, or his Vice, a lady, presides over all meetings, decides all questions, unless a vote is demanded; signs all diplomas and charters; gives the right hand of fellowship to all candidates admitted; gives authorizations to form other Lodges—Grand and Subsidiary; holds the veto power, and his decision is final, unless by an appeal and a vote of three fifths against his decision. In his official capacity he cannot take part in a discussion, but must first vacate the Chair, in which case he becomes as any other brother or sister.

The S. Grand Sentinel presides over the Propaganda of the Order; examines the credentials of candidates, and decides whether they are proper persons for membership; in which case he reports to the Grand Master, adversely or in favor.

K. The Grand Door has charge of all subjects that are presented, and decides whether they are proper for discussion; and all members having subjects which they wish presented for discussion ought first submit the same to him; but this rule is by no means compulsory.

L. The Grand Guard and the Grand Key have authority over all initiations and conduct the same.

M. The S. Grand Dome presides over all business pertaining to the establishment of other Lodges; is Treasurer; collects all fees; keeps all financial accounts, banking, etc., and attends to the collection of all dues from other Lodges. He also must pay all dues to the Corner-Stone Lodge, through its President or Secretary, and provide for the traveling and other expenses of the Propaganda, whether of the Supreme Grand Lodge, the Corner-Stone Lodge, or the Hierarch.

N. All monies devoted to that, or other uses for the benefit of the Order, must be voted by the majority of the Supreme Grand Senate, consisting of the officers herein named, or by a vote of the assembled Lodge.



The Grand Warden has charge of the hall, parades, celebrations, decorations, entertainments, invitations to distinguished guests, funerals, and notifications, advertising, etc.

O. The Grand Dome is also Grand ALMONER, or dispenser of charity of the Grand Lodge ; attends to the sick, relief of its members ; and to him all candidates must first apply. He is also the chief of the Propaganda.

P. The Grand Hierarch is General Teacher and Principle Expounder of the Order, and is the Chief Corner Stone of the Institution. He holds the only hereditary office, and is the only officer who can appoint his successor.

Q. Paschal Beverly Randolph, of New York, became Hierarch, ~~September the 5th, 1846~~ ; holds the office till his death ; in which event John Blakey Pilkington, of the Corner-Stone Lodge, is entitled to the office, until March the 30th, 1896, or his prior death ; in which case the office of Hierarch shall be filled by the Supreme Grand and Corner-Stone Councils. In either event the office shall lapse in favor of Osiris Budha Randolph, who shall hold the office until death, unless displaced by a vote of the entire Order for unfitness, incapability, or immoral character ; in which case, or that of his death, the Order must proceed to the election of another by the methods herein set forth elsewhere.

#### GRAND AND CORNER STONE COUNCILS.

R. The Supreme Grand Council is composed of all the officers of the S. G. Lodge, and the chief officers of all Grand Lodges, and the Masters of all Subsidiary Lodges of the entire Order. But these shall not be allowed a voice in the Grand Councils, unless they send delegates to the S. G. L. after due notification. Grand Councils sit for extraordinary purposes only, such as amendments, general welfare of the Order, trial of grand officers, removing of Grand Lodges, and such matters generally as are of vital interest to the whole fraternity.

S. Every office in the Order is dual—that is, every male has a female aid, equal in rank, power and influence ; but said female or male officers cannot act independently of each other, save in presiding over a Lodge or Council. Each office can be vacated by resignation, or removal for cause by the vote of the Grand Council, or the C. S. Council, with the consent of the acting Hierarch.

T. The Corner-Stone Lodge, presided over by the acting Hierarch, whoever he may be, is the supreme authority of the consolidarity of Eulis, Pythianic and Rosicrucia, or the Imperial Order and Brotherhood of Eulis ; and to it are to be paid one tenth the income of the Supreme Grand Lodge, which Supreme Grand Lodge is to in time be paid one tenth the income of all other Lodges, for the interests and perpetuation of the Order to the end of time ; and said tenth shall, in each case, be paid on the first days of January, April, July and October, on the requisition of the proper officer of the S. G. L. or C. S. C., respectively. All fees for charters and initiations of charter members, which shall never be less than seven at the start, and continue to either twenty-one for Subsidiary Lodges, and forty-nine for Grand Lodges, [one for each State, Empire, Country and Nation,] shall be paid to the Supreme Grand Lodge in California.

