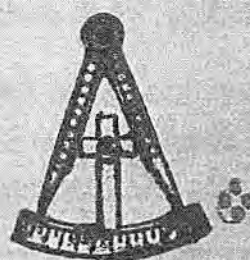


The
American
Rosae
Crucis



July
1917

25 cents



The American Rosae Crucis

A Monthly Magazine Devoted to Science, Philosophy and Religion.

Published by

The Department of Publication

Supreme Lodge, Ancient and Mystical Order Rosae Crucis

306 WEST 48th STREET, NEW YORK CITY, U. S. A.

Minister of Publication, Editor-in-Chief .

A. B. Brassard, Business Manager

Thor Kiimalehto, Publication Manager

The American Rosae Crucis is published with the permission of the American Supreme Council of the Order, under the patronage of the Most Worshipful Grand Master General, H. Spencer Lewis, F.R.C., Imperator of the Order for the North American Continent and its Dependencies and Territories. Approved by the Department of Publication of the American Ministraro of the Supreme Council and bears the official mark of this Department. Entered as second-class matter February 14, 1916, at the Post-office at New York under the Act of March 3, 1879. Annual subscriptions for the United States, Canada and Mexico, \$2.50. Foreign subscriptions, \$3.50. Single current copies, 25 cents. Remittances should be by Money Order or registered letter, made payable to "Supreme Grand Treasurer, A. M. O. R. C.," 306 West 48th Street, New York. Remittances sent otherwise at sender's risk.

The Convention Number

The September issue, to be mailed about September First, will be the Convention Number. It will contain a full report of the Convention with the principal addresses. Those who cannot attend the Convention will find this September issue very interesting reading.

Please bear in mind that because the March, April and May issues were not issued, all subscriptions ending with the March or later issues will be extended three months. See notice in last month's issue.

TABLE OF CONTENTS

Oriental Philosophy	99	Obituary L. E. Randall.....	114
Life's Contentment	102	Editorial Expressions	115
The Declining Use of Drugs.....	104	The Work of the Order.....	117
Egyptian Hieroglyphics	107	Occultism—Mysticism	118
The Mystical Life of Jesus.....	108	Ancient Symbols	120
The Annual Convention.....	111	A Rosaecrucian Marriage.....	121
Obituary Raphael Grief.....	112	Psychic Force and Its Manifestations..	123



July, 1917

MANUSCRIPTS should be typewritten on one side of paper only, and should be accompanied by postage to cover cost of possible return.

Agents are appointed in every part of the world to whom liberal inducements are offered and exclusive territories assigned.

U. S. Subscription \$2.50 yr.
Foreign \$3.50 yr.
Single Copy . . . 25 cts.

The American Rosae Crucis

Copyright, 1917, by A. M. O. R. C.
of North America, Supreme Grand Lodge

Volume 2 Number 4

THE American Rosae Crucis is issued by the Supreme Lodge, A. M. O. R. C., 306 West 48th Street, New York. All communications should be addressed to the Supreme Lodge. Remittances made by N. Y. Bank Draft or Postal Money Order.

U. S. Subscription \$2.50 yr.
Foreign \$3.50 yr.
Single Copy . . . 25 cts.

Oriental Philosophy

By Constant

MAN is yet in his infancy. He understands, sees and feels the grandeur of Nature, but he neither sees nor understands the Great Intelligence which animates all things. In his speculations of the immaterial, the unlimited, he has constantly tried to materialize and limit that which defies limitation. This constant seeking for tangible things led to the worship of those parts of Nature from which he derived benefits, and to regard those which brought him misfortune as evil.

From the remotest period man has never had any tendency but toward tangible reality and this led the Chaldeans and the Assyrians toward the contemplation of the planets. The same facts may be observed in Brahminism, where men, left to their own inclination and initiative, have gradually created gods and demi-gods. The Israelites also demonstrated this tendency and love of man for all that is concrete, in setting up a god cast in metal at the time of Moses.

Buddhism has undergone the same modifications. The great reformer, Saki-Mouni, understood the majesty of Brahma, and did all in his power to prevent the manufacture of images made in his resemblance. He openly separated himself from the polytheistic Brahmins and preached the purity and immortality of Brahma. The first sacred preachers were

called Buddhas (saintly, learned), because they were regarded as incarnations of the divine. They appeared in different parts of the East and their sermons were mainly directed against tyranny and commercialism of the Brahmins.

The Buddhists—those who followed the Buddhas—were mostly among the lower classes of China and India, and among the sacred Buddhas are two who are particularly venerated. Saki-Mouni, known in China under the name of Fo, or Kong-Fo-Chee (also written Kong-fu-Tze), Confucius, born in the year 550 B. C., and his sermons brought the whole of China back to a more utilitarian conception of God. The other was called the Buddha Guatama. He lived about 2,500 years ago and converted nearly half of the Hindoos to the work of the only invisible and impersonal God.

The Hindoo records state that three thousand years ago: "The Great Buddha incarnated himself in the person of the celebrated Saki-Mouni, he maintaining and propagating the doctrines of his twenty incarnations."

Confucius, as we will call him, wrote many books, foremost of which are: Yi-King, book of changes; Shi-King, book of poems; Li-King, book of rituals; Shu-King, book of inscriptions; and Tshun-tsieu, book of Spring and Autumn.



Confucius taught the unity of mankind, charity and the duty to one's neighbor. Strictly speaking he is not regarded as a religious reformer, but these ethical teachings were in no wise different, except in mode of expression, from the moral and ethical teachings of all the world's great teachers and philosophers. They were capable of practical and successful application to political, social and moral questions, but they contained no teaching in regard to the origin and destiny of man.

The writings of Confucius were purely philanthropic and mundane, and therefore failed to satisfy the mystical and spiritual nature of the Chinese thinkers, who found in Taoism and Buddhism, especially Taoism, that element of mystery, ceremony and reverence for ancestry so dear to their hearts.

EARLY CHINESE RELIGION

About 1,300 years before Christ the religion of China consisted of a blending of Nature worship, called Tchou-li and ancestor worship, called Shintoism, from the word "shins," meaning spirit. Marcus Julian, to whom we are indebted for much information in regard to early Chinese thought, says that Humanity was by them regarded as the center of the universe and the result of the union between heaven and earth. At the head of the celestial spirits was Tshangti, the Supreme ruler of heaven. Below him were five rulers and a host of celestial spirits, or intelligences, who directed and controlled the Sun, Moon and Stars. The human spirits (departed ancestors) belonged to the second order. To the third order belonged the terrestrial or Nature spirits, elementals, such as the gnomes, undines, sylphs and salamanders, together with winged beasts and flying dragons, etc., whose forms were derived from a mixing of the four elements of earth, water, air and fire.

These "shins" were said to reside in these various forms although they themselves (viz., the forces behind the visible objects) were not visible. They had a system of invoking and recalling the spirits of departed ancestors, strongly suggestive of Modern Spiritualism, but they recognized the fact that it was only the earth-soul (the astral) and not the cele-

tial soul (ego) except in rare cases, with which communications were held.

One interesting fact in connection with this religion was that there was no mention of future rewards or punishments, nor do we find that these shins, or spirits, were in any sense considered evil. It was accepted as a matter of natural law that each principle or substance of which man was composed returned after death to its own plane. The terrestrial soul returned to its sphere (the astral), and the celestial to its sphere (the heaven world). Neither was called good or bad; each lived according to its own nature.

This form of antique spiritualism, which was predominant in the early Chinese religion, has been the immediate cause of the degeneration of that race. Truly it can be said that the ancestor worship of the Chinese, beautiful as the thought of veneration may seem, has produced a condition in their national character which 3,000 years have not been able to efface. It is true that what our predecessors on earth have thought, said and done in the past forms the basis of our laws, customs and philosophies, and that therefore due credit and reverence should be given to our ancestors; but ought we not to profit by their experience, ought we not to continue their work, to take up the reins where they left them and dare to think and do, instead of as the Chinese do, degenerating into a state of inactivity and lethargy.

TAO-ISM

Lao-Tze, the founder of the once mystical and philosophical religion of China, known as Taoism, was born in the principality of Tehu in the year 604 B. C. Its dogmas or rather principles are of particular interest to the Rosaecrucians, because it engages both the intuitional, the rational and the perceptive powers of man. In its ultimate analysis, it is pantheistic, while at the same time recognizing a creator of manifest God. But back of the manifested God it posts an unknowable principle, which is the cause of manifestation. Tao is greater than God and greater than Nature because in Tao both God and Nature exist. "Before heaven and earth were, Tao was. It has existed without change from all time."—Tao-teh-King.



Taoism regarded man as a trinity. "The Tao produced one; one produced two; two produced three." . . . "The Tao shows itself in two forms—the pure and the turbid—and has two conditions (of nature and rest). Heaven is pure, earth is turbid. The radical (purity) descended and the turbid issue flowed abroad, thus all things were produced."

. . . "Now, the spirit of man loves purity but his mind disturbs it. The mind of man loves stillness, but his desires draw it away. If he could send his desire away his mind would of itself become still. Let his mind be made clean and the spirit of itself becomes pure. The reason why men are not able to attain to this is because their minds have not been cleansed and their desires have not been sent away."

The reference to the two conditions—Activity and Rest—are similar to our conception of positive and negative, active and passive, and the masculine and the feminine sides of nature.

Lao-Tze is said to have written 1,000 books on ethics and religion, but very few are known to the western scholars, because the Chinese and the Japanese initiates are even more reticent than the Hindoos. The learned Japanese Taoists laugh at the blunders and hypotheses of European orientalists, and declare that the commentaries to which western sinalogues have access are not the real occult records.

"The Tao-teh-King" or the "Book of the Path of Virtue," written by Lao-Tze, is a veritable storehouse of fundamental truths and intensely interesting. The following brief extracts show the purity and wisdom of the great Chinese sage:

"Avoiding the distinctions of merit among the people prevents jealousy."

"Whosoever humbleth himself shall be preserved to the end."

"Whoever exalteth himself shall be abased."

"By conserving the natural and spiritual powers and retaining virtue it is possible to escape dissolution."

"The wise man knows no distinctions; he beholds all men as things made for holy uses."

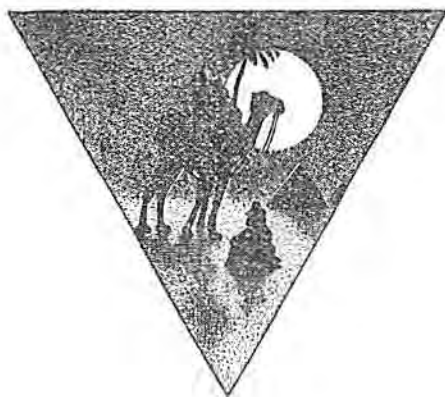
"The inflated man is soon exhausted. Than self-restraint there is nothing better."

"The thirty spokes of a carriage wheel uniting at the nave are made useful by the hole in the center where nothing exists."

"The wise man provides for the soul, not for the senses."

"He who is most unselfish is most secure."

"There was something undefined and complete coming into existence before heaven and earth. How still it was and formless! Standing alone and undergoing no change, reaching everywhere and no danger of being exhausted. I do not know its name and I give it the designation of 'Tao.' Making an effort to give it a name I call it great. Great, it passes on in constant flow; passing on it becomes remote; having become remote, it returns. . . . After blossoming for awhile, everything dies down to its own root. This going back to one's origin is called peace. It is the giving of one's self to the inevitable. This giving of one's self to the inevitable is called preservation. He who knows it not perpetrates his own misery. He who has learned preservation is great of soul. He who is great of soul is prevailing. Prevailing, he is king. Being king, he is celestial. Being celestial, he is Tao."



Life's Contentment

By the Imperator



FEW weeks before Elbert Hubbard sailed for Europe on the Lusitania never to return to America and assist in our Order, as his letter to me stated he would, I heard him say at a public meeting: "The things we (of East Aurora) value most are the things we have given away."

To my mind that is a terse expression of a great fundamental truth. The greatest happiness in this world is the happiness that comes as a reflection of the joy one has given to another. Such happiness is an invaluable asset; and truly the most valued possession is that possession which gives to another unbounded happiness or unlimited joyous service.

The joy of living is, after all, a beautifully simple experience. The doctrine of contentment is so devoid of practises and creeds that it ceases, in manifestation, to be even a conscious effort.

To come into realization of the dawn of day and find oneself on the threshold of another twelve or eighteen hours of living, thinking and doing, is a wonderful, sublime experience; and to place my tired head and body upon a humble resting place at night and free the brain and consciousness of its weary cloak and live in the world of peace and infinite glories, is another experience unequalled by any of the world's glittering passions.

Such superb pleasures as these are priceless and without price. Money cannot buy or induce their equal; man's vanity and ingenuity cannot invent their substitute.

Yet—there are those who seek more and live ever searching for pleasures less real, less divine, less satisfactory.

Truly are the humble of spirit, humble of mind and humble of heart happy and contented. Life holds no great inducement, no greater anticipation for them than the consciousness of living.

I have seen the delusion of wealth, power, position and material inflation. It is as empty, as forlorn, unsatisfactory and inane as it is contagious and ever deceptive.

I have occupied the most expensive seat or chair in the most expensive box in the Metropolitan Opera House in New York—that owned by the Astors. I have also sat upon the cushioned seats of the chairs in the rival boxes owned by the Goulds and the Vanderbilts. At those times I have tried to enjoy my beloved "La Traviata" and "Il Trovatore," but I found on all sides the vibration of wealth, of show, of pomp and self-aggrandizement. I have, at other times, walked into the same grand auditorium, and without ticket or ceremony, special dress or pomp, slipped into an empty seat among the humble music-hungry souls and there, in the midst of self-elimination, found peace and quiet, reverence and love and—a few hours of happiness and contentment, unknown to those whose principal desire is to enthrone wealth as the King of Happiness.

I have sailed on the ocean's great boats. I have gone from the humble atmosphere of the second cabin to the more humble atmosphere of the third cabin and spent hours there watching the joy of living manifest itself in beautiful simplicity. And I have taken advantage of the privilege and means at my disposal to spend a day amid the conditions and passengers of the first and "de luxe" cabins, only to find that where a few souls there longed for contentment, vanity, rivalry, jealousy, envy and hatred stalked with spiked heels and unmerciful steps.

I have been driven through the streets of Paris and London in elaborate coaches while every grotesque and unnatural form of ceremony was forced upon me by those whose wealth and social position were tyrannical dictators. But I have also passed through those same streets atop of buses with a three-cent



fare, and in humble, natural circumstances enjoyed the grandness of living and seeing, both of which were stifled when humbleness of spirit were crushed by wealth.

I have traveled through foreign lands with the financial means of the world's most wealthy men at my disposal; and everywhere I found that the most simple pleasures of life, the most enjoyable desires, the most humble necessities were denied me by the substitution of those tinselled, diaphanous, pompous things regarded by part of the world as absolutely and solely necessary to the happiness of the rich. And—only after disgusting my associations, hiding my resources and humbling my station in life, did I find the happiness, the beauty and the wonderful delights of foreign travel.

I have entered the magnificent hallway of the costly palace of a foremost American millionaire on Fifth Avenue, New York, and have been formally ushered by a pompous butler into a small white and gold private elevator to ascend past gorgeous living rooms to a private library on an upper floor where another coldly indifferent servant has escorted me into the waiting presence of him who tries to find happiness amid such enforced surroundings. I have been seated in such a room, in such august presence for an hour or more while every word spoken struck and rebounded against the costliest fittings and fell lifeless. I have seen the rich man's heart bleed for a few minutes' revelry in the simple things of life and in the opportunity of giving aid to movements making for peace and contentment.

To leave such a home and pass on into a humble abode where the most valued asset is love and where smiles and contentment took the place of white and gold was a relief—a joy.

I have spent several hours with William Howard Taft when he was in the height—or should I say depths—of great dignity and pomp, busy with all ceremony and functions

of the high offices he held. Likewise have I been with Theodore Roosevelt when he, too, was denied the opportunity to enjoy the simple things of life because of worldly power. Both of these men manifested every desire to cast aside the false formalities of the artificial life they were living; and I never knew Mr. Taft to appear happier and to enjoy the goodness of living so much as when we crossed the East River together on an old ferry-boat in working clothes prepared to spend a day in the fields of Long Island, free from all limitations of office and titles.

What have I not now, that wealth may give me? Could all the money in the world give me more than a good appetite for three meals each day, or less, as I desire? And, could great wealth give me more than a satisfactory meal?

Have I not all the air to breathe as required by necessity for health? I can walk under the same great blue heavens, enjoy the same bright sunlight and see the same charming stars at night. I share with all the world's wealthy men and women, good health, the love of kind, good children and a loyal wife. I still have the affectionate touch of two sweet parents, the exclusiveness of a sanctified home, the respect of my neighbors, the trust of all my business associates, the good will of every co-worker and employee, the love and friendship of hundreds of men and women in America and only the enmity of those few whom I have exposed in their attempts to injure my friends or harm the innocent. And—greatest of all—I have God's great force, His very essence, vibrating in my body, as I have His love in my heart.

Can the powers, influences and black magic of wealth give me any greater gifts than these? And, can I have greater pleasures than I now enjoy devoting my contented life to helping others realize that these simple, inexpensive and priceless things make for real happiness and contentment in life?



The Declining Use of Drugs



OR years past there has been a very considerable decline in the use of drugs for the curing of disease. This is a very evident fact and one fraught with great significance.

To those who have at heart the final emancipation of mankind from the slavery to drugs, the signs of the times are always interesting. We have noted with great elation the growth of the Christian Science movement in America. We may not hold the same principles to be true; we may not even agree with the fundamentals of that philosophy or science, but we cannot fail to see in the growth of that movement an increasing desire on the part of millions to become free from the drug habit. And there are many other movements which tend to eliminate from the human mind the erroneous idea that material medicines—if you do not wish to call them drugs—are necessary to the cure of disease or the alleviation of physical suffering.

For some time past we have been watching very closely the more or less unconscious protest on the part of the public against patent medicines and "cure-all" concoctions. No really active campaign has been conducted by any "Committee" or "Board" on behalf of the Government, nor are there any very prominent organizations fighting this great evil. Still, slowly and with that saneness, that logical reasoning and that experience which comes from test and trial, the American public has reduced its purchases of the most obnoxious of patent medicines.

Statistics recently prepared show that, notwithstanding the constant decline in the sale of patent medicines in America, the sale of these to-day amounts to about \$500,000,000 yearly. This includes every form of medicine or drug self-administered,—that is, purchased by the consumer without prescription and used at his or her own discretion.

What becomes very interesting matter, however, is the report given by various drug store

owners or operators in New York City. For the sake of side-lights for this article, the writer called upon the owners of a number of drug stores in the City and the interviews were practically as follows:

Store number one. (One of a chain of large pharmacies on the West Side in the heart of the well-to-do section.) Question: "Are you selling as many patent medicines as you did five years ago?" Reply: "No, and we are not selling as much as we did two years ago. The last two years have seen the sale of patent or proprietary medicines greatly reduced. Our principal sales in that line now are not 'cures' but what might be termed 'preventive medicines'." Question: "Has your prescription work decreased or increased during the same period?" Reply: "The decrease of sales in patent medicines has not been due to an increase in prescribed medicines, if that is what you mean. On the other hand, the truth is that prescriptions have steadily decreased; the decrease began long before the decrease in sales of patent medicines. And there is one peculiar point in that regard. Many—a great many—who no longer use prescribed medicines, buy and use some proprietary medicines. The physician has suffered most thereby."

Store number two. (Located in a poor section of the city, owned by an old man, fifty years in the business.) Question: "Are you selling as many patent medicines as you used to sell?" Reply: "I should say not. In the first place the price of drugs has greatly increased lately and the poor people have had less money for drugs. But even before such increase in costs, I have seen the sale of patent medicines slowly dropping off. At first many of us thought it was due to the cut-price sales of drugs at the large department stores and in some of the largest cut-price pharmacies. But we found that they, too, were losing sales. Then I, like others, found that the average



man and woman of limited means will not purchase patent medicines simply because they are highly recommended in the advertising. And, you know, most of the newspapers have refused to take patent medicine advertising and the government has stopped the sale of many while warning the people about others. And so it goes. Why, I used to sell Mrs. Winslow's Soothing Syrup by the wagon load each year. Now very little is sold. The government has advised against giving soothing syrups and the like to children, and it has advised against giving drugs to children at any age. Prescriptions? Why, they have dropped off, too. The poor cannot afford either doctor or prescribed medicines. I used to charge 75 cents for filling the average prescription. That was my minimum charge—years ago. I have cut it down to 65 cents, then to 50 cents and now I fill some for even 30 cents when the ingredients permit. But it is not only the price that counts. It seems that the public has found how to overcome many simple ailments by either ignoring them or letting nature do the work. No, I do not believe in Christian Science or mind cure, but nature is a pretty good doctor after all."

Store number three. (Located in a middle-class section of the city.) Question: "How is your drug business going?" Reply: "Well, if it was not for the sale of accessories and sanitary articles, plus candies, soda, stationery and other articles, I would close my store tomorrow. You can see by my windows and my counter displays what I am featuring. Drugs—that is, patent medicines—you see up there on the shelves. I sell them only upon request and never urge them. What is the use? The public does not want drugs any more. Even the physicians are prescribing less and less, and I notice that their prescriptions are often 'blinds.' Instead of being curative prescriptions they call for simple antiseptics, laxatives, tonics, etc. Very often the prescriptions work more on the mental than the physical body. No, I am not a Christian Scientist or New Thoughter, but I recognize the fact that there must be a great deal in such beliefs or practices for all drug stores are selling less drugs and the death rate has not increased. In fact it has decreased. Yes, sir, you can have my

business any time you want it so far as the drug sales are concerned."

Store number four. (Located in a densely populated section of the city amid the middle-class.) Question: "Have you found the drug business going to pieces lately?" Reply: "Not altogether. The sale of patent medicines has become of little importance. In fact I have done away with every drug which claims to be a cure and which contains habit-forming ingredients. And the prescription work is becoming very small. So many doctors on the West Side and many in the poorer sections of the city are now giving the medicines to their patients instead of prescribing. Yes, that is true. It is due to two reasons. First, the average family cannot afford to have prescriptions filled without some sacrifice after paying for the physician's services. This applies to long illnesses. Therefore very often the prescriptions left by the physicians are never brought to us to be filled. The family prefers to take chances with nature and not do so much drugging. Secondly, the average physician to-day receives by mail and otherwise from five to ten samples of 'professional' drugs each week. These are samples of remedies or 'indicated preparations which are not sold in drug stores to the lay people, but sold to physicians or used in filling prescriptions. The manufacturers send these samples to the doctors in order to introduce them and have them prescribed. The physicians, on the other hand, use these samples by giving doses from them to the patients when they call at his office or when he calls at their homes. He does this to test the claims of the samples and also to be sure that the patient gets what he wants him to have. It likewise helps him to get more patients. No, I am not a sore-head, and I am not blaming the doctors for all our troubles. They have hurt our sales in many ways, but the public itself is tired of drugs and finds better results from nature's cures. I sell more herbs and preparations made from herbs than I ever did. I also sell more preventive preparations than before. That means that there will be less illness and less suffering and therefore less demand for medicines."

From the foregoing—which are typical of twenty interviews—it is plain to see that drugs



are not as popular as they were. Whether the credit for this is to be given to the teachings of philosophical movements or to common sense teachings in schools, churches, public lectures, magazines and newspapers, is yet to be decided. But, such warnings as the following, taken from the "Monthly Health Letter" of the Life Extension Institute, must certainly be responsible for much of the druggists' troubles:

Don't take cold cures which don't cure colds.

Don't take liver pills. They don't act on the liver. Biliousness is a bugaboo. That "dopey" feeling merely means need of diet and exercise.

Don't go on a grand spring drug debauch. Spring medicine is mostly flavored alcohol. If

you have overfed, overdressed, and underslept during the winter, you will feel languid when the first spring days come. To feel right in the spring, correct your living habits.

Don't take mineral waters. They are not "natural" remedies. The best thing about them is the water, and that you can get from the hydrant. Green vegetables, whole cereals, air, and exercise are cheaper—and safer.







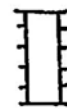

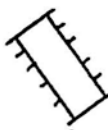









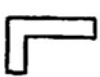
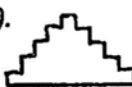
Don't take headache medicines. They only aggravate the cause of the headache. Bromo Seltzer is a habit-forming drug, as are the sleep-producing medicines. Rest, diet, and menthol salve are better remedies.

Don't take rheumatism cures. Rheumatism is caused by infection which a doctor should try to find and remove.



Egyptian Hieroglyphics, PLATE IV

BUILDINGS (CONTINUED)

- | | | | | | |
|-----|---|--|-----|---|--|
| 60. |  | <i>Neht-het</i> Lady's main chamber; the "lady" of the big house. <i>NEPHYTHYS</i> | 70. |  | <i>A pyramid.</i> |
| 61. |  | <i>āhā.</i> A great house or palace. | 71. |  | Representing the R.C. Brotherhood |
| 62. |  | <i>usept.</i> An Inner Court; a great Hall. | 72. |  | <i>tefen.</i> An obelisk. |
| 63. |  | <i>aneb.</i> An outer wall; a fort. | 73. |  | <i>utū.</i> A memorial tablet; an alcove. |
| 64. |  | <i>uhen.</i> A wall thrown down; a fort overtaken; to overthrow. | 74. |  | <i>uya</i> a pillar. |
| 65. |  | A fortified town or settlement. | 75. |  | <i>yaker.</i> A decoration; prettiness; grace. |
| 66. |  | <i>seb.</i> A door or gate. | 76. |  | <i>seh.</i> An arch way; entrance to hall.
<i>ārq</i> A Council Chamber |
| 67. |  | An entrance. | 77. |  | <i>set.</i> Festival Altar.
<i>heb</i> A 30 year celebration |
| 68. |  | Entrance to an R.C. Temple. The "Threshold." | 78. |  | <i>heb.</i> Festival. A special celebration. |
| 69. |  | <i>qenb.</i> A corner; an official seat in a Temple. An official. | 79. |  | Double stairway. To go up. |



The Mystical Life of Jesus

By H. Spencer Lewis, F. R. C.

(Continued from the February issue)

CHAPTER V

His Preparatory Studies



THE boyhood life of Jesus is of little importance in this history. That he spent the first few years of his life much like every other child in similar circumstances is indicated by every record at my disposal. I can find nothing which indicates that he was a precocious child or abnormal in any respect. The few pictures I have seen portraying him as an unusually radiant boy mystifying all by his very glance, were painted by those who, hundreds of years later, wished to idealize his youth and his every art and thought. It is ever so; we are given to believe that great men and great women were always great, even from the first breath of life.

Jesus seems to have had no idea of becoming other than a man. If even a few of the reported incidents of his birth are true—in the sense in which they are popularly understood—then the child would have been placed in such environment as would have impressed upon his young mind that he was not of ordinary clay, and this is exactly the opposite of the attitude of mind shown as soon as he became expressive of any thought.

Had the reputed Wise Men believed that the infant of the manger was a supernatural being, and had the populace been so informed (as recorded), the child Jesus would have been idolized long before the recorded incident of the Temple. And, why, under such circumstances, were his parents and those most familiar with the prophecies of the Wise Men, so surprised at his keen intellect and unusual understanding?

If Jesus was the phenomenally conceived, born and decreed child that we are taught he was, where else would we expect to find him

but among those whose wisdom his young mind equalled if not surpassed?

In truth, the child passed through the usual period of mental development and spiritual understanding natural to a child destined by Karma and planetary influences to reach a high degree of Mastership in his earthly life.

There are children born to-day, free from the mystical occurrences surrounding the birth of Jesus and born in other circumstances either more or less favorable, who are likewise destined in this life to attain a certain degree of mastership. Few may be destined to reach, in a present incarnation, the degree attained by Jesus, but it is a difference of degree only, not of fact.

Our records show, from carefully prepared examinations and tests peculiar to our work, that Jesus had for many reincarnations developed to a very high degree. His soul, at the time of the birth now being studied, was very old. Its incarnations were many. Four hundred and sixteen of them were known before his transition in Jerusalem. In most of them, especially the last hundred or more, he had been a moralist, a humanitarian, a teacher and a mystic. Having lived that ideal life which he taught we should live, he fulfilled his Karma and evolved, in each incarnation, a degree higher, until at the time of his soul's physical birth in Galilee, he had reached that sublime degree where the soul culminates its cycle of evolution and becomes that which I cannot place in public print. It is for this reason that we, as Rosaecrucians, never expect to see the soul of Jesus reborn on earth. His soul requires no further reincarnation, for reincarnations, like the passage from one classroom to another, are for the sole purpose of evolution, attaining perfection and atoning for imperfection, or errors. When the final incarnation has been rounded out, then comes the perfect existence in the Kingdom of God.



The great Judgment Day is that day, when, having entered the last incarnation and having been confronted again with its super tests and trials, we must meet the last hour and face the Cross of Life and await the decree. If we have failed, our souls must begin anew its cycle of evolution, we must descend into the depths of oblivion and primitive development and pass through the fire of the crucible, reincarnation after reincarnation, losing all memory of previous attainments, all knowledge of sadly learned experiences, and all benefit of atonements made. On the other hand, meeting as Jesus did, the final tests and trials and the almost insurmountable obstacles of the last incarnation, upon the Judgment Day we enter that divine realm where our Masters abide forever, in presence of God. Do not Heaven and Hell exist then? Ah, my Brothers and Sisters, read again my words and find your answer hidden there.

CHAPTER VI

The Seeker for Truth

Jesus was ever a seeker for truth. It was his nature, his soul's persistent desire, to find truth and reveal it and to spread the Light everywhere.

The divine Illumination which always comes to a highly evolved soul, makes its first impressions upon the objective consciousness somewhere between the ages of 21 and 35. There are instances where such Illumination has come earlier or later, and in the case of Jesus it came earlier. But until such Illumination comes—depending upon the life one lives and the degree of perfection attained—the mind is simply conscious of the fact that there are great laws to be known, great lessons to learn and great work to be done. Even children have a conscious realization of these things and become "seekers" long before divine Illumination makes its first impress. And so it was with Jesus.

Long before his birth, as stated in the earlier chapters of this history—there were sects and groups of wise men and women devoted to the study of God's great mystical laws. Even in the very land of Jesus' birth there were such sects, all under one great leadership; and it was not strange, but merely natural that Jesus should learn of them—perhaps by intention on

the part of those who knew of his coming—and that he should enter their secret gatherings and study with them.

One such sect, the one most popularly known, bore the exoteric name of The Essenes. Because Jesus became a member of this sect, and because of the several references to it in the Bible, it will be well to give a few details regarding its history and purposes.

So many explanations have been given for the name that I would like to have it on record that the name was chosen not such because of its meaning, as because a name was necessary and the one chosen seemed to meet all the requirements.

Even in those days it was necessary to veil the purposes and work of these secret sects. Wherever there was a local group of members of the Great Brotherhood, such local group, knowing that sooner or later the public would discover the meeting places, begin to ask questions and demand an explanation, would give to itself the exoteric name, a name more or less symbolical, yet unassociated with the great name of the parent organization. Thus there seemed to be in and about Palestine and Egypt many strange sects, each bearing a different name, yet having many outward signs in common.

At the time Jesus was born the headquarters for all these branch organizations was in Egypt, on the banks of Lake Maoris. The supreme headquarters for all branches was in Memphis, with a still higher Temple at Heliopolis. The central headquarters for Palestine was at Engaddi, near the Dead Sea.

Needless to say all these organizations or sects were branches of the secret, mystic and learned Order founded in Egypt, whose sacred sign was the Rosey Cross.

Many of the names chosen by these local branches or groups were selected to interpret one of the principal activities of the Order—that of healing. Thus the group which Philo discovered and wrote about, called itself and its members Therapeutae and the group in Palestine used the Syrian word Asaya, also meaning physician, and from this they adopted the word Essenes.

The rules for admission into the Order and the conduct afterward were very strict. In



general they were these: A year's preparation as a Neophyte or novitiate was necessary. Tests were made as to the applicant's temperance of habits. Over-indulgence in any passion or desire of life—even to eating and drinking, made it necessary to extend the time of preparation until such desires could be made normal or natural. On the other hand, fanatical abstinence was also condemned. Those who did not eat meat because they did not like it or found their health to be better without it, were considered rational in abstaining from eating meat. But those who abstained from meat because they believed it wrong to eat meat regardless of its necessity in some cases, and promulgated abstinence from meat for all, were considered as extremists the same as those who indulged too greatly. The same applied to drinking of wines.

Those who quickly attained and lived a life of balance, controlling all great desires and requiring no bans to keep them from over-indulgence, were admitted into the first school of the Order. Here they were permitted to come into contact with other applicants and also with advanced members under such circumstances as would enable them to study many fundamental laws while being thoroughly tested by close association. They were permitted to come to some secret meeting especially held for them, to test their secretiveness. For months they were under close observation. The applicants believed they had entered the first inner circle of the Order and were in the possession of many secrets, signs and laws. In truth, however, the applicants had not yet reached the first inner circle, and had not even entered the true secret meeting place of the advanced members. What these applicants were permitted to know was of little importance and was especially valueless to the despotic rulers of Palestine who had many spies among those applying for application.

And so it came about that, after a time, the tested and tried applicant was found to be trustworthy. He had proven his ability to keep secret the true meeting places, the true

signs and symbols and the laws which the members used and taught. These applicants were then admitted to the first inner circle where they took oaths and pledges and were later permitted to participate in the mystic repasts and to celebrate the solemn communions.

During all the secret communions of these Brothers, the members wore special robes which were considered very holy and were kept undefiled. They were placed upon the body just before each communion and removed immediately afterward. But there was another and more simple robe which they were permitted to wear in public, and many chose to do this so that they might show contempt for the highly colored clothes which the world wore, and also because it assisted them in their work of spreading certain exoteric doctrines.

The Essenes, like their Brothers in many lands, were pledged to live simple, wholesome lives, always moving from place to place in pursuit of a peaceful living and spreading the Light on their way. Among them, in Palestine, were vine-planters, weavers, gardeners, merchants, metal workers, and carpenters. Silence, because of continued persecution, was their watchword; yet their teachings to the populace and even to strange children met upon the highway, were profound and their work miraculous.

It was into the group—the Essenes—that Jesus found his way. That he was tested and tried, is unmistakable; but after a very short term of preparation he was admitted to the first inner circle and we find Jesus shortly thereafter wearing the exoteric robe of the Essenes and talking and working on the highways.

This was the beginning of the mystical life of Jesus. From this very moment—the moment of entrance into the first inner circle—the life of this man becomes intensely interesting and proves that Jesus was destined to be the great teacher, the great leader and the most simple and humble of all men.

(To be continued in our next issue.)



The Annual Convention



ALL the final plans for the Convention have been perfected and every sign indicates that we shall have a very large attendance with representatives from every Lodge, even from California.

A definite programme has been very difficult to arrange because so many additions have been made from day to day that at best we can only plan an outline of the meetings and sessions and fill in the details at the last hour.

One of the very pretty features of the convention will be the Official Programmes to be given as a souvenir to each one present. These will be printed on special hand-made paper made in the style and quality used hundreds of years ago when paper was first made. This paper comes to us from abroad and only a small amount can be used. Therefore only 300 programmes will be made, each tied with old cord and having attached thereto an old wax seal bearing our symbols. These programmes will be worthy of careful preservation for it is doubtful whether such a programme, truly like those our Masters might have used for such a Convention a thousand years ago, have ever been seen in this country before.

The outline-programme is as follows:

Tuesday, July 31st, 10 A. M. Session: Speeches of welcome, introduction of Supreme Grand Officers and others; appointment of permanent national committees. 2:30 P. M. Session: Entertainment and addresses by the Sisters of the Order. Ceremony of naming the Emperor's daughter. 8:30 P. M. Session: First Degree Initiation of applicants from many states, to be conducted by the Pennsylvania Grand Lodge and the Emperor.

Wednesday, August 1st, 10 A. M. Session: Address on "The Theology of Rosaecrucianism," by Rev. George R. Chambers, Grand Master of Iowa. Discussion of the proposed modifications and additions to the rituals.

2:30 P. M. Session: Instructions to all permanent national committees by the Emperor. 8:30 P. M. Session: Emperor's Evening; a special address to all members.

Thursday, August 2nd. Out-door picnic from 10 A. M. until sunset, with special features by the Officers and the Vestal Virgins. In the evening special astrological and astronomical features at the largest observatory in Pennsylvania. Theatre and amusement parties.

Friday, August 3rd. 10 A. M. Session: Reports from all Committees. 2:30 P. M. Session: Discussion of the Constitution, voting upon amendments, adoption of the national constitution. 8:30 P. M. Session: General Rally.

Saturday, August 4th. (Details not completed.)

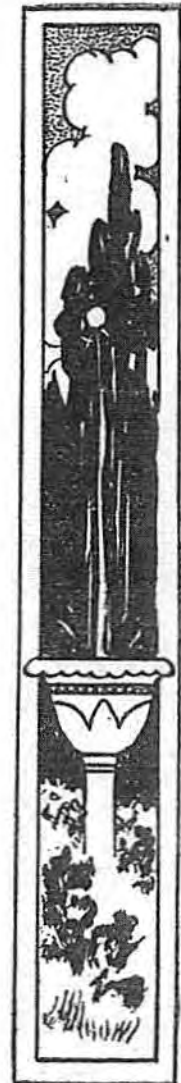
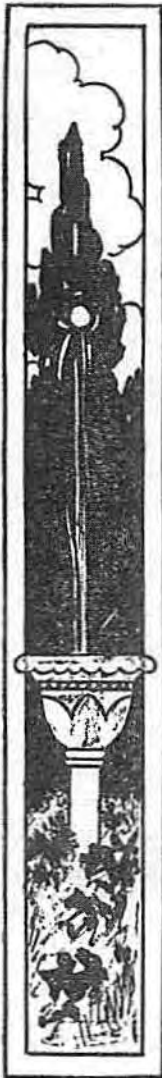
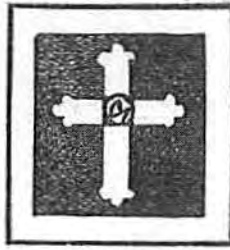
Many will stay in Pittsburgh for over Sunday, while others will leave on Saturday for a visit to the Supreme Grand Lodge in New York.

All who come to Pittsburgh for the Convention are requested to go directly to the Seventh Avenue Hotel where our Order will maintain Convention Headquarters. Those who have not made reservations for rooms can make arrangements with the Committees at the hotel upon arrival, but it is a better plan to make arrangements ahead of time by writing to

Official badges will be supplied to all members, delegates and officers upon their arrival at the Convention Headquarters in Pittsburgh. Therefore every member, upon arrival at Pittsburgh should attend to registering with the Convention Committee at the Seventh Avenue Hotel before everything else.

Those who have been waiting to be initiated into the Order at the Convention should make application at once to the Supreme Secretary General, 306 West 48th Street, New York.





Raphael Greiff
Councilor Supreme Grand Lodge
Transition, June 26, 1917, 9:48 A. M.



Raised to a Higher Plane

Raphael Greiff, 3rd Degree



IN the evening of Wednesday, June 27th, the sacred, solemn rites for the Initiation of a Soul into the Temple of God were held in the Supreme Grand Lodge.

Brother Councilor Raphael Greiff joined our Order many months ago. He came to us seeking that which he had traveled far to find. Born in Constantinople, Turkey, on the 20th of May, 1850, of Jewish-Italian parents, he soon learned through his grandfather of our Order and as a child was accustomed to hear his parents speak of the Order. His grandfather was anxious that he become a member and told him of certain signs he should look for when seeking the Order in any land.

Brother Greiff entered Freemasonry in Smyrna, Asia Minor, and through the introductions gained thereby he was permitted to enter the Neophyte Degree (preparatory degrees) of our Order in Italy. Soon after that he went to London and sought the Order Rosae Crucis there. He fell into the hands of the unscrupulous organizers of a clandestine Rosaecrucian Order, and after testing the various signs and symbols, ever seeking again the earmarks explained by his grandfather, he discovered his plight and resigned. After some extensive journeys in France and Spain he came to America to establish a permanent home.

In America Brother Greiff joined the Theosophical Society and became one of its active workers for many years. He tested the various claims made by so-called Rosaecrucian bodies in this country but failed to find the secret signs he was seeking. Finally, after our order was established half a year, he came to us. He cared naught for any documentary proofs of genuineness, but humbly pleaded to be permitted to Cross the Threshold. He explained to us—and well we remember his talk

—that once within the First Degree he would know whether he was at home or not. At the close of his Initiation he came to the Emperor and Brother Kiimalehto and said: "I have found that for which I was seeking and I have seen those things which can be seen only in the true R. C. Order. I am with you, and I give to you and the Order all that I have of worldly things, of books, papers, and service."

How well has Brother Greiff fulfilled his promise! He was a Court Interpreter, speaking and writing many languages. Well educated, with a wonderful experience with human nature, he was well qualified to serve the Order and his Brothers and Sisters in many ways. He was made a member of the Supreme Council by the Emperor and in that capacity he rendered unusual service to the Order. He was loved by all who met him or heard him speak, for he was an enthusiastic speaker in behalf of the high principles of our work.

At the Sacred Service held over his remains in the Temple on June 27th the Emperor said, in part:

"Here was a Brother who was unusually broad-minded and tolerant. Think of it. He was a Jew and as a Jew had felt all through his life and the life of his forefathers the burden of the Cross. To his race the Cross as a sectarian symbol of religion has ever been the great curse upon life and fortunes of God's greatest people. How the Jews have learned to fear—yes, and even hate—the sectarian Cross! In its name and under its sign have they lost their country, their lands, their homes, their great wealth, their very freedom of body and soul. Under a false interpretation of the Cross as a symbol they have been persecuted, and yet, Brother Greiff, as a Jew, with all the traditions of the Jews running through his blood, sought the Rosey Cross in many lands that he might live the remainder of his earthly life under its protection and guidance. He was able to lay aside the sufferings that the Cross



without the Rose had brought to him and his people, and here, to-night, are his three daughters, his son and his brother and brother's wife. They are Jews, yet they have seen their father and brother happy while ensconced by the Rosey Cross and they so gladly accede to their father's wish that his remains be cremated in accordance with our rites and the ashes given unto us for disposal. Brother Greiff was one of our active workers for the Convention at Pittsburgh. For months he has been working at home making a ribbon symbol of the Rosey Cross for every member of every Lodge to wear at that Convention. He loved the symbol of our Rosey Cross. Upon our Temple walls here you see a number of the Crosses he made and placed there as decorations, for he was an experienced decorator and artist. Even at our last New Year's Feast he was happy in the privilege of being able to make our Sacred Symbol of fruit and placing it at every plate. He looked forward with great pleasure to being at the Convention and standing at the door to hand to each member one of the official insignias which he had made.

And to-night his body lies here while his soul has passed to the higher Degrees as symbolized a moment ago by our ceremony.

"He had looked forward to the beginning of the new Third Degree, the work of which especially pleased him. And to-night, after this ceremony, that Third Degree will hold its first session without the physical presence of Brother Greiff. On the very eve of the session he had waited for for many months, he calmly and sweetly passed a few Degrees higher than we can attain here in this life. But Brother Greiff will be with us in our Third Degree work. This was always his affirmation—that from a higher plane he would so gladly co-operate with us in that strange work of the Third Degree, and so we shall see and hear him and know he is present. His body, too, shall go with us to the Convention, for we shall take with us his ashes and, on Thursday of the Convention week, while celebrating our out-door activities, we shall cast the ashes to the winds that the great Rosaecrucian dictum may be fulfilled and 'dust to dust return'."

Bro. L. E. Randall

Member Grand Lodge of Florida

In loving memory of Bro. L. E. Randall who passed to the higher life at 5:30 Thursday afternoon, June 21st, 1917.

Bro. Randall was born May 28, 1867 at Grand Rapids, Michigan. He was married December 12, 1892 to Miss Maria VanZant of Terre Haute, Indiana, with whom he lived in beautiful companionship to the time of his transition. On Thursday, the day of his passing, he said to her: "My dear, this is Rosaecrucian day, don't let us forget it!" And so with the great principles of the Rosaecrucian Order deeply impressed upon his mind, and at the close of the Rosaecrucian day, he entered into the mysteries of a new life.

He was a man of sterling qualities and commanded the respect of all with whom he came in contact, both in business and social affairs. He was prominent in the fraternal orders of his home city, being Noble Grand of the Lodge of Independent Order of Odd Fellows. He was also an active member of the Knights of Pythias, Red Men, and Rosaecrucians.

We knew the inner life of the man, the soul in all its beauty of unfoldment while on the cross of life. Seemingly he was a beginner in the Rosaecrucian work, yet he was familiar with the scientific and philosophical teachings of the Order. He lived his life according to the law of the Triangle, fitting perfectly into the many places in life which he was called upon to fill. Always harmonious and with perfect equilibrium in all things, ever seeking to draw others upward into his own spiritual atmosphere. He lived each day by the teachings of the Rosaecrucian Philosophy, and on the day of his transition the Rosaecrucian light was still shining, leading him upward. And so the Great Force has left the body, to enter into a new activity with the mind's storehouse well filled for a new beginning of life on a higher plane.



Editorial Expressions

READING AND UNDERSTANDING.

It has greatly surprised us lately to find that a few of our readers who are not members of our Order, have believed that we,—that is, the Order and its Officers—have made in the past a prophecy that the Master Morya was coming to America to visit our Lodges and to lecture.

We have tried in every way possible to make it clear in these pages, that such a prophecy—really made as a threat—emanated from one whose sole purpose was to sell what he called signed portraits of the coming Master. His belief was that such a statement would tend to increase the sale of the pictures and at the same time help to unite many movements under the banner of the Master Morya.

Editorially and otherwise we have pointed out that such a visit was unlikely. We have called attention to the fact that while the prophecy appeared in our magazine, as it did in others, it appeared in a signed article having an editorial introduction wherein we disclaimed all responsibility for the statements made.

Recently we announced that it had been officially reported that the Master Morya had passed from earth life on the very day he was supposed to have been in America. In that announcement, wherein we quoted another magazine, we tried to make it possible for our readers (it was not necessary with our members!) to read between the lines and see that we, as well as many others, looked upon the notice of Master Morya's passing as very significant in the light of the persistent statements of his coming.

But some seem unable to read between the lines. They hold that we, this magazine and our Order—have made the prophecy of the Master Morya's coming, and now cover that prophecy by stating that the Master has left this earthly life. Such inability to appreciate the true or deeper import or sense of what is written accounts for the great misunderstanding of many of nature's most simple laws and the continued failure, on the part of many, to ever receive truth from any teaching whatsoever. Truly, not all are prepared for the

Great School; many demand admittance, but few are prepared.

This subject leads us to say, also, that a few have misunderstood our statements regarding the war in America. We have repeatedly said, and say again and again: War will not come to America to devastate her lands, ruin her crops, despoil her homes and destroy her business and trade. Again we say: this fair land will pass through the present international crises without destruction and without hindering the growth of all that is good and loving and peaceful. The declaration of war on the part of the Congress of the United States does not create war here, nor does it bring to our land that which the destructive pessimists have predicted for many years. Only a short time from now the truth of our statements will be very clear. In the meantime we ask our critics to withhold their judgment which cannot be better than ours, to say the least. Let those who find America at the present time in the horrible throes of war step out into the peaceful plains and valleys of our land and see the ever faithful and trustful farmer and his good wife enjoying all the contentment of peace and plenty and then think of those in the plains and valleys of Europe. Will the comparison warrant the statement that we—America and its people—are in the midst of a horrible war? Truly war is an attitude of mind and once the thought takes root it grows like the green monster jealousy, without rhyme or reason. Such minds with such thoughts are to be held accountable some day for the existence of war. They are not prophets, not passive observers of conditions, but annihilists working with the most destructive force known to man,—destructive thought waves. May God forgive them and Peace o'erpower them.

THE GREATEST LESSON IN THE WORLD.

May we be pardoned for the telling of this story, an incident from life within our personal experience?



On a Saturday morning at eleven o'clock there came into the Executive Offices of our Supreme Grand Lodge a man of foreign appearance and with old and worn foreign clothes. He seemed to be about 45 years of age, robust with the health of a foreign peasant fresh from the fields of agriculture. There was a kindly smile in his eye, and his lips spoke hesitatingly as he asked: "This is the Office of Rosae Crucis?" His accent was French, his voice soft, his mannerisms those of an educated, cultured nobleman.

"I am a foreigner in your city, a stranger in your land, if you please," he said, "and having heard of your Lodge here I came to you to ask a favor. Forgive me if I am intruding, but on Monday morning I will begin some work in your city and until that time I must take care of myself in some way. I am without funds and I ask the privilege of doing some menial work so that I may earn enough to have a few meals and a place to sleep until Monday morning."

He gave his name and a birthdate, insisting in a most significant manner that we note that his birth-hour was 11 A.M. He insisted that he be permitted to do some menial work. "I would like to clean, scrub, sweep, dust. No, I will not accept breakfast until after I have earned it, and I thank you for an opportunity to come here and clean your Temple."

Realizing that the man's motives were prompted with a beautiful spirit, we assigned him the menial task of cleaning the Lodge room of the Temple. And, never have we seen a man work so faithfully, so carefully, with brush, broom, pail and water. At 12:30 we invited him to have lunch with us at the little dining table set apart in an upper room for the Emperor and the Supreme Secretary. An unusually fine lunch had been prepared and during the meal the stranger delivered in the most eloquent language a message of love, kindness and peace. His voice was soft at times, like the voice of a mystic; at other times he rose from his chair and broke forth into wonderful oratory; sometimes he brought the tears to our eyes and drew from our hearts a yearning to grasp him in our arms and say just one word:

BROTHER!

As the meal progressed we learned that he came of a wealthy family living in Marseilles on the coast of the Mediterranean. His father was a wealthy banker, his mother a sweet and learned woman. He could speak and write eight or ten languages including the Syrian, Persian,— and our own symbolical language. Yet he was without pretense and without claims of any kind.

The Secretary waited upon him and served him and this brought forth one strange and significant remark: "It is I who should be the Servant at the table with the Masters."

When the meal was finished—all too soon we thought—the stranger returned to his work. When the Temple and every chair, seat, bench, window and corner in it had been cleaned, he came into the outer offices asking for more work. The Secretary had been busy making the stranger's horoscope (as seemed desired by the stranger's remarks about his hour of birth). The Emperor consulted the map and found every indication of a remarkable soul, a true mystic. He was more than a mystic,—but before the answer could be found the stranger interrupted by asking for more work; he was not satisfied. But the Secretary offered him some money and told him, politely, that he had done sufficient for one day.

Then it was that the stranger revealed himself. The Emperor approached him with hand extended. The stranger made a courteous bow and extending his hand, the two hands were instantly clasped and in that odd clasp the Emperor found the stranger giving a High Officer's Rosaecrucian Grip!

What did it mean? The Emperor called to the Secretary and said: "Brother Secretary, shake hands with our friend; he has a sign to give to you." And then the stranger gave to the Secretary another grip and sign which even the Secretary did not understand, it being peculiar to only the very highest degree of our Order, the Illuminati! All that the stranger said was this: "I am happy, sirs, to have had the pleasure on my first visit to your Temple, to clean the Lodge and give the service I have given." Then making another sign—a sign often made by the Emperor as a blessing—he passed out of the Temple and on his way.



What a lesson in humility! A man upon whom fortune had smiled, who had been reared in the lap of luxury, refinement and education; a man who was worthy by the very vibrations he emanated to be in the high offices of our Order; a man who might have come to us and have received homage as an ambassador of the Order in France; a man whom our Emperor says should have a place at our Convention to speak to us on Brotherhood and Universal Love,—such a man came humbly and without ostentation, without claims or pretenses and asked permission to clean and scrub the Lodge

of our Temple, to be a servant in the house where he could have been the Master.

How many of us, visiting Lodges abroad, will go to the Temple doors as this man did, and ask humbly for permission to scrub and clean and sweep? How many would humble personality, hide all worldly station, bury all earthly pride and withhold all expression of identification and ask to be considered a servant seeking for menial work?

Long shall we remember the stranger's parting remarks, said significantly and with his blessing: "I was a stranger and you took me in and gave me bread!"

The Work of the Order

The activities of our Lodges throughout the country have not diminished during the warm weather, and the unsettled conditions of business and politics have not interfered with our work to any degree. Most of the Lodges will continue their regular lectures throughout the summer. It is a very significant and pleasing indication to learn that in most of the Lodges the members have requested that the lectures continue throughout August. The desire to come together on warm night and pursue the course of study is unique to our Order. In no other school or institute of learning do the students so willingly sacrifice their vacation pleasures and their conveniences, to extend the year's work throughout the months of July and August.

Another interesting sign is the request on the part of the members of many Lodges to have the lectures given four times monthly instead of every other week. This naturally increases the expenses for Lodge rooms and thereby increases the monthly dues as well as entailing extra work on the part of the Master and the officers. But the desire to advance in the work is so keen, that Masters and officers alike are willing to sacrifice their time to grant this unusual request.

The Department of Extension is greatly pleased with the great increase of inquiries received at headquarters daily. Not only are the inquiries coming from very distant points on this continent, but the seriousness of

the inquirers, the offers of willing service and the words of love and kindness expressed indicate that our work has made the impression we had hoped it would make. The widespread interest now being taken by so many willing workers will hasten the time when all outward propaganda can end and the more subtle work begin.

The communications from abroad are also interesting. They come weekly from many lands, and from many whose lives are devoted to the work are doing. The letters breathe of fellowship, love and good-will toward the American movement and indicate the quality of friendship we have in foreign lands.

One of the Brothers who worked diligently with us in establishing the magazine, visited Europe early in Fall of 1916 and returned this Spring. While abroad he visited Italy, France, Germany and England. Hoping to meet some of our members he carried with him several copies of this magazine and kept them in sight during most of his walks. He reports many very interesting incidents and brings back many appreciated messages. In every large city he visited, and in a few smaller ones, he was accosted by men and women who recognized the symbols on the magazine. In Rome he was shown, by request, a tall Temple on the side of which, in a column, could be seen the Rosaecrucian symbols indicating that it was a Grand Lodge. The Brothers of that Lodge greeted him warmly, but not being able to



speak Italian fluently he missed much of what would have otherwise been a valuable interview. In France he was introduced by one of our Brothers who recognized his signs, to a number of Masons who formed part of a Rosaecrucian Lodge in Paris. He says that he had no trouble whatever in locating Rosaecrucians in each country, and in being able to see the various R. C. Lodges or Temples.

One of the recent initiates into the Supreme Grand Lodge is an Italian of unusual education and a Brother of AASR of Freemasonry in New York. He informs us that while in Rome and in fact in other cities, prior to coming to America, he often met those who belonged to our Order in Europe and on many occasions visited our Rosaecrucian Temples when no convocation was being held and viewed them with great interest. He says that he has seen the building in Rome, really in the shadow of the Vatican, where the Rosaecrucian symbols are distinctly, though not prominently, placed in a column. These statements, on the part of those who have been abroad, confirm the statements of our Imperator and others that when in Europe the Rosaecrucian Temples can be seen by those who seek with discerning eyes. But then, there are hundreds of occult and mystical students in New York who have casually viewed the Obelisk in Central Park,

New York, and have not seen in four places on that column the Rosey Cross, the several triangles and other symbols of our Order. Having eyes, they see not!

From Boston comes the encouraging news of a very large Foundation Committee busy at work organizing a Lodge there. Many men and women prominent in educational and religious work are united in that Foundation Committee, and the meetings held in the past month indicate unusual interest in our work.

In Florida the Grand Lodge at Tampa has given permission to a group of seekers for Light to organize a Lodge in Jacksonville.

One of our Sisters of the Grand Lodge of Pennsylvania has visited the city of Los Angeles and has given her time to assisting the Foundation Committee there. The reports of the Committee indicate that a very large and enthusiastic number of men and women have united to take a wonderful Lodge in that city.

Now for the Convention. We shall be happy to meet all our Brothers and Sisters and especially those members of the various Foundation Committees with whom we have been in constant communication during the past twelve months.

Minister, Dep't of Extension.

Occultism—Mysticism

By Thor Kiiemalehto

The two words, occultism and mysticism, have been interwoven in expression, in a similar manner as the words spirit and soul, so that one or the other would convey the same meaning to the student. However, although the one may imply the use of the other, there is a distinct difference.

The word occultism means the science or knowledge of Natural laws, claiming humanity to be in possession of certain powers, which a narrower study of Nature from the merely materialistic standpoint has failed to develop. It has nothing to do with abstract theories, philosophies, or spiritual speculations. The work mysticism, on the other hand, means

secret, or hidden; something carefully and intentionally hidden from the knowledge of others, something puzzling or hard to understand. Among the early Christians the word was used to mean that they possessed more direct communion with God than did others of their time, until at the close of the third century the work was applied to a certain religious party, distinguished by their professing pