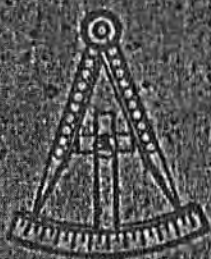


The
American
Rosae
Crucis



September
1916

25 cents

The American Rosae Crucis

A Monthly Magazine Devoted to Science,
Philosophy and Religion. Official Organ
of Ancient and Mystical Order Rosae Crucis.

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NOTICE OF REMOVAL TO

306 West 48th Street, New York, N. Y.

The American Rosae Crucis announces its removal from 70 West 87th Street to 306 West 48th Street, New York City, where the offices of the Imperator and Secretary-General of the Order are located.

Until January 1, 1917, the subscription price of this magazine will remain \$1.50. On and after January 1, 1917, the subscription price will be \$2.50. All subscriptions received before January, 1917, will be accepted at the low price of \$1.50, whether renewals or new subscriptions.

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Ex-Cathedra



The Creation

Written for the American Rosae Crucis

By Bernard Sexton

Song of Desire:

I am Desire—low, groveling—
By primal instinct driven;
Deep in the slime of things I crawl;
In heart of me, in blood of all;
A sinner I—unshriven.

Song of Imagination:

Far, in the deep translucent void
I dwell—the substance of Creation;
From galaxy to galaxy—
Forever pure, forever free—
I am Imagination.

God's Command:

A Voice said—to the one on high—
Leave thou the realm of the sky
And join thee to Desire,
In Adam's breast,
For when I fashioned man, I gave
A form in which the soul must crave
Thy heavenly fire.

The Poet's Song:

Up from the jungle and the slime
Through centuries uncounted
From hoary ages of the Prime
My soul has ever mounted.
Led by Desire through countless years
I sought self-exaltation;
A wider vision now appears
Through God's Imagination.



September, 1916

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Self-Knowledge

By Hatchuep

Evolution of Consciousness



CONSCIOUSNESS, introspection, or the ability of conception and reason, is the quality that separates the human from the animal. It is not our intention to attempt to give a résumé of the vast evolution of mental phenomena in its sensual, intellectual and emotional aspects, from its beginning in far off prehistoric ages up to our present stage of development, because we feel that justice cannot be given to such a great subject in a short magazine article. We will, therefore, bring out the fundamental points we find necessary for our reasoning and leave the student reader the pleasure of investigating and reasoning the details of the subject for himself, and in this way evolve our reasoning, and make this knowledge his own self-knowledge.

It is first necessary to understand that animal life in its substance, both material and immaterial does not differ from the human, which is an outgrowth or development of the animal. It is in the consciousness that we first perceive this difference. Consciousness is threefold: percept, receipt and concept. All sense impressions are percepts, impressions made on the ganglia of the brain. Frequency of percept and time consumption in its impression creates the receipt, something that has been received and retained in the memory. The sensory organs

manufacture percepts and the receptual centers build up receipts and from these accumulated receipts the concept is finally formed; i.e., a realization. When concepts are evident in the mind we call it self-consciousness; i.e., realization or knowledge of knowing that one knows.

Lower animal life and insects are automata only so far as the action of their ventral cord, and that portion of their cephalic ganglia which deals with contemporaneous impressions are concerned. The vesicular-nervous material retains impressions brought to it by the organ of sense. Nervous ganglia form a registering apparatus, and in the cephalic ganglia is stored up the relics of impressions that have been made upon the common peripheral nerves, and in them are kept those which are brought in by the organs of special sense—the visual, olfactory and auditory. The interaction of these raises insects above mere mechanical automata, in which the reaction instantly follows the impression. If we go into the higher animal kingdom we not only find this power of retention of sense impression but also intelligence and reason, and naturally, memory. But consciousness has not reached the state of self-consciousness. The animal is conscious of the object seen but does not **KNOW** he is conscious of it; nor is the animal conscious of itself as a distinct entity or personality.

Intellect is that part of the mind which

Page Three



knows and the moral nature is that part which feels. All intellectual acts are instantaneous, whereas the acts or states of the moral nature are continuous. Intellect has its source in the cerebro-spinal system, and the moral nature in the great sympathetic nervous system. Language is an expression of the intellect. Words correspond with concepts of the mind so that we cannot express directly with them either sense impressions or emotions, but must convey these by expressing the IMPRESSION they make upon our intellect. Therefore, before a sense impression or emotion can be expressed in language a concept has to be formed in the consciousness and this concept put into words. It will be clearly seen that as language is the full expression of the intellect and is dependent upon it for its formation, it can never go beyond the intellect; or in other words, nothing can be expressed by speech that has not its counterpart in a concept.

The higher animals have acute sense perception and strong emotions, such as fear, rage, sexual passion and maternal love, but cannot express them, because they have no language and conception with corresponding articulate sounds. The human species on the other hand has this conception developed, which we call intellect, in which the sense impressions are mirrored, conceived, comprehended, and by which they can be expressed through language. Man is conscious of what he sees and KNOWS he is conscious of it.

We indicated that the growth of consciousness has been gradual and this growth or evolution is still going on. Many of the faculties we have to-day are comparatively young with the human race, as, for instance, the con-

ception of color and the still recent sense of fragrance.

Before we go further into the consideration of consciousness of the human mind it is necessary to comprehend the law of polarity. All manifestations are results of the binary life-force which is negative and positive in quality and expresses itself in attraction and repulsion, life and decay, heat and cold, etc. The force is the same but the polarity is either of the two extremes. For example, let us consider heat and cold. Both ideas are inseparably united, because cold is not a self-existing condition, which is proven by the fact that in cold is still heat and in heat there is still cold. If this was not so 10 degrees of cold could not be warmer than 20 degrees of cold and vice versa. The zero-point where the two expressions of the same force meet is a non-expressive, or equalized point—the point of equilibrium. Let us apply this law to man and consciousness. The zero-point of life is automata—the point of non-expression, non-recognition of existence. When we ascend on the scale of life we find that self-preservation is the first endeavor, which develops into desire to preserve the family, and so on from clans to nations, creating a national consciousness. When man finds himself too weak to stand alone and looks to his neighbor for assistance, he thereby recognizes someone else outside of himself, and thus leaves the ground of selfishness and enters into the sphere of brotherhood. When this realization is developed from the immediate family and nation, and comprising the whole world, we enter into the universal consciousness or the beginning of cosmic consciousness, where "I am my brother's keeper."

It Removes Stains

"ALCOHOL," says an Exchange, "will remove stains from summer clothes." That is true, but it also removes the summer clothes, also the spring, the autumn and the winter clothes, not only from the one who drinks it, but from the wife and family as well. It re-

moves the household furniture, the eatables from the pantry, the smiles from the face of his wife, the laugh from the innocent lips of his children and the happiness out of his home. As a remover of things alcohol has no equal. —Boy's World.



New Location of the Supreme Lodge and its Dedication



OUR readers and the Brothers and Sisters of the Order should note the new address of the Supreme Lodge, the National Executive Offices and the Editorial Department of this magazine.

Early last summer we realized that while our natural aversion against moving was well founded, the Convocations and other activities of the Supreme Lodge, the American Supreme Council and other allied bodies required a larger and more convenient and congenial Lodge Room and Temple than we had at 70 West 87th Street.

Furthermore, we could not have the business facilities in the residential section of New York which are possible in the business section.

Many improvements and changes were made at our former address and we continued there until conditions became such as to bring us face to face with the necessity of seeking more desirable quarters.

About the first of September the members of the Grand and Supreme Lodge held a farewell meeting at 70 West 87th Street, during which the Brothers and Sisters and the Officers (with a few exceptions) united in a love feast of packing and before midnight the old headquarters was a sad sight. As a last parting prayer for the premises wherein so many had been initiated and received wondrous light, the throng gathered around the organist at a piano and sang four verses of "Nearer, My God, to Thee" in such sincere fervor as is seldom heard in any Temple.

A few days later we were settled in our new quarters at 306 West 48th Street in the very heart of the business, church and theatrical section of the city—just one short block or square from Broadway, and convenient to every means of transportation.

On Labor Day many of the Brothers and

Sisters devoted the holiday to putting the last finishing touches to the Temple and the Executive Offices and many very valuable and interesting donations were received—antique furniture, draperies, curtains, pictures, glassware, crockery, organ, stereopticon, Victrola, etc.

After several regular Convocations were held in the Temple, a special Dedication Reception was held on Sunday, October first.

Members and friends gathered at the Temple at 4 in the afternoon and from 5 until 6:30 there was a general reception. At 6:30 tea and refreshments were served in the Executive Offices and Reading Room. At 7:45 the Temple services were opened with a brief talk followed by very beautiful songs rendered by a Sister who is not only a professional singer but a most wonderfully talented musician. She was accompanied by the Supreme Lodge's Organist on the new Mason & Hamlin organ which was installed in the new Temple. Later in the evening the Sister sang another song illustrated with stereopticon pictures.

The principal feature of the evening was a lecture by the Emperor and Grand Master General on "Egypt in the Days of Rosaecrucianism." The lecture was profusely illustrated with 84 stereopticon slides, many in beautiful colors and a number being especially made to show the exteriors and interiors of old Rosaecrucian Temples with the sacred R. C. symbols carved or painted on the walls and columns. At the close of the lecture, complete with interesting details and new facts, a picture of an Egyptian choir and orchestra was shown while on the Victrola was played the music and the singing as actually recorded in Egypt.

As a last testimony to the work a Brother who has traveled abroad and who has investigated all the mystical orders of Europe and America read a paper on Love and Fidelity in which he called upon all the members to show



THE AMERICAN ROSAE CRUCIS

their love and fidelity for the Emperor and Master by working with and for him for the upbuilding of the Order now so firmly established in America.

The Temple was crowded to its full capacity and all enjoyed the beautiful, harmonious surroundings and feelings of love and devotion to the great work.

The new Supreme Lodge Temple is located in the rear of the Executive Offices and Ante-chambers, in an extension to the building proper, so that there are no living quarters either above, below or at the sides of the Temple—conditions which were objectionable at the old place.

The Ante-rooms and Temple are in Egyptian style, copied after the interiors of Egyptian Rosaecrucian Temples. Beautiful lighting effects at night give the Temple an appearance of being illuminated by moonlight while the incense burns with a red glow before the Altar and the Egyptian columns with their odd colorings and weird hieroglyphics cast deep shadows across the rough grey-stone grotto walls.

The Executive Offices are large and spacious and well lighted during the day through large windows which face the street and afford a very fine reading space for visitors and members.

All who are interested in our work are invited to come any day or evening and enjoy an hour or two under more pleasant conditions than could possibly exist at any of our former headquarters. All are therefore advised not to make a mistake and go to the wrong address.

None of our Officers or members are located any longer at 70 West 87th Street, nor are any meetings held there bearing upon our work. Our present telephone number is Bryant 3886 and if all who intend to visit us will "call us up" on the telephone when reaching the city we will be glad to meet them or direct their footsteps safely in a city where it is so easy to be misled.

We are most naturally growing. We are constantly attaining larger Temples and our next move—already planned and assured, will be into a building designed or built for us.

TWO NEW NATIONAL OFFICERS.

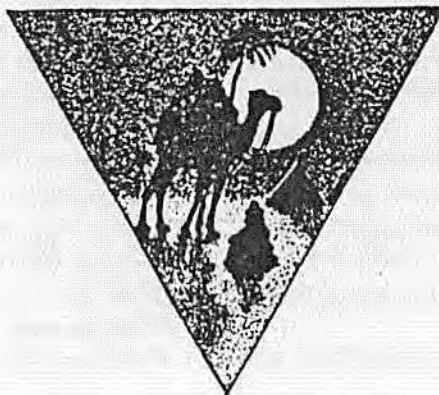
Among the several changes made in the Supreme Lodge for the ensuing year there were appointed the following officers:

Lewis Lawrence, K.R.C., Supreme Grand Treasurer, 306 West 48th Street, New York, who succeeds Mrs. Estelle Small as Treasurer of the Supreme Lodge and the Order in general.

Albert Brassard, K.R.C., Supreme Financial Secretary, 306 West 48th Street, New York, to whom all communications regarding the finances of the Order should be addressed hereafter.

The Order cannot be responsible for remittances sent to those who are not in charge of such matters.

General communications should be sent to Thor Kiimalehto, Supreme Secretary General, 306 West 48th Street, New York.



Individuality of Rosae-Crucianism

By Royle Thurston

Formerly a Professor of Psychology, Columbia Scientific Academy, New York City.



THE doctrine of Rosaecrucianism proclaims that Individuality, as a condition of human existence, is impossible; and this jars so upon the sensitive natures of those who have been "building castles in the air" based on a foundation of superior individuality, that it seems well to explain to these and others why Individuality, as commonly expressed, is impossible.

"Individuality," says the dictionaries, "is a separate nature or existence." It most naturally presupposes isolation; it means potential as well as corporeal distinctiveness in existence. Certainly it means definite separation from all other realities of the same class, kind, form and expression.

Let us ask, therefore, what the man or woman means when they say: "I am, and I will be what I will to be, because I am an Individualized God, or an Individual infused with the Spirit, Love and Power of God."

I cite the quotation above because it is most typical of what one hears on all sides; it is not from any of the publications devoted to the propagation of such philosophy (and there are hundreds of such magazines) for the editors know full well the danger that lurks in the printed word. Still, nearly every so-called advanced thought or new thought magazine of the day caters to this self-aggrandizement of the Individual, and we see, on the covers and the inner pages of them, such deifying phrases as: "I am," "I am God, individualized," "I am Goodness, Love, Peace," etc., etc.

Always the "first person"! Always the Individual I!

In answer to your question you will hear an outline of a philosophy which is as convenient and self-satisfying as the Roman Cath-

olic religion, and as catering to vanity as the average pink-tea palm reading.

But ask just this: "What do you mean by 'I' when you say, 'I am God, individualized,' or 'I will be what I will to be'?"

Does it mean the body? Most certainly not! None are concerned with individualizing the body, nor could the body be called the God individualized. No, it is the self, the inner-self, the ego, which is meant by "I." It is the Soul, the so-called Spirit, of man and woman which may be made individually perfect, superior, almost omnipotent by will power.

At once the absurdity of the philosophy becomes apparent. If it is the real in man, the true, inner man, which is to be beautified, made more wondrous, and permitted to express in and through the body all that it can and should be, THEN it must be achieved by strengthening the ties of the Soul to the Cosmic or Universal mind, and not by striking for independence and isolation by proclaiming individuality.

Mind, I do not say that it is possible to attain such independence, for I know, with the Rosaecrucians, that individuality in that sense, and in the sense meant by those who use the terms previously quoted, is impossible. But it is the philosophy and the attempt to apply such philosophy which works the harm, not the success of the attempt.

I can imagine the electric light bulbs in the lamp on my desk as human beings. Four of them, very similar in corporeal form, joined by a slender wire through which they receive, in common, the soul of their expression. Suppose, if your please, that one of those bulbs should proclaim its individuality and say "I will be what I will to be!" And suppose it should decide to be an individualized light of some more alluring or superior hue. It might



reason to itself thusly: "I have power within me which I know is used to run mighty machinery; I know that the force which courses through my nerves (wires), is a mighty force, that it can reduce cities to ashes or rebuild a nation. I have seen smaller lights using the same force, and I have seen larger, almost blinding lights whose expression and existence on earth depended upon the same force as I have within my body. Here I am situated among others who have the same body as mine, whose light is the same as mine, and I **SHALL BE DIFFERENT** henceforth. I will will myself to be greater, more powerful; I will be the great power individualized; I cannot continue to be one of a group—just a unit of the unity, a part of the whole."

Oh vain lamp! Once you really succeeded in attaining that individuality, once you succeeded in isolating yourself from all other lamps, your light would be gone, your power no longer available, and your practical use on earth ended.

And I look to the little closet shelf where lie a number of burned-out lamps. They are useless, their light is gone, the silver threads which united them with the great force are broken, severed. Each lamp as it lies there now is an individual lamp, unconnected with any other lamp—isolated, absolutely free to call itself what it pleases. But one thing is sure, the purpose for which it was intended by the maker is no longer being served. It is not fulfilling its mission in life!

Suppose, on the other hand that lamp which seeks to do greater work **FOR OTHERS**, unselfishly, should say: My mission in life is to give light, to dispel darkness, to bring joy, to aid industries, to assist the weak eyes, to bring forth the glory of colors by illuminating them, to help the physician to make sure of what he is doing, to guide the wayfarer, the wanderer, the trainload of passengers, the shipful of trusting souls; my maker decreed for me this **FORM** of body, this **SIZE**, this **PLACE** among the illuminating ones. The material dimensions and qualities of my body are the result of my maker's wise knowledge and wonderful laws. Some of my companions he has made smaller—yea one-twentieth my size, and while they may cast their light only occasion-

ally and in small places—as, for instance, at the end of a surgeon's instrument—still they may do more real beneficial work than this large body of mine may do. Others of my companions are much larger than I; yea, some are so large that I seem like a pigmy in comparison, yet I am not jealous, for they show forth their greater glory and splendor but occasionally while I may serve often and long.

Our missions, one and all, are to give light—each after his own form and kind of lamp—and would I serve my purpose in life better I should at once not concern myself with my **LIMITATIONS** or my seeming **COMMONNESS**, but glorify in the fact that I have within me the same power as have all other lights and that **THAT POWER UNITES ME WITH ALL OTHER LIGHTS**; that whereas my body is separated from other lamps, my soul, my real self, that which makes my existence necessary, that which gives expression to my body—**THAT IS A PART OF THE UNITY OF ALL LIGHTS, INSEPARABLE, WITHOUT INDIVIDUALITY!**

Therefore, reasons the lamp, I will concern myself in keeping my body clean that the maximum of light will shine forth **LIKE AN AURA ABOUT ME**. I will keep other neutralizing, impure, poisonous forces out of my body that the pure vacuum, the rarefied gases, which my maker charged into my body at birth may not become contaminated and thereby weaken the expression of my light. I will prevent injury to my body, I will not become over-heated through sudden spurts of useless energy and thereby destroy my nerves, I will not seek to expand my material form to imitate the larger lights and thereby defy my maker's judgment and bring disruption to the shell that cloaks my illuminated soul. No! I will not seek such individual distinctions as are not purposed for me. I will, however, give forth light—the light that is within me.

I shall not forget my unity with that wondrous power of which I may be but a small unit, but I shall ever keep in mind that so long as I remain humble, retain my **INFINITE ATTUNEMENT**, forget my personal body, and ever shine clearly and cleanly with the light that my maker has instilled within me, I shall be fulfilling my master's law; **NAUGHT**



ELSE CAN I DO AND RETAIN THE POWER THAT IS WITHIN ME!

That is what the lamp would reason, were it a good lamp, serving the master well.

And, that is what every human being should do if it would serve the Master well.

"What," say some, "would you have us do away with all methods making for perfection? Would you have us end our ambitions? Would you end all personality?"

Not at all. Is there any greater ambition than to serve well? Is there any greater ambition than to do those things which God has given us ability or abilities to do? Can greater perfection be attained than that which enables us to shine forth clearly and cleanly **IN OUR OWN SPHERE?** Is not he or she the most nearly perfect, who at the close of life has maintained and retained the perfect qualities instilled in us by our Maker at birth? Can God's work be perfected by man? Or is the attempt an indication of vanity and presumption?

Further, personality is one's expression in life; not one's form of body, features of face,

quality of clothes, or earthly possessions, but one's character, **ONE'S LIGHT** as it shines and manifests through and in the body. This personality, then, is not something which can be individualized, but can be permitted to manifest at its maximum, that the power and divinity which is in you may show forth in splendor, not as an isolated, separate individuality, but as a flash from heaven, an illumination of the Divine Mind.

Rejoice, all ye humble, that so far as your bodies are concerned individual characteristics count for naught, and find greater rejoicing in the **FACT** that what is **REAL** of you, what you have to do, and have to give, and render in service is a part of the whole—an inseparable part, small, temporarily passing through your body, not belonging to your body or **YOU**, but **USING YOU** as a means, an instrument for a purpose. And all **YOU** can do is preserve that instrument and **KEEP IT ATTUNED WITH** the Infinite Power that is indivisible. Remember the separated lamps upon the little shelf—they are individualized non-entities, and ceased to be lamps when they severed their attunement with the Great Power.

An Electrician's Concept

I am enclosing this little article, which I wrote about a year ago, and which was inspired by my eleven-year-old boy's question: "Who is God?" It may be interesting to some of your readers. I am employed in electrical work and that is how I came to make the comparison.

GOD.

The Great Invisible Dynamo.
An Electrical Worker's Conception and Comparison of the Omnipresent, Omniscient and Omnipotent God.

God is the great invisible Dynamo, each individual human being equals an electron, all humanity—the amp. current, which is composed of myriads of electrons, generated by the great Dynamo, the ether is the wire on which we travel, the R ohm equals or represents the sorrow and trouble in our path which

we have to overcome; the watt equals the work we have to do, and the volt equals will, or pressure which enables us to overcome the resistance. We all must return to the Great Source (otherwise we could never have started) to get new energy, and start forth again on new journey—Reincarnation. The more sorrow and trouble strewn in our path through our own improper actions and thoughts especially, the more resistance—Ohm, we have to overcome. Humanity—1 amp, rises to fever heat and point of destruction in proportion to the amount of voltage, will, and self control it uses, even if the troubles are numerous—R high, the will—voltage, has the power to overcome it, and keep humanity—amp, at a sane and safe flow and back to its Divine Source, the Great Invisible Dynamo.

James Alex Rock.



Esoteric Astrology

By Ptharos



THIS subject is one of such infinite magnitude that an attempt will be made in this article to touch upon only one little phase of it.

The most interesting description of the Divine Science of "Esoteric Astrology" is given in Stanza III of the Book of Dzyan, an archaic manuscript, consisting of a collection of Palm Leaves made impenetrable to water, fire and air by some specific and unknown process.

This Prehistoric Record, this oldest of all works on Occultism was translated by Madam Blavatsky and used as the basis of her "Secret Doctrine."

Stanza III in which we are particularly interested describes the re-awakening of the Universe to Life after Pralaya. It describes the emergence of the Monads from their state of absorption within the ONE, the earliest and highest stages in the formation of Worlds, the term MONAD being one which will apply equally to the vastest Solar System on the "Tiniest Atom."

For the purpose of this article we shall consider the Monads to mean the formation of our Solar System which is the beginning or origin of Esoteric Astrology.

STANZA III.

1. . . . The last vibration of the seventh eternity thrills through infinitude. The mother swells, expanding from within without, like the bud of the lotus.

2. The vibration sweeps along, touching with its swift wing the whole universe, and the germ that dwelleth in darkness: the darkness that breathes over the slumbering waters of life. . . .

3. Darkness radiates light, the Light drops one solitary ray into the mother deep. The ray shoots through the Virgin Egg, the ray causes the eternal egg to thrill, and drop the non-eternal germ, which condenses into the World Egg.

4. Then the three fall into the four. The Radiant essence becomes seven inside, seven outside. The luminous egg, which in itself is three, curdles and spreads in milk white curds throughout the depths of the Mother, the root that grows in the depths of the ocean of Life.

5. The root remains, the Light remains, the curds remain and still OEAOHOO is ONE.

6. The root of life was in every drop of the ocean Immortality, and the ocean was radiant light, which was fire, and heat and motion. Darkness vanished and was no more; it disappeared in its own essence, the body of fire and water, or father and mother.

7. Behold, oh Lanoo. The Radiant Child of the two, the unparalleled Refulgent Glory: BRIGHT SPACE Son of DARK SPACE which emerges from the depths of the great Dark Waters. It is OEAOHOO the younger, the * * *. He shines forth as the SON; he is the BLAZING DIVINE DRAGON OF WISDOM; the One is Four, and four takes to itself Three, and the union produces the Saptas, in whom are the seven which become the Tridasa (or the Hosts and the Multitudes). Behold him lifting the veil and unfurling it from East to West. He shuts out the above, and leaves the below to be seen as the Great Illusion. He marks the places for the Shining Ones, and turns the upper into a shoreless sea of fire, and the ONE manifested into the Great Waters.

Here we have a most wonderful and beautiful description of God's method of writing or building in the Universe the Great Book of the heavens, Astrology.

Astrology is God's Book of Life, written by him in the imperishable language of the sky, having for its letters the signs of the Zodiac, the lights of the Sky, the Sun and Moon, and the eight planets, Neptune, Uranus, Saturn, Mars, Venus, Mercury and Vulcan. By the combination of these and their angular rela-



tion to each other, one who is willing to study may learn to read in this Starry Book of the Sky, much that is hidden from many who consider themselves both learned and wise.

You no doubt have heard of that universal language which enables Initiates of all Nations, Faiths and religions to read the innermost secrets of Science, Religion and Philosophy. Astrology is this Universal Symbological Key to the Inner Mysteries, written by the Finger of God in the Heavens, so that all who were willing to pay the price of Personal Effort for the knowledge might read.

In the early times of the far past, say Nineteen or Twenty Thousand Years Ago, in the early Egyptian and Chaldean Civilizations, before Man had descended so far into Involution, the Astrologer Priests and King Hierophants delighted in the study of the Science of Astrology and in the clear and cloudless nights set themselves to study the Heavens and learn what they had to teach.

They learned by Spiritual Powers, all that the present day Astronomer has learned by that purely Physical aid the telescope. They charted the Fixed Stars, they Set the Courses of the Planets, they predicted Eclipses, they noted the precession of the Equinoxes and they were familiar with that system of Astronomy which Newton re-discovered and which the Science of To-day terms the Newtonian System, but which was well known to the civilizations referred to above.

But they did far more than the Astronomer of to-day, they studied and recorded, the influence which the Signs of the Zodiac and the Planets had upon the Earth, upon the weather, upon Nations, and finally upon the Individual. They claimed that the Sun and the Moon and the Planets were each presided over by ONE Great Spiritual Intelligence, and that each Nation, each Country, each City and each individual Man responded to the influence sent out by the Ruler of the Planet which bore a close and powerful relation to the Individual at Birth.

The Time of the birth of every child was carefully recorded, and they set themselves to observe, just how any given combination of the Stars at Birth worked out according to the Law of Star Vibration, and the observations in re-

gards to the effect of the influence of the Planets on humanity were carefully recorded and proven. We can imagine that this work must have taken an immense time, and occupied the lives of many Men to whom it was a work of Love, before the recorded influences of the Planets which we have handed down to us in the Text-books were obtained.

They claimed that each Individual had a Star or a Great Ruling Planetary Spirit, from whom he received his very life, in whom he lived and moved and had his being. They said that an individual responded to other stars, too, but not in so pronounced a way as he did to his principal Star.

So when a child was born the Astrologer or Priest erected for him his Horoscope, told him the name of his Star and the name of that Planetary Star Angel who presided over him. So from that time on each Child prayed to the Angel of his Star as his special Master, realizing that through this master he came into union with the Great Spirit of the Universe.

It is written that the Angel of the Star in turn watched over and guided the Child all along Life's Path. As the child's characteristics were known from earliest babyhood, his parents were enabled to help, encourage and train him in such a way as to enable him to make the greatest Success in Life. All the principal events in his life were pointed out to him, and it was explained that over some he had jurisdiction, and could control them, but that over others he had no control as they were the working out of the Law of Compensation or "Karma," or the result of actions which he had sown in past lives.

And so he was furnished with a map by which to guide and direct his whole life and make the most of it so that when this incarnation was finished he had gained the maximum amount of experience and advanced a little further along the Path of Evolution.

But as the Earth grew older, as man or the eternal Spirit of Man descended further into matter, his senses became more clouded and he heard no more the voice of his Star Angel, he thought only of eating and drinking, of physical pleasure and the gratification of the senses and he sold for a "Mess of Pottage," his eternal birthright of communication with



his Star Angel. He consulted no longer the starry heavens, but contented himself with the so-called discoveries of Science and to the advancement of Material things, and this was good and as a part of the "Scheme of Evolution," had to be done.

In the meantime the "Science of Astrology," was thrown down from its high place as "God's Book of Life," to a means by which fortune tellers and charlatans might beguile from the superstitious materialism of the Age a few dimes.

The Astrologer buried in materialism was satisfied to busy himself with the lifeless shell of Astrology and draw no deductions in regard to Spiritual Things from "God's Book of Life."

So the Greatest of All Sciences, the explanation of all Religion, the Key of All Knowledge and Science became a by-word and a scoff in the mouths of the ignorant and egotistical.

With the passing of the "Dark Ages," THE LIGHT, which has been kept burning during the Centuries by a band of devoted Philosophers known as the Ancient and Mystical Order Rosae Crucis; has been thrown into the

dark places of Occult Knowledge, and Astrology has profited thereby. Uranus has come again into his home Sign Aquarius, and now after many wanderings the Star of Astrology is indeed in the East, a new Great Hermetic Brotherhood has come to bless America with its teachings and with its coming the Science of Astrology will Blossom as a Rose, and will be established with a new and brighter luster in all its pristine Glory, as the Guide of Nations, the Revealer of Religion, and the Mentor and Guide upon which the individual may rely in treading the labyrinth of daily life. Then indeed shall the curse be removed from "God's Book of Life," "Astrology," and we shall begin to realize our Universal Brotherhood, and by a diligent study of this "God's Book of Life," inspired by high ideals, purity and unity, learn to co-operate with our Stars, learn how to apply their beneficent forces to the fulfillment of our Destiny, to the end that our Evolution may be accelerated and that we may as rapidly as possible all attain to that great Goal of our present Civilization UNIVERSAL BROTHERHOOD.

The Work of the Order

The Minister of the Department of Extension has shown the Editor several letters received from new Lodges and other letters indicating with what enthusiasm the work of the Order is spreading throughout the United States. I feel that I must give some extracts from these letters—they are as follows:

From the Grand Master of the Grand Lodge of Florida:

"It seems to me that I have the best people in the World for Officers and lay members of the Florida Grand Lodge. They are so kind hearted, loving, willing to do all in their power to assist in this great work, yet with it all they are as patient as can be. All seem to realize that we are not building a temporary structure to be blown over by the first little gust, but that we are building a mighty pyramid, so to

speak, which will be enduring and from whose pinnacle will shine the rays of Love, Truth and Light to the most remote corners of fair Florida. We have been for the past few weeks laying the foundation for such a structure and we hope to lay the corner stone on the 26th of this month by completing the work of the First Degree. We hope to be able to lay it with reverence and with a full realization of its meaning. I am to-day writing the Secretary General for information concerning extension work and as the State Lodge is well under way I will devote what time I can to this part of the work. The work is so inspiring, so ennobling and uplifting that I wish I might devote my whole time to it. On the 12th inst. the officers of the Masonic Grand Lodge of Florida will lay the corner stone for a new



Masonic Temple at St. Petersburg, Florida. I will attend that ceremony in company with the Masonic Grand Master for Florida and I will make an effort to get on foot a movement for a Lodge of the A. M. O. R. C. at that place. I will also attend to the foundation of an A. M. O. R. C. Lodge in Jacksonville, and in other cities as fast as I can get in touch with the different people."

The first degree work was complete in Tampa, as scheduled, on October 26th, in the Scottish Rite Temple of that city where the Rosae Crucis Lodge holds its regular convocations.

Here is another extract from a letter from the Foundation President of the Grand Lodge A. M. O. R. C. in Cleveland, Ohio:

"There were the full seven members present at the first organization meeting held on October 1st at 3 P. M. The proceedings were most satisfactory for we had instrumental music to vibrate in our hearts, had a silent concentration of the 'self' to have one harmonious, forceful prayer of will that the Brotherhood and Order Rosae Crucis should be founded in Cleveland to the happiness and blessedness of all in this commonwealth. Everybody was happy, everybody had a smile, everybody promised to help me, everybody was full of ardor, and proud to be admitted to the Order Rosae Crucis. I am working hard for the future generations as I have already eaten the fruit from trees that I did not plant and we are all anxious to see the 'scarabeus' playing his important part here in Cleveland."

Those of our readers living in any State where we have Lodges (and nearly every State now has its Grand Lodge either established or under way), should write to the Supreme Secretary General, 306 West 48th Street, for further information relative to the Lodges and their work.

In September the Emperor visited Chicago and there Instituted the Grand Lodge of Illinois on September 8th. A second Initiation was held there two weeks later and a third on

October 13th (Friday the 13th—a blessed and wonderful day!). The Chicago State Lodge reports excellent enthusiasm with a membership of over 100.

In Newark, N. J., the editor of one of the newspapers gave an excellent story of the work of the Order in America and urged the establishment of a Grand Lodge for the State of New Jersey in Newark. The Editor was Initiated into the Order in the Supreme Lodge on October 5th and the work in New Jersey will progress rapidly now because of the many inquiries.

A Grand Lodge is now under way in Omaha where a number of very enthusiastic students have gathered together and made request for a Lodge. Readers living in Nebraska may make inquiry from us for the address of the Omaha Grand Secretary.

A new local lodge was granted a Charter in McKeesport, Pa., by the Grand Lodge in Pittsburgh. The Pittsburgh Grand Lodge still leads in activity and the members of that Lodge are about ready for Initiation into the third degree.

From Helena, Montana, comes word that the State Master there, who came to be Initiated into the Order in the Supreme Grand Lodge, has sufficient members to Institute his Lodge there. That is excellent work.

In Salt Lake City the report shows that the State Lodge will be ready in a few weeks for its first Initiation. We feel rather proud of having a carefully planned Lodge in that State and especially in that city.

In Syracuse, New York, and Providence, Rhode Island, new Lodges are under way and in many other States and -cities Foundation Committees are working enthusiastically. Everywhere is the same feeling so admirably expressed by the letters from Tampa and Cleveland published above.

Now let us all work for the Grand National Convention in 1917. The slogan is: "Rosae-crucianism in every State for 1917."



Some Thoughts of the Emperor Marcus Aurelius

By Ida Duncan Little, 5^o



MARCUS AURELIUS ANTONINUS, the Roman emperor and philosopher, was born in the year 121 A.D. The greater part of his reign was spent in repulsing the attacks of the barbarians, but he also accomplished much toward bettering the condition of the masses of the people. From his teachers of the Stoic school he learned to work hard, to deny himself, to avoid listening to slander, to endure misfortunes and to be grave without affectation. Through all this training, however, he preserved the natural sweetness and humanitarian tendencies of his nature. These extracts are from his "Meditations," a book which has been likened in ethical value to the Sermon on the Mount:—

"From Maximus I learned self-government, and not to be led aside by anything; and cheerfulness in all circumstances, as well as in illness; and a just admixture in the moral character of sweetness and dignity, and to do what was set before me without complaining."

"Through not observing what is in the mind of another, a man has seldom been seen to be unhappy; but those who do not observe the movements of their own minds must of necessity be unhappy."

"Every moment think steadily as a Roman and a man to do what thou hast in hand with perfect and simple dignity, and feeling of affection, and freedom, and justice, and to give thyself relief from all other thoughts."

"In the next place the soul does violence to itself when it turns away from any man, or moves toward him with the intention of injuring, such as are the souls of those who are angry. In the third place, it does violence to itself when it is overpowered by pleasure or by pain. Fourthly, when it plays a part, and does or says anything insincerely or untruly."

"What then is it that is able to conduct a man? One thing only, philosophy. But this consists in keeping the daemon within a man free from violence, superior to pains and pleasures; and finally waiting for death with a cheer-

ful mind as being nothing else than a dissolution of the elements of which every living being is compounded."

"We ought then to check in the series of our thoughts everything which is without a purpose and useless, but most of all the overcurious feeling, and the malignant; and a man should use himself to think of those things only about which if one should suddenly ask, what hast thou now in thy thoughts? with perfect openness thou mightest immediately answer, This or That; so that from thy words it should be plain that everything in thee is simple and benevolent and such as befits a social animal."

"For the man who is such is like a priest and minister of the gods, using the deity which is planted within him, which makes the man uncontaminated by pleasure, unharmed by any pain, untouched by any insult, feeling no wrong, a fighter in the noblest fight."

"Labor not unwillingly, nor without regard to the common interest, nor without due consideration, nor with distraction. And further, let the deity which is in thee be the guardian of a living being, manly and of ripe age."

"Be cheerful also, and seek not external help nor the tranquillity which others give. A man must stand erect, not be kept erect by others."

"Never value anything as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect, to hate any man, to suspect, to curse, to act the hypocrite."

"Men seek retreats for themselves, houses in the country, sea-shores and mountains and thou, too, art wont to desire such things very much. But this is altogether a mark of the most common sort of men, for it is in thy power whenever thou shalt choose to retire into thyself. For nowhere either with more quiet or more freedom from trouble does a man retire than into his own soul. Constantly then give thyself this retreat and renew thyself, and it will send thee back free from all discontent."

"Hast thou reason? I have. Why then dost



thou not use it? For if this does its own work, what else dost thou wish?"

"How much trouble he avoids who does not

look to see what his neighbor says or does or thinks, but only to what he does himself that it may be just and pure."

The National R. C. Convention, 1917

The Emperor has definitely settled the date for the National Convention of the Order Rosae Crucis. It is to be our first National Convention and it will be a notable event in this Country's history.

The Emperor promised the Pittsburgh Grand Lodge last May that the first National Convention of the Order would be held in Pittsburgh. That promise has been kept in mind and daily proves to have been wisely given. Pittsburgh of all other cities in the United States is easily reached, and the enthusiasm existing there will be of great value to a convention such as is planned.

The days now set for the Convention are July 24th to 29th. The opening will be on Tuesday, July 24th, and the final grand rally will be on Sunday, July 29th, when a sacred Convocation will be held.

July 24th is the anniversary of the Transition of our Beloved Founder Master, Amenhotp IV, who was raised on July 24th, 1350 B. C. That incident in the life of Amenhotp is of such great importance to all our members and aside from being impressed upon the minds of all Initiates it is also revered every July 24th by all Rosaecrucians in Europe and Asia as a day of great import. July 24th is also the date on which our Emperor sailed for Europe to secure the Order for this country. For these

reasons the day has been selected for the opening of the National Convention.

By having the first day on Tuesday an opportunity will be given to our members to reach Pittsburgh on Monday, and to make arrangements for their stay. Naturally, before that date complete plans will be made for various Committees and we will have tabulated information regarding hotels and other places where comfortable quarters may be obtained.

The Emperor will issue a call to every Lodge to have its official representative present at the Convention—undoubtedly the Master or in his place the Deputy Master. But every Officer and every member of every Lodge will be invited to attend this convention so all may as well make plans now for that one week and take a real enjoyable vacation.

Pittsburgh has many beautiful sights, is an interesting city and the hospitality which will be given our members will make their hearts glow with the same pride that we have for the Grand Lodge and its members there.

Some of the sessions, held twice or three times daily, will be devoted to Lectures, demonstrations, special Rosaecrucian music, business meetings, elections, conferring of honors, socials, etc. Suggestions from our members and offers of various kinds are now in order. Please address Chairman National Convention Committee, R. C. Supreme Lodge, 306 West 48th Street, New York.





J. Frank Hubert, M. D.
Grand Master, Illinois State Lodge.



Dr. J Frank Hubert, K.R.C.

Grand Master, State Lodge, Illinois Jurisdiction

WE are proud to show, in this issue, the smiling countenance of our good Brother Hubert of Chicago. Dr. Hubert is most naturally a protestant—for he has protested long and earnestly against the superstitions of the day and it was a real pleasure to find another Doctor of Materia Medica ready to proclaim that he knew there were things in this world which did not come within the ordinary cognizance of man or woman. And while Dr. Hubert is an enthusiastic practitioner of the medical art and has been a Professor in the medical college it was interesting to note that he taught the principles of the Eclectic school rather than the dogmatic, empirical methods of the old schools.

All of which is plainly indicated by an examination of his horoscope cast for May 31st, 1858.

Dr. Hubert is also an enthusiastic Mason of high degree and very active in those affairs which tend to uplift mankind and bring peace and love to the hearts of the weary and sick.

Having devoted his life to the service of humanity, he has always sought for the best and most practical way to be of service, and in his search for light and truth he often came across the name Rosae Crucis. He resolved to

grasp the opportunity to join this great brotherhood as soon as it would come within his power. At last the opportunity was afforded and with a number of others applied for permission to organize a lodge in his State.

We found him deservedly popular in Chicago and he has gathered around him a staff of officers from many walks of life, principally from the professions, and this has made possible the very large Lodge in that City which held its first initiations on Friday evening, September 8th.

Enthusiasm in Chicago regarding the Initiation, the demonstrations given there and the prospects indicated by the outline of the future lectures and convocations, is very evident as soon as you meet the Brothers and Sisters there, and all credit is due to Brother Hubert for his untiring efforts, whole-hearted willingness to give and determination to make the Chicago Grand Lodge the most powerful Lodge in the Middle West. His officers too deserve the thanks and appreciation of every Rosae-crucian in America for the impetus given to the Order by the unusually fine work accomplished in Illinois during the past few months.

May Peace Profound be yours continuously in this Life, Brother, is the wish of the Publisher.



The Crisis

By Constantia



ALL who are acquainted with present day thought in religion, philosophy and science can hide from himself the fact that we are fast approaching an intellectual crisis between dogmatic superstition and reason, a crisis whose magnitude we can now hardly realize and whose far reaching effects will be felt all over the world. For many years the clouds have gathered in strength and volume, in all directions we see the lowering skies and we hear the mutterings of the coming storm.

Science and philosophy have more and more applied reason and conception to its vitals, in other words, they have kept pace with the evolution of the human mind, always seeking for facts and natural laws, and discarding superstition and the so-called supernatural. Religion, on the other hand, led by the exclusive Italian clan, has steadfastly refused to admit reason into its councils, deeming its hold on humanity too strong to be shaken or broken by such a thing as progress and evolution of the race man.

Everything on this earth is subject to the laws of life; everything has but a changeable existence, and this law applies to religion as well as to anything else. It must undergo transformation with the intellectual development of man. How many countries are professing the same religion now that they did at the birth of Christ? Look at Persia, the mother of thought and philosophy. Again and again she has changed her national faith. For the revelations of Zoroaster she substituted Dualism, and later under new political influences she adopted Magianism. She had worshiped fire, and kept her altars burning on the mountain tops; she had adored the sun, and when Alexander came she was fast falling into Pantheism.

The most serious trial through which society can pass is encountered in exuviation of its religious restraints. The history of Greece and

Rome exhibits to us in an impressive manner how great are the perils. If we but glance at our own country we find the New World in the grasp of that same element or rather bigoted Italian theological clan, which for hundreds of years has continually stood in the way of the progress of humanity. This theological class has led a losing fight in all countries of Europe until all hope of ever regaining its political power and prestige, led it to turn its attention to the New World, where it hoped to wield the power of superstition and image devotion, and build the New Jerusalem to the political and material benefit of the few Italian families controlling it.

Let us take a look at the tenets of the Church of Rome, which undeniably is the strongest exponent of religious beliefs in our country, as well as the strongest political combination in the United States.

The Encyclical and Syllabus stigmatizes pantheism, naturalism, and absolute rationalism, denouncing such opinions as that God is the world; that there is no God other than Nature; that theological matters should be treated in the same manner as philosophical ones; that the methods and principles by which the old scholastic doctors cultivated theology are no longer suitable to the demands of the age and the progress of science; that every man is free to embrace and profess the religion he may believe to be true, guided by the light of his reason; that it appertains to the civil power to define what are the rights and limits in which the Church may exercise authority; that the Church has not the right of availing herself of force or any direct or indirect temporal power; that the Church ought to be separated from the State and the State from the Church; that it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship; that the Roman Pontiff can and ought to reconcile himself to, and agree with, the progress of modern civilization.



The Syllabus also claims the right of the Church to control public schools, and denies the right of the State in that respect. It claims the control over marriage and divorce. Such is "The Dogmatic Constitution of the Catholic Faith." Among other canons the following are promulgated:

"Let him be anathema—

"Who denies the one true God, Creator and Lord of all things, visible and invisible.

"Who unblushingly affirms that, beside matter, nothing else exists.

"Who says that the substance or essence of God, and of all things is one and the same.

"Who says that finite things, both corporeal and spiritual, or at least spiritual things, are emanations of the divine substance; or that the divine essence, by manifestation or development of itself, becomes all things.

"Who does not acknowledge that the world and all things which it contains were produced by God out of nothing.

"Who shall say that man can and ought to, of his own efforts, by means of constant progress, arrive, at last, at the possession of all truth and goodness.

"Who shall refuse to receive, for sacred and canonical, the books of Holy Scripture in their integrity, with all their parts, according as they were enumerated by the holy Council of Trent, or shall deny that they are inspired by God.

"Who shall say that human reason is in such wise independent, that faith cannot be demanded of it by God.

"Who shall say that divine revelation cannot be rendered credible by external evidences.

"Who shall say that no miracles can be wrought, or that they can never be known with certainty, and that the divine origin of Christianity cannot be proved by them.

"Who shall say that divine revelation includes no mysteries, but that all dogmas of faith may be understood and demonstrated by reason duly cultivated.

"Who shall say that human sciences ought to be pursued in a spirit of freedom that one may be allowed to hold as true their assertions, even when opposed to revealed doctrine.

"Who shall say that it may at any time come

to pass, in the progress of science; that the doctrines set forth by the Church must be taken in another sense than that in which the Church has ever received and yet receives them."

The Dogmatic Constitution insists that the Roman Church acts under a divine commission especially and exclusively delivered to it, and requires all men to surrender their intellectual convictions, and all nations to subordinate their civil power. These preposterous demands and assertions are not substantiated by proofs or credentials if such ever could be given.

The Dogmatic Constitution says: "Of God, the Creator of All Things.—The Holy Catholic Apostolic Roman Church believes that there is one true and living God, Creator and Lord of Heaven and Earth, Almighty, Eternal, Immense, Incomprehensible, Infinite in understanding and will, and in all perfection. He is distinct from the world. Of his own most free counsel he made alike out of nothing two created creatures, a spiritual and a temporal, angelic and earthly. Afterward he made the human nature composed of both.. Moreover God by his providence protects and governs all things, reaching from end to end mightily, and ordering all things harmoniously. Everything is open to his eyes, even things that come to pass by the free action of his creatures."

The Dogmatic Constitution presents here the attributes of God, the Creator of all things, in words fitly designating its sublime conception, but it abstains from affirming that this most awful and eternal Being was born of an earthly mother, the wife of a Jewish carpenter, and has since become the queen of heaven. The God it depicts is not the God of the Middle Ages, seated on his golden throne, surrounded by choirs of angels, but the God of Philosophy. The Constitution has nothing to say about the Trinity, nothing of the worship due to the Virgin—on the contrary, that is by implication sternly condemned; nothing about transubstantiation, or the making of the flesh and blood of God by the priest; nothing of the invocation of the saints.

The Dogmatic Constitution plants itself firmly in behalf of incessant providential interventions; it will not for a moment admit that in



natural things there is an irresistible sequence of events, or in the affairs of man an unavoidable course of acts.

Has not the order of civilization in all parts of the world been the same? Does not the growth of society resemble individual growth, exhibiting youth, maturity and decrepitude? The religious ideas of the Incas of Peru, and the Emperors of Mexico were the same as those of Europe and Asia. The current of thought was the same.

The Dogmatic Constitution anathematizes all those who hold the opinion that Nature is a manifestation of the Divine Essence. The Asiatic theory does not hold that a soul is created out of nothing and given to the being, but that a portion of the already existing, the divine, the universal intelligence, is imparted

and when life is over, this returns to and is absorbed in the general source from which it originally came.

These are but a few items we have taken at random to show that the Church which should be the leader of humanity in its efforts of progress, realization and understanding of spiritual thought, in reality is trying to keep back all advancement. This retrogression on the part of theology is continually forcing thinking men and women out of the churches and especially the Roman Church. The Pope may issue bulls and excommunications and call those who dare to think "devil worshipers," but he cannot thereby stop the wheels of progress. May the Church history of Germany and France be a lesson to the Pontiff that our enlightened age demands understanding through reason, not blind faith and superstition.

The Emperor Recommends Two Books

Two books are especially reviewed and recommended at this time, and all our Brothers and Sisters are urged to secure them and give them the closest possible study. The second book is likewise recommended to our many inquirers and friends.

The first book—most important of all books now recommended to our members—is called "Cosmic Consciousness."

Here we have a book which for the first time completely, carefully and minutely covers the subject properly from the true Rosaecrucian point of view.

In fact, "Cosmic Consciousness" is a Rosaecrucian book in every sense, although it is not published by the Order (for the Order itself does not publish study or text-books). It is Rosaecrucian because it not only presents a thorough explanation of what Cosmic Consciousness is, how it manifests and may be made manifest, but it treats the subject in that analytical, demonstrable, convincing manner peculiar to all the teachings of our Order and which method of expounding the truth has never been equalled in any other school, university, college or institute.

Know, therefore, that the very interesting, mystifying yet profound subject of the universal mind or Cosmic Consciousness is expounded in this book by Dr. Bucke as it would be expounded by all the true Masters of our Order.

It is a large book, necessarily so. The author presents, first, an outline of the principles upon which the doctrine of the Cosmic Consciousness is based. This will be recognized by our members of the Second Degree and by many in the First Degree. Then follows various phases of the manifestation of Cosmic Consciousness. These introductory explanations are inspiring, instructive and more illuminating in many ways than could be a verbal description or Temple Lecture.

As an example of the author's power to present, forcibly, the importance of attaining attunement with the Cosmic Consciousness, the following paragraphs are quoted:

"In contact with the flux of the Cosmic Consciousness all religions known and named to-day will be melted down. The human soul will be revolutionized. Religion will absolutely dominate the race. It will not depend on tra-



dition. It will not be believed and disbelieved. It will not be a part of life, belonging to certain hours, times, occasions. It will not be in sacred books nor in the mouths of priests. It will not dwell in churches and meetings and forms and days. Its life will not be in prayers, hymns or discourses. It will not depend on special revelations, on the words of gods who came down to teach, nor on any Bible or Bibles. It will have no mission to save men from their sins or to secure them entrance to heaven. It will not teach a future immortality nor future glories, for immortality and all glory will exist in the here and now. The evidence of immortality will live in every heart as sight in every eye. Doubt of God and of eternal life will be as impossible as is now doubt of existence; the evidence of each will be the same. Religion will govern every minute of every day of all life. Churches, priests, forms, creeds, prayers, all agents, all intermediaries between the individual man and God will be permanently replaced by direct unmistakable intercourse. Sin will no longer exist nor will salvation be desired. Men will not worry about death or a future, about the kingdom of heaven, about what may come with and after the cessation of the life of the present body. Each soul will feel and know itself to be immortal, will feel and know that the entire universe with all its good and with all its beauty is for it and belongs to it forever. The world peopled by men possessing cosmic consciousness will be as far removed from the world of to-day as is this free from the world as it was before the advent of self-consciousness."

In the second section of the book the author presents the well-established Rosaecrucian principle, that illumination of the mortal mind through a sudden attunement with the Cosmic Mind comes to every Rosaecrucian at a certain age. In this section of the book are certain tables and charts showing at what age this attunement occurs, the length of life of those so illuminated, the effect of color appreciation, and so many other facts which should not be foretold in a review of this kind. Never before have these charts and tables been published. They are invaluable to Rosaecrucians.

In the third section of the book appears the most valuable matter of all to the analytical

mind,—for it gives that proof, demonstrable proof, which every R. C. demands and finds alone in the R. C. teachings and lectures.

Here the author gives lengthy extracts from the writings of most of the ancient Rosaecrucian masters and philosophers and others, with extracts also from the Bible.

Such great writings are republished and on the same page with each, compared paragraph by paragraph, are comments by the author, pointing out the workings, manifestations, demonstrations and explanations of the Cosmic Mind. All in all, we find in this section the most critical study and analysis of those writings which have always been considered as too mystical or too veiled for the un-initiated mind.

In the next section of the book over twenty-five lives of prominent people are cited as demonstrating the Rosaecrucian period of Illumination by the Cosmic Mind.

Plainly, yet beautifully printed, well-bound in canvas cloth and containing a very fine portrait of the author (who looks like and was a close friend of Walt Whitman, whose writings are also quoted), the book is certainly a rare publication, and only a few hundred copies are available. For the time being, and while they are available, these books may be obtained through the Rosaecrucian Supply Bureau, Book Department, 308 West 48th Street, New York, at \$4.50 each, postage or expressage prepaid. The Emperor's personal recommendation and signature will be on the title-page of each book.

The second book is entitled, "The Light of Men." It is by John Bass, and is published by the Torch Press, Cedar Rapids, Iowa.

The purpose of the book is to compare re-leaders who have come to men with the Light. The author points out that the great religious leaders who have come to men with the Light from time immemorial, have been true Avatars, —messengers of scientific truths. Therefore, while religions may have been founded on the scientific principles expounded by these avatars, the Light was truly of a science, and when properly understood, really proves that the most enduring and satisfying religion is that which presents scientific truths.



So many citations of lives and philosophies are given that even a brief reference is impossible here. But the Light preceding Rosae-crucianism in Egypt and succeeding it up to the time of Jesus is very interestingly and instructively explained, with many analytical references and footnotes and additional pages of explanatory comments.

The second half of the book is devoted to an unusually complete, interesting and likable review of the life, work and teachings of Jesus as the Great Avatar.

Here is a history of the life of Jesus and a presentment of the teachings of Jesus which are so free from sectarianism and creed that Jew and Gentile alike will see in Jesus the true expounder of brotherhood, tolerance, love, peace and power. Of all the books which the Emperor has ever read on the life and teach-

ings of Jesus,—the Bible not excepted—none has made so plain and so lovable the true character of Jesus as a man, a friend, a teacher, a guide, a messenger and a master. Robbed of any divinity of birth, freed from the possible mystery of his death and resurrection, and considered as a divinely inspired man who not only taught but lived the life that God would have us live, Jesus is here made to touch our hearts, inspire our souls and move our bodies to greater and more noble thoughts and acts at all times. For this alone, the Emperor owes these words of appreciation to John Bass wherever he may be, and advises everyone to read this book. Price \$1.35 by mail. For sale by Rosae-crucian Supply Bureau, 306 West 48th Street, New York, the Purdy Publishing Co., 1000 Mallers Building, Chicago, or direct from the publishers.

Our Order, the Roman Catholic Church and a Wonderful Compliment

Our members and our readers generally will be pleased to learn that the Order Rosae Crucis in America has been greatly honored by the Supreme Council abroad and that this compliment comes just at the time that the Roman Catholic Church is attacking the Order.

Just as has Freemasonry been attacked by the Roman Catholic Church so has our Order been attacked. Because of the aggressiveness and its growth the Order Rosae Crucis in America as well as in all other countries has been condemned by the Pope as destructive to the principles of Roman Catholicism. It has issued what is popularly called "Bulls" against the Order, and it was no surprise to learn that the Pope has decreed against the Order in this country as his predecessors have decreed against the Order in every other country of the globe where it has been spreading the Light.

The "Bull" of this nature is called an Ecclesiam and states that the Order permits every member to enjoy his or her own religious opinions (the most pernicious act possible in

the eyes of the Roman Catholic Church), that it permits secrets, that men and women of all religions associate together, that because of its references to Fire and the Crucible, it revels in the pleasures of Satan's symbols and is in fact a form of worship of the Satan and should therefore be condemned. It means that all Catholics belonging to the Order Rosae Crucis will be excommunicated from the Church and will suffer penalties for having joined the Order (as though there were any devout Catholics in the Order Rosae Crucis!).

And so the Pope and his advisors sit in Council and decree that the Order Rosae Crucis shall not exist if they can destroy it! And in their egotism they believe that by the power of their decrees the Order will dissolve, dissolution will follow and Catholicism will triumph over one of its greatest enemies.

Freemasonry has long survived such decrees and has increased in strength and will continue to increase despite the insidious attacks upon it being constantly perpetrated by the



enemies of Truth, Light and Spiritual Freedom.

Our Order here will forever feel that it has been complimented by receiving the condemnation of the Pope and the Roman Catholic Church; it will always appreciate such a compliment almost as greatly as it appreciates the other compliment paid by the Supreme Council of the World and which will be explained later in this article.

As for the decrees of the Pope and his Council we feel toward them much as did Martin Luther when he wrote his famous letter to Pope Leo X on September 6, 1520,—just 396 years ago this month. He, the Pope, follows the advice of his advisors, does as they feel, much like Pope Innocent III listened to the legate Simon de Montfort when he urged the assassination of the heretics in France, even though he, the Pope, tearfully tried to persuade his legates that wholesale murder and confiscation of property was not just. Luther wrote:

"Meanwhile you, Leo, are sitting like a lamb in the midst of wolves, like Daniel in the midst of lions, and with Ezekiel, you dwell among scorpions. What opposition can you alone make to these monstrous evils? Take to yourself three or four of the most learned and best of the cardinals. What are these among so many? You would all perish BY POISON before you could undertake to decide on a remedy. It is all over with the Court of Rome; the wrath of God has come upon her to the uttermost. She hates councils; she dreads to be reformed; she cannot restrain the madness of her impiety. . . . Under the influence of these feelings, I have always grieved that you, most excellent Leo, who were worthy of a better age, have been made pontiff in this. For the Roman Court is not worthy of you and those like you, but of Satan himself, who in truth is more the ruler in that Babylon than you are."

But enough of the condemnation. It worries us not; we glory in the disapproval of those whom we will always consider as arch enemies of progress and advancement. Let us turn our thoughts to the still greater compliment just paid to the Order in America, which came co-incident with the other.

Up to the present time, and from its inception and establishment in this country, the Or-

der Rosae Crucis in America has been under the protection of the Order Rosae Crucis in France which had issued a paper of sponsorship for the Order here.

A PRONUNZIAMENTO FROM FRANCE.

On Tuesday the 17th of October the Supreme Secretary-General of the Order Rosae Crucis in this country received by mail an official document bearing several seals and official marks, mailed from France. The document consisted of a paper 26 inches long and 10 inches wide, carefully engrossed and written and containing a specially made map of the world in the centre of its text. It reads as follows:

PRONUNZIAMENTO

Republic Francaise, R. C., No. 987,601.

A la Occident:

Le Secretaire-General, Respected Knight Thor Kiimalehto, Ancient R. C.,
Greetings Before the Sign of the Cross:—

At a High Lateran Council of the Council R. C. of the World held in Egypt in Memphis on July 20, A. D. 1916, R. C. 3269, the R. C. territories of the world were readministered in contingency of the necessary readjustment after the termination of the warring activities of the nations of Europe and Asia, and in contemplation of the certain reorganization early in the year 1917 A. D., the said Council decreed a division of territories as conceived on the map and chart which constitutes an official part of this document.

In accordance therewith we officially notify you, and through your respected offices the Supreme Council of Amerique, that there are now Eight Jurisdictions in substitution of the original Seven, and that the Jurisdiction of Amerique has been made an Official Jurisdiction no longer under the protectorate of any other Jurisdiction, but coming directly under the direction of the Pontif Supreme Perfect High Ancient Shekah, El Moria Ra of Memphis. Official notice accompanied by the Gold Seal of the R. C. High Council will be mailed direct to your Most Perfect Master "Profundis" when such gold seal bearing his name and new title shall have been completed in the Atelier of the Memphis Grotto.



(Chart and Map)

As a result of the position your territory now occupies, and since your Jurisdiction is now the largest in the world, your Council is privileged with the honor of twenty-one of the forty-eight votes on the Council of the World to which dignity your Jurisdiction is elected by its allotment to separate Jurisdiction.

FURTHERMORE, by this decree, and by this document it is so decreed, the Most Perfect Master, H. Spencer Lewis, is made a Councilor of the World, likewise you, Most Respected Knight, are appointed Councilor of the World and in the hands of both of you shall rest the appointment of the third Councilor and such appointment is to be duly reported to us that we may inform the High Archivist at Memphis.

May Peace and Power crown your noble efforts and those of your Most Perfect Master to whom you shall transmit these decrees, so mote it be!

Signed and given to seal on the 20th day of September, A. D. 1916, R. C. 3269 in the, France.

J J
Archivist. (Seal)

Subscribed,
M. M. de la L
Secretary. (Seal)

Approved,
L
(Official Seal of the Supreme
Council of France)

The map on the above document shows that the whole North American Continent, from the Republic of Panama to the most Northern point of the continent, forms the American Jurisdiction, and includes all above and all below the United States as well as the Hawaiian and Philippine Islands. Other very important

changes on the map will be shown in our next issue when possibly the map itself will be reproduced. One of the most important changes, however, is that not only has the Dominion of Canada come under our Jurisdiction, but Austrailia is now under the Royal Jurisdiction of Egypt; and the British Isles, once powerful in the Order, are now without any power whatever, their Jurisdiction having been taken from them because the Order there limited its membership for many years to men in an attempt to make it semi-masonic. Until the Order in England again admits women on an equal basis with men it will be denied the right to assemble, to hold Lodge meetings or to have the secret work or teachings.

The document itself gives to our Order here not only a greater field,—the largest Jurisdiction of all, but gives us the voting power of almost one-half of the Council of the world, with three World Councilors, each having seven votes.

This is indeed a wonderful compliment to the work we have done and the success we have attained. It refutes many statements made by those who would weaken our power and justifies the high expectations of those who have become intimately acquainted with the inner workings of the Order.

(The name of the place, city, and officers at the close of the document is purposely left blank in this public printing of this document, for it would furnish additional information to those who have been trying to personally and commercially benefit through the Order. One very important fact stands out boldly and that is that the name of the highest Officer of the Order in the world is not Moria El as a few would have it in order to commercialize some facts, but is El Moria Ra, a very different name with a very different meaning, and he resides in Memphis, not Tibet.)



The Junior Order Rosae Crucis

Its Purposes and Construction

The time has come for the establishment of the Junior R. C. Order, and because of the very enthusiastic and sincere interest shown by our members in this work, it is necessary to place before our Brothers and Sisters the concrete, definite plans and rules pertaining to the Junior Order.

To the hundreds of our members who are anxious to have their children, grandchildren, nieces, nephews and wards initiated into the Junior Order, this article is given in answer to their many inquiries; we trust that in this way each will have the complete information necessary to furthering the interests of the child and Order alike.

The Emperor wishes to have conveyed to the Brothers and Sisters his personal gratification and pleasure at receiving so many voluntary offerings of help, means, accessories, interest, etc., in establishing this Junior Order in America on the same high plane maintained by it in Europe. Many prominent educators, principals and teachers of public schools, musicians, clergymen, scientists and even professional readers and dramatists have offered their services in this only successful method of teaching children, the fundamental laws of all nature, and in guiding their young minds aright along the path of truthfulness, sincerity, love, kindness and refinement.

Therefore it seems only proper—though undoubtedly an innovation—to publish in these pages the brief rules of the Order.

CONSTITUTION OF THE JUNIOR ORDER ROSAE CRUCIS

Article I.

The official name shall be: "The American Junior Order Rosae Crucis." Its official symbol shall be the American Eagle with the triangle and Cross of the senior Order on its breast. The official colors shall be: Blue and Orange. The abbreviation for the name shall be: A. J. O. R. C.

Article II.

It shall owe allegiance directly to the American Ancient and Mystical Order Rosae Crucis,

and indirectly to the Supreme Council A. M. O. R. C. of the world. It shall retain friendly and intimate relations with all other Junior Orders Rosae Crucis throughout the world, which preserve their legitimate standing.

Article III.

The governing power of the Order shall be vested in the American Supreme Council of the Ancient and Mystical Order Rosae Crucis, which body shall adhere to the ancient and present rulings of the Junior Orders of the world.

Article IV.

The principal officers shall be.—

(1) Sovereign Master, whose duties shall be to direct the National affairs of the Order (by advice of the Senior Supreme Council) through decrees and seal pronunziamentos.

(2) The National Secretary and Archivist, whose duties will be those which usually pertain to such office, and in addition the keeping of all records of names of members in all Lodges, seals, papers, etc.

(3) The National Financial Secretary, who shall be the recorder of all financial transactions coming within the jurisdiction of the Supreme Lodge and Supreme Council of the Junior Order.

(4) The National Treasurer, whose duties shall be to keep all national funds of the Order and fulfill the usual duties of treasurer as directed by the Financial Secretary or the Supreme Lodge or Council.

The foregoing officers will be appointed yearly, on October 10th, by the Emperor of the A. M. O. R. C.

Article V.

Membership in the Order shall be limited to Protestant or Jewish children of both sexes between the ages of 10 and 15, of good moral habits, searching minds and loving hearts, being well recommended by someone in good standing in the A. M. O. R. C. Such recommendation shall be carefully considered by the membership Committee of each Junior Lodge and the proposed member elected to membership.



Article VI.

The Order shall be organized into Lodges on the same plan as the A. M. O. R. C. in America, with Grand and Subordinate Lodges for each State, Territory and Dependency.

Each Lodge shall consist of not more than 144 active members (those whose dues are paid regularly and attend meetings with fair regularity) in addition to the usual Lodge Officers.

Each Lodge shall be affiliated with an A. M. O. R. C. Lodge.

Article VII.

The Lodge Officers shall be:

Junior Master.

Junior Matre (who shall always be the Vestal of the A. M. O. R. C. Lodge affiliated therewith).

Junior Deputy Master.

Junior Secretary.

Junior Treasurer.

Junior Guardian.

Junior Conductor.

Junior Organist.

Junior Herald.

The foregoing Officers shall be nominated by the Master of that A. M. O. R. C. Lodge, which sponsors the Junior Lodge and such nominations shall be approved and made appointments by all Lodge officers, shall hold office for a term of one year and may be reappointed (except the Junior Matre (Vestal), whose term shall continue so long as she is Vestal of the senior Lodge).

Article IX.

All Lodges shall meet once a week for not less than one hour, and at such time of day (not evening) as will not interfere with proper attendance to public or private school work or church services.

Lodge meetings shall be held in a suitable place—in regular Lodge rooms whenever available—and in accordance with the ritualistic laws of the Order.

Article X.

The Initiation Fee shall be not less than One Dollar, and the dues not less than 25 cents per month.

From such fees and dues received during each month, each subordinate Lodge shall send 10 per cent. of its receipts to its Grand Lodge, and each Grand Lodge shall send 10 per cent. of all its receipts to the Supreme Lodge as Royal Support.

Article XI.

The simple regalia to be worn by all officers pass words, grips, etc., shall be those prescribed for the Order by the Supreme (Junior) Council, based on the ancient work and practises now extant in all other Junior Orders of the world.

The simple regalia to be worn by all officers and members shall be the officially prescribed regalia and no other.

Article XII.

The "work" of the Order shall be divided into seven degrees, with seven initiations and a course of Lodge convocations, lectures and talks in each degree. Nothing of a sectarian nature shall be permitted, nor shall questions of race or nationality be permitted. Moral teachings shall be predominant and special emphasis shall be placed on the value of ethics, culture, tolerance and love, while constructive, practical laws and principles in the arts, sciences and trades shall be carefully taught.

(To be continued in next issue.)



Home Study for Third Degree Members

The Nature of Psychic Force

Report of the London Dialectical Society, by Edward W. Cox, S.L., F.R.G.S.

NOTE: The following paper was prepared and privately issued by Dr. Cox in 1872. It is one of the most important and valuable contributions to psychic investigation ever prepared and is very rare—rare enough indeed to have a place in the real monuments of occult literature. Furthermore its important revelations demand the careful study of every Rosae-crucian, especially those in the 3rd, 4th and higher degrees.

Among the members of the London Dialectical Society were the world's greatest scientists. Such men as Sir Oliver Lodge, Sir William Crooks, Dr. Huggins, F.R.S., Dr. Richards, Dr. Carpenter and many others whose names are well known in the scientific world. Its purpose was to discuss learned questions with the intent to learn the truth and establish facts. The question of Psychic Force was much discussed by most of the members and especially were the experiments of Crooks and Lodge occupying their attention. It was then that a Com-



WHEN the London Dialectical Society resolved to appoint a committee to examine and report upon the pretensions of Spiritualism, I entered upon its duties, in common with five-sixths of the members of that committee, having the most firm conviction that we should detect a fraud or dissipate a delusion. I hoped that long experience in the work of sifting and weighing evidence, and resolving what does or does not constitute proof of asserted facts, would enable me to do good service in detecting imposture and discovering its contrivances. And such were the aims and the expectations of the great majority of my colleagues, comprising men of various pursuits and capacities, ingenious lawyers, practised scientists, skilful doctors, authors, artists, and shrewd men of business—all of them persons with keen senses, proved powers of observation, suspecting and looking for imposition, and therefore more than commonly vigilant with eye and ear and rigid in the application of tests.

Before we commenced to examine, it was our confident belief that the alleged phenomena were:

1. Self-delusion by the spectator; or,
2. Imposture by the Psychic; or,

mittee of the Society was appointed to officially conduct such experiments as would settle the questions involved. The report and findings of this Committee were never made generally known because they revealed what only advanced students in occult matters could understand. We appreciate the fact that the Report and Dr. Cox's comments thereon will be understood by our members of the higher degrees, therefore we make public this valuable contribution to psychic literature. Because of the value of this matter and the knowledge that it may be misused, we have protected the following article with copyright.

Kindly note that whereas the psychic phenomena which was to be investigated was originally called Spiritualism, the Committee established the fact that departed spirits, so-called, had naught to do with the very strange power they found to actually exist. This is a scientific answer to some of the claims of so-called Spiritualism.—Editor.

3. Involuntary and unconscious muscular action.

With our minds thus prejudiced against the reality of the phenomena, we proceeded to their investigation.

INVESTIGATION BY THE SUB-COMMITTEE OF THE DIALECTICAL SOCIETY.

It was resolved that we should meet only at the private residences of members of the committee, so as to preclude all possible prearrangement of mechanism or other contrivances.

That no professional medium should be employed.

That careful notes should be taken of each experiment and signed for verification by all present.

A Psychic was found in the person of a Lady, the wife of one of the members of the general committee, of high professional and social position. In this we were pre-eminently fortunate, for the Lady in question had never witnessed any of the phenomena with others, and therefore could not have mastered the sleight of hand, requiring the practice of a life for its mastery, which would be necessary for the successful performance of a trick, if trick



it was. In truth, she had discovered their production in her own presence only by chance, a few weeks previously to acceding to the request of the sub-committee to assist them in their investigations.

But three or four only of the forty experimental meetings of the committee were held at this Lady's house; all the other meetings were held at the houses of members, and some of them at my own residence; so that I can affirm positively the absence of any mechanical or other pre-arranged contrivances by which the phenomena there witnessed could have been produced.

IS IT DELUSION OR FRAUD?

We were speedily satisfied that it was not a delusion of the senses. The sounds were distinctly audible to the ear, the vibrations palpable to the touch, and the motions obvious to sight. It was not a question of doubtful mental impression only, but of actual measurement. The table and other pieces of furniture had changed their position by so many inches, feet, yards. There could be no possible mistake as to this fact of motion. We were compelled to dismiss our theory that it was a SELF-DELUSION.

But the motion and sounds may have been produced by trickery and fraud. That was our second theory. Accordingly we assumed the office of detectives. We sat under the table while the motions and sounds were most vigorous. We held the hands and feet of the Psychic. Every hand in the circle was held by its neighbor; the gas was bright above us; not a finger could have stirred without being perceived by some of the many eyes that were keeping watch. Our ingenuity was exercised in the invention and application of tests. AFTER TRIALS OFTEN REPEATED WE WERE COMPELLED TO CONFESS THAT IMPOSTURE WAS OUT OF THE QUESTION. The motions and sounds were undoubtedly real, and were certainly not caused by any trickery.

IS IT UNCONSCIOUS MUSCULAR ACTION?

We retreated then upon the third theory, boasting Faraday as its parent, and repeated ever since by objectors, who had not seen them,

as the easy and sufficient explanation of the phenomena we were witnessing—namely, involuntary and unconscious action of the muscles of those by whom the heavy body was touched. "Here," we said, "are eighty fingers upon the table. If each one exerts but a pressure so slight as to be imperceptible even to themselves, the aggregate sum of pressure will be very considerable. Apply these multiplied pressures at the edge of the table, and every finger is converted into a lever of which the centre of the table is the fulcrum. Make trial of it and it will be found so to be. That the muscles will act unconsciously there can be no doubt; and after a lengthened resting of the hand in a constrained position there is involuntary contraction of the muscles sufficient by the accumulated force to cause motion of the table, even though every person present should scrupulously endeavor to avoid pressure."

Such was the reasonable argument that led us to look to involuntary muscular action as the explanation of the motions and sounds that were continually being made. To ascertain if this hypothesis was correct, we devised a series of tests that should place the matter beyond all possible doubt. First, all hands were laid upon the table; then one hand only of each person; then the table was touched by the tips only of all the fingers; then by the fingers of one hand alone; then with one finger only. Still the motions and sounds continued with but slightly diminished force. If our theory of involuntary pressure was correct, the force should have diminished in precise proportion to the lessened points of contact. Moreover, it did not explain the fact, continually before our eyes, of the table being raised several inches from the floor on one side only, the muscular action of the fingers upon that side of the table being antagonistic and not contributory to such a motion! We continued our experiments with lessened faith in our foregone conclusion. First, one person withdrew from all contact; then a second, and a third, until one finger of one person only touched the table. Nevertheless it moved, the sounds continued to come from it, and a frequent motion was the lifting up of the table at the side on which the finger was pressing down, if exercising any pressure



whatever. I should state that at all of these test experiments the tables employed were the large and heavy dining tables, some nine feet and some twelve feet long, with six legs, in common daily use in the dining-room of members of the committee, standing upon Turkey carpets, therefore not easily slid and difficult to move by the arm. We next tried a more decisive test. All hands were joined and held over the table at the height of three inches from it, no part of any hand touching it, the room being well lighted with gas and all eyes keeping careful watch over the lifted hands. The sounds were heard and the motions produced as before. It was suggested that possibly the feet might be at work; so two of the members seated themselves under the table to observe. The motions and sounds continued, but not a foot stirred. Then all the persons present stood, so that NO foot could touch the table unseen. Still it moved. Lastly we devised a test that conclusively settled the question as to the possible agency of muscular action, conscious or unconscious. It was contrived thus: All present turned the backs of their chairs to the table, and kneeling upon the chairs, placed their arms upon the backs of the chairs, their hands being extended above the table, but without possibility of contact with it. The chairs were first placed six inches from the table, with which, as the reader will readily understand, neither foot nor hand, nor any part of the person, of any of those present could possibly come into contact unseen. In this position the table moved eight inches over the carpet and tilted several times. The chairs were then withdrawn further from the table, on each trial to an increased distance, and with the same results. At the distance of two feet from it the motions were continued, with but slightly diminished power. I must repeat that this was tried in the dining-rooms of members, some of them in my own house, with none present but the Committee and the Psychic. These experiments of motion without contact were repeated many times at different meetings in different houses, and with the same results. Thus was our third and last explanatory conjecture, which we had eagerly accepted on the authority of Faraday, completely demolished by the facts, and we were compelled

reluctantly to the conclusion that there is a Force apparently proceeding from the human organisation by which motion is produced in heavy substances without the employment of any muscular force, and without contact or material connection of any kind between such substances and the body of any person present. We agreed also that these sounds and motions were directed, frequently by some intelligence; but as the duty of the committee was merely to ascertain the facts, and not to inquire into causes, with these conclusive proofs of the physical facts we closed the investigation and reported accordingly.

As many of the reviewers have suppressed the most interesting and important part of the volume, the report of the sub-committee, No. 1, appointed to examine the phenomena experimentally and test it carefully, and which held no less than forty meetings for that purpose, of each of which meetings a report appears in the appendix, I introduce here the entire of that Report:—

Since their appointment on the 16th February, 1869, your sub-committee have held forty meetings for the purpose of experiment and test.

All of these meetings were held at the private residences of members of the committee, purposely to preclude the possibility of pre-arranged mechanism or contrivance.

The furniture of the room in which the experiments were conducted was on every occasion its accustomed furniture.

The tables were in all cases heavy dining tables, requiring a strong effort to move them. The smallest of them was 5 ft. 9 in. long by 4 ft. wide, and the largest, 9 ft. 3 in. long and 4½ ft. wide, and of proportionate weight.

The rooms, tables, and furniture generally were repeatedly subjected to careful examination before, during, and after the experiments, to ascertain that no concealed machinery, instrument, or other contrivance existed by means of which the sounds or movements hereinafter mentioned could be caused.

The experiments were conducted in the light of gas, except on the few occasions specially noted in the minutes.

Your committee have avoided the employment of professional or paid mediums, the



mediumship being that of members of your sub-committee, persons of good social position and of unimpeachable integrity, having no pecuniary object to serve, and nothing to gain by deception.

Your committee have held some meetings without the presence of a medium (it being understood that throughout this report the word "medium" is used simply to designate an individual without whose presence the phenomena described either do not occur at all, or with greatly diminished force and frequency), purposely to try if they could produce, by any efforts effects similar to those witnessed when a medium was present. By no endeavors were they enabled to produce anything at all resembling the manifestations which took place in the presence of a medium.

Every test that the combined intelligence of your committee could devise has been tried with patience and perseverance. The experiments were conducted under a great variety of conditions, and ingenuity has been exerted in devising plans by which your committee might verify their observations and preclude the possibility of imposture or of delusion.

Your committee have confined their reports to facts witnessed by them in their collective capacity, which facts were palpable to the senses, and their reality capable of demonstrative proof.

Of the members of your sub-committee about four-fifths entered upon the investigation wholly sceptical as to the reality of the alleged phenomena, firmly believing them to be the result either of imposture or of delusion, or of involuntary muscular action. It was only by irresistible evidence under conditions that precluded the possibility of either of these solutions, and after trial and test many times repeated, that the most sceptical of your sub-committee were slowly and reluctantly convinced that the phenomena exhibited in the course of their protracted inquiry were veritable facts.

The result of their long-continued and carefully-conducted experiments, after trial by every detective test they could devise, has been to establish conclusively:

First: That under certain bodily or mental conditions of one or more of the persons pres-

ent, a force is exhibited sufficient to set in motion heavy substances, without the employment of any muscular force, without contact or material connection of any kind between such substances and the body of any person present.

Second: That this force can cause sounds to proceed, distinctly audible to all present, from solid substances not in contact with, nor having any visible or material connection with, the body of any person present, and which sounds are proved to proceed from such substances by the vibrations which are distinctly felt when they are touched.

Third: That this force is frequently directed by intelligence.

At thirty-four out of the forty meetings of your committee some of these phenomena occurred.

A description of one experiment, and the manner of conducting it, will best show the care and caution with which your committee have pursued their investigations.

So long as there was contact, or even the possibility of contact, by the hands or feet, or even by the clothes of any person in the room, with the substance moved or sounded, there could be no perfect assurance that the motions and sounds were not produced by the person so in contact. The following experiment was therefore tried:

On an occasion when eleven members of your sub-committee had been sitting round one of the dining-tables above described for forty minutes, and various motions and sounds had occurred, they, by way of test, turned the backs of their chairs to the table, at about nine inches from it. They all then knelt upon their chairs, placing their arms upon the backs thereof. In this position, their feet were of course turned away from the table, and by no possibility could be placed under it or touch the floor. The hands of each person were extended over the table at about four inches from the surface. Contact, therefore, with any part of the table could not take place without detection.

In less than a minute the table, untouched, moved four times; at first about five inches to one side, then about twelve inches to the opposite side, and then, in like manner, four inches and six inches respectively.

The hands of all present were next placed



on the backs of their chairs, and about a foot from the table, which again moved, as before, five times, over spaces varying from four to six inches. Then all the chairs were removed twelve inches from the table, and each person knelt on his chair as before, this time, however, folding his hands behind his back, his body being thus about eighteen inches from the table, and having the back of the chain between himself and the table. The table again moved four times, in various directions. In the course of this conclusive experiment, and in less than half-an-hour, the table thus moved, without contact or possibility of contact with any person present, thirteen times, the movements being in different directions, and some of them according to the request of various members of your sub-committee.

The table was then carefully examined, turned upside down and taken to pieces, but nothing was discovered to account for the phenomena. The experiment was conducted throughout in the full light of gas above the table.

Altogether, your sub-committee have witnessed upwards of fifty similar motions without contact on eight different evenings, in the houses of members of your sub-committee, the most careful tests being applied on each occasion.

In all similar experiments the possibility of mechanical or other contrivance was further negatived by the fact that the movements were in various directions—now to one side, then to the other; now up the room, now down the room—motions that would have required the co-operation of many hands or feet; and these, from the great size and weight of the tables, could not have been so used without the visible exercise of muscular force. Every hand

and foot was plainly to be seen, and could not have been moved without instant detection.

Delusion was out of the question. The motions were in various directions, and were witnessed simultaneously by all present. They were matters of measurement, and not of opinion or of fancy.

And they occurred so often, under so many and such various conditions, with such safeguards against error or deception, and with such invariable results, as to satisfy the members of your sub-committee by whom the experiments were tried, wholly sceptical as most of them were when they entered upon the investigation, that there is a force capable of moving heavy bodies without material contact, and which force is in some unknown manner dependent upon the presence of human beings.

Your sub-committee have not, collectively, obtained any evidence as to the nature and source of this force, but simply as to the fact of its existence.

There appears to your committee to be no ground for the popular belief that the presence of sceptics interferes in any manner with the production or action of the force.

In conclusion, your committee express their unanimous opinion that the one important physical fact thus proved to exist, that motion may be produced in solid bodies without material contact, by some hitherto unrecognized force operating within an undefined distance from the human organism, and beyond the range of muscular action, should be subjected to further scientific examination, with a view to ascertain its true source, nature, and power.

The notes of the experiment made at each meeting of your sub-committee are appended to this report.



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