U. The initiation fees from charter members of Grand Lodges, Lodges or Guilds of the Order, are forever to be paid to the S. Grand Lodge ; and said fees are payment in full for charter and diplomas for said charter members. [The fees from charter members of the Supreme Grand Lodge were due and partly paid to the Hierarch and Organizer thereof for costs of travel, entertainment, personal expenses, and for charter, charters and diplomas ; he was entitled to reasonable compensation for time and labor in visiting California and organizing the movement—the grandest ever conceived for the good of man.] The charter members of the S. G. L. are limited to one hundred persons, and these constitute the



Senate and Advisory Board ; and each shall pay an initiation fee, except such as belonged to the C. S. Council, and whose fees were previously paid.

The Supreme Grand Council of the Refounded Temple of Eulis consisted, February 1st, 1875, of the following named persons, viz. :

L. W. Ransom.....	Supreme Grand Master.
M. J. Burke.....	Supreme Grand Dome.
Nathaniel Batchelder...	Supreme Grand Warden.
John Cogill, Sen.....	Supreme Grand Key.
D. W. Frary.....	Supreme Grand Door.
H. R. Morton.....	Supreme Grand Guard.
Thomas Docking.....	Supreme Grand Templar.
P. B. Randolph.....	Supreme Grand Hierarch.

#### CANDIDATES, EXPULSIONS, ETC.

No one with a *proven* bad character can enter the Lodges of Eulis. All candidates must be vouched and balloted for. But it may happen that improper persons gain admittance ; if so, they shall be cautioned, and, if possible, won to goodness ; failing in which, they shall be summarily expelled ; and all who join the Order do so, under the express condition and stipulation that in case of resignation or expulsion they shall, and on joining and signing the roll do, waive all right and title to relief, countenance, or a refunding of fees and dues already paid at the time of such resignation or expulsion. No one shall be expelled on hearsay, but only by fair trial and honest testimony against them.

#### BYE-LAWS, DUES, ETC.

Each Lodge shall make its own rules and bye-laws, benefits, rates, etc.

#### FEES.

The Charter and Supreme Grand Lodge initiation is fixed at \$30, gold coin. Charter members are of the third degree, and constitute the voting body of the Supreme and other Grand Lodges. Members of the first or second

degree are trial members, and have no vote till they have won the right thereto by diligence, character, and personal mental power.

V. ALL Grand Lodge charter members shall pay \$30 as an initiation fee. All other members \$20 in all other Lodges.

### REGALIA, EMBLEMS, ETC.

These must be determined for the whole Order by the Supreme Grand Council, which may appoint committees for that purpose and adopt their choice.

### THE PROTEGE OF THE ORDER.

W. The Rebuilder, Organizer and Hierarch had spent ~~wealth, health, time~~ and labor for thirty years in travel, study and investigation, many of the results of which are Eulian and Rosierucian, and the titles of which are : Books, stereotyped. I—Pre-Adamite Man; II—Disembodied Man ; III—Love and its Hidden History ; IV—The Master Passion ; V—Seership ; VI—Guide to Clairvoyance ; VII—Eulis ; VIII—Love, Woman, Marriage ; IX—Soul ; The Soul World, or Dealings with the Dead ; X—Ravalette ; XI—The Rosierucian's Story ; XII—Dreams and their Meaning. Pamphlet Works ; XIII—The New Mola ; XIV—The Medium's Secret ; XV—The Divine Pymander (Book stereotyped) ; XVI—The Golden Secret ; XVII—Life of P. B. Randolph ; XVIII—The Rosierucians' Hand Book ; Sheets ; XIX—The Ansairotic Mystery ; XX—The Predictive Chart ; Manuscript Works ; XXI—Waa, Gu-Mah ; XXII—Dhoula Bel, the Magic Globe, all of which, at his death, the Hierarch gives to the Order through the Corner-Stone Council forever, on condition that a sufficient sum from the sales thereof, together with the dues stipulated for, be set apart for, and paid to the selected guardian of said Protege, Osiris Budha Randolph, for their support and his maintenance, and education in all the branches and languages afforded by a first-class school or institution of learning until his majority, if he



yes, and if he dies, the same sum and fees during the term of her widowhood, or if she never marries again, and preserves a pure and virtuous life, then it shall be allowed and paid her until death. But if the singularly organized and extraordinarily constituted boy, Osiris Budha Randolph, shall survive, then the Order is bound to care for and protect him as heretofore set forth, understood and agreed to by every one who shall read this hand-book and subsequently join the Great Temple, and every member, male and female, old or young, thereby voluntarily constitutes him or herself the guardian and protector of said Child of the Order.

The Supreme Hierarch nominates and appoints the said Osiris Budha as his successor after he shall reach his majority, [John B. Pilkington, Vice Hierarch, to hold the office for the term beginning at the Hierarch's death, and ending March 30, 1895] because the said child is the *only* being now on earth who by organization is capable of wholly entering the Penetralia and esoteric realm of the Eulian system. The copyrights and works are given to the C. S. Council solely on the above conditions, attested by two deeds of like tenor and date—one to remain with the C. S. Council, the other with the selected custodian of the child. And let these agreements be faithfully kept!

#### BENEFITS.

X. — These are fixed subject to revision—at certain rates—in case of sickness, injury, distress or actual want, so far as the S. G. Lodge is concerned; Grand Lodges and Subsidiary Lodges or Guilds may fix such rates of relief as circumstances will admit. But in no case will benefits be paid unless actual necessity demands it, nor shall any one be entitled thereto unless he or she shall have promptly paid all fees and dues for the space of one year; and all such payments shall be recorded in a book kept for the purpose by the proper official of the Lodge or Guild.

Charter members or Brethren and Sisters of the Third Degree, everywhere take precedence of all others in all matters of aid, benefit, duty, and office. In case of the DEATH of a member, if poor, his or her funeral expenses shall be partly or wholly paid by the Lodge or Guild, and suitable attendance be given to the grave.

NURSES and watchers shall be furnished the sick of the Order, either by attendance of members or hired nurses.

No person shall be initiated till the fees are *wholly paid*; nor shall any Lodge or Guild ever violate this provision. The Lodge or Guild may contribute toward paying the dues and fees of a candidate or member, but the sum shall be *actually* paid in to the Officer assigned to its ~~reception~~.

The initiation fee is \$10 for each degree, and one, two or three degrees may be conferred at one time.

The Lodge dues are fixed at \$1 per month, for all alike.

The Benefits for the sick of the First degree shall be \$5 per week, and \$50 for Burial in case of death.

For the Second degree \$10 per week, and \$75 for Burial expenses.

For the Third degree \$15 per week, and \$100 in case of death.

Y. All members shall have free right to propose and vouch for new candidates, and shall be held responsible for their initiation fees after said candidates have been balloted for and accepted. But no such candidate shall have the fee refunded after acceptance and before or after initiation. It is forfeited to the Lodge; and must be so explained to him or her before the name is presented.

Z. The Lodge shall meet not less than twice in every month, and various Lodges may occupy the same hall or rooms. —

### THE ORGANIZATION.

In order to better ourselves individually; our neighbors and the world; to elicit and establish Truth, Justice



and Charity ; to enlarge the area of Knowledge, Science and Art ; to set an example before mankind worthy of their following ; to establish closer and more intimate relations between this and loftier spheres, we hereby resolve ourselves into an Order and Brotherhood whose aims end objects are those above cited ; and we pledge ourselves, each to each, to endeavor to improve ourselves first, and then the world ; and we accept and adopt the name of B. O. E. Order and Brotherhood of Eulis ; reviving and perpetuating the work begun by our predecessors long ages ago, in the dim twilight of the great earth's history. We accept truth wherever found, and of whatever degree, character, quality or kind ; and among others those evolved by the Brethren of the *Rosea Cruce* in all lands ~~and under all their~~ names and titles ; but as their knowledge and procedures in their search of truth and the attainment of the maximum of individual human power, spiritual insight, and intellectual strength, are not adapted to the present age, we accept their interpretations as laid down in the books written by our brother, the Hierarch, who therein has given mankind the cream of the writings of the ancient Brethren, and evolved hundreds of new truths from his own mentality by aid of the Philosophic and Scientific resources of the 19th century, wherefore we cut loose from India, Siam, Egypt, Arabia, Chaldea, Syria, Germany, England, France and Greece, and on these shores found a NEW TEMPLE for a THOUSAND YEARS to bear the proud and imperial name of EULIS ; and we disclaim all allegiance to any other Order or Fraternity on earth, and restore to the world in a new garb the glorious Rosierucia and Scientific Pythagoric Philosophy ; and we hold none as true Rosierucians save such as can duly enter a Lodge over the bridge of ages, duly vouched for, with regular signs and passwords, or the *verbum myrificum*—the Master Word and Key ; and we hold all other claimants to Rosierucianism as frauds and imposters ; and we bar and reject all such from our presence and our Lodges. This to protect ourselves from deceit and fraud.

## RELATIVE RANK IN GUILDS, GRAND LODGES AND S. G. LODGE.

1st—S. G. Master, Grand Master and in Guilds Master.		
2d—Dome.....	Dome.....	Dome.
3d—Door.....	Door.....	Door.
4th—Key.....	Key.....	Key.
5th—Warden.....	Warden.....	Warden.
6th—Guard.....	Guard.....	Guard.
7th—Templar.....	Templar.....	Templar.

Male People in 1st degree are Builders.

Male People in 2d degree are Architects.

Male People in 3d degree are Knights of the Temple.

Female People in 1st degree are Builders.

Female People in 2d degree are Matrons.

Female People in 3d degree are Sisters of the Temple.

Members of the Corner-Stone Council of either sex :  
1st is the Hierarch, or Malkizadek (Melchizadek.) ; 2d,  
Hierophants ; 3d, Senators.

Every person in the Order is eligible to any and all  
these ranks and positions except that of Hierarch.

The persons who have served in any of the Offices of  
the Supreme Grand Lodge a full term, on retirement,  
become Brethren or Senators of the Corner-Stone Council,  
whose members are forever maintained from that source.

Officers of Guilds, on retirement, become members of  
the Grand Council of the Grand Lodges.

Officers of Grand Lodges, on retirement, become mem-  
bers of the Supreme Grand Council of the triple Order.

In each case eligible parties are to be notified of their  
Promotion. Thus we expect in time to spread over all  
the earth and to plant our victorious White Banner on  
the very ramparts of the World.

We base our claims to super-excellent knowledge, re-  
spect, power and influence, not upon external authori-  
ties, ancient or modern, but upon the principles under-  
lying the Triplicate Order ; yet we point with pride and  
satisfaction to the writings of our more gifted predeces-  
sors in the foretime, from HERMES, the thrice Sealed  
King, Priest and Hierarch, [see "Divine Pymander"]



and the "Smaragdine table"] down to and including a vast number of names and volumes (over 5,000), a few of which we herein mention, viz: Robert Southey, and his works; Heinrich Jung Stilling, "*Nostolgia*," and "Scenes in the Invisible World" to Theophrastus Paracelsus; Polydori; Thomas Vaughn, *The Rosicrucians, their Fame and Confession*, and *Magia Academia*; Digby—*Lucerna Salis*; Alexander Beauvoisin, *Specula Naturalis*; Zozimus, the great Egyptian Physician, A. D. 611; Heliodorus; Archilaus; Hypatius; Artefius, the Jew S. G. M. who carried the Order from Asia to Europe in the 1st Crusade; Theogones; Heliodorus, *Claricula*; Geber, greatest ancient adept after Hermes; Valentine Greatarek—the *Spagyrical experiments*; Rhasis, the Arabian Alchemist; the Roman Hermit Morien; King Calid; Prince Averoes; Avicenna; Albert Magnus and his friend Aquinus; Duns Scotus, the Subtle Doctor; Arnold di Villa Nova; Ficinus, the Platonist; Spinoza; Alain D'L'Isle; Abbot John Trithemius, and his pupil Cornelius Agrippa, of Nettesheim; to the Chronicon Magnum Belgium; Abbot Reginald; Sieur Oldradus; the Jurisconsult Andrea; Abbot Panorimitanus; John Boyle, (*Rosarium Philosophicum*); John Cremer; Abbot, of Westminster; Alphonse Magaræ; Alihimæ Gregoire; SULLY; John Camden, (*Antiquatus de Rosea cruce, et Eulisiu Imperiales*) Pope John XXII; R. Constantius; L'Englet; J. Dickenson, (*Histoire Hermetique*); Nicholas Flammel; Penette Flammel; Joan Isaac Hollandus,—*de lapide Philosophum, Chemische Schrifft*; Bloomfield, *Blossoms of Truth*; Ripley, canon of Bridlington; Picas; Prince de Mirandola; J. Grassius; Alexander Sethen, who was hunted through Europe to get his secrets, the Philosopher's Stone and the Elixir of Life—*Protozone*; George Von Welling; Fischluld; Philip Muller; Harprecht; Drs. Dee and Kelley, Elizabeth's reign; Andrew Libavius; Michael Mayer; 1,200 volumes in the Bodleian Library, London; Royal Library, of France, Paris; do. of the Vatican, Rome; and Escorial,

Spain; Peter Berreli, *De Art Alchemica*, Homburg; *Sylva Sylvarum*,—Rarity and Density; Michel Alleyn, *Prolongation of life by the Ethic Copulation of Ideas*; Belus, *Classic Synod of Aristæus*; Hunt, *Poetry of Science*; Russel on Geber; Atalanta Fugiens,—*The Scholium*; "The Scholiast on Hermes; *Aquinum Sapientiam Enigma*; *Trevisanus Opusculum*; *The Philosophical Epitaph*; *Treatise Terra Adamica*; *Nactatas Aureas*, cap. 1; *Centrum Naturæ Concentratum*, page 40 et seq; *Andomarus Taleus—Commentaries*, edited by Charles of Guise, the celebrated Duke of Loraine, Paris 1850; Plotinus A. D. 233; Amionias Saccas, A. D. 131; Emdocles; Pythagoras; Consul Passianus Crispus; Xerxes; Donna Olivia of Granada; Dionysiodorus; Pliny; Carmeades.

#### FINALLY.

The objects of the Order are SEVENFOLD. 1st—Self-culture, restraint, improvement, reliance, and development, through natural, normal, pure and noble means. 2d—The cultivation of harmony, neighborly feeling, charity, philanthropy, hope, truth, justice, and all that goes toward the formation of high and noble CHARACTER, WOMANHOOD, MANHOOD and citizenship. 3d—To familiarize our minds with the principles of Human Progress, Music, Science, Philosophy, Art, Magnetic and Electric phenomena and their laws, to the end that they may be used as Keys to unlock the many doors of Mystery above, beneath, around and within us. 4th—To so influence each other as to make all alike, strive to bear without abuse the grand old name of GENTLEMEN and LADIES in the loftier meanings of the words. 5th—To cultivate business habits, promptitude, innocent and elevating social gaiety—in our Lodges, after business is over, lectures listened to and debates concluded—to mingle in conversation, read, and enjoy a happy social hour. 6th—To set an example worthy of the world's following, in that we demonstrate that woman and man may associate on a lofty plane, where no unclean or im-



proper act is possible ; no unclean thought generated, tolerated or expressed. 7th—To familiarize our minds with the deeper mysteries of our nature and the universe ; to master the principles of Life, Stirpiculture, and normal development by pure and true research, [for nothing is ever said or done in our Lodges that could paint a blush upon a child or even an angel's cheek] and lastly, to fit ourselves while here for the higher, fuller, more complete and better life of the hereafter:

These are but a few ; space prohibits further citations herein ; but enough has been given to show the world what we mean and who we are.

Applicants should address L. W. Ransom, Supreme Grand Master, ~~San Francisco, California~~, or any officer or member of any Lodge wherever situate, or parties so disposed may apply direct to Paschal Beverly Randolph, Supreme Grand Hierarch, Supreme C. S. Lodge Rosicrucia, Pythianæ and Eulis.

The Supreme Authority of the Temple is the CORNER STONE LODGE, consisting, in 1875, of L. H. McLaughlin, 1st Vice President ; John Blakey Pilkington, Portland, Oregon, Vice Hierarch ; John F. Kapp, Sunbury, Pennsylvania ; Oscar Franklin Shaw, Mariposa, California ; Albert Burpee, Haverhill, Massachusetts ; T. C. Creamer, Ohio ; P. B. Randolph, President.

WHILE STANDS HUMAN LIBERTY, EULIS SHALL STAND : WHEN HUMAN FREEDOM FALLS, EULIS SHALL FALL ; AND WHEN IT FALLS, THE WORLD.

SAN FRANCISCO, CALIFORNIA, February, 1875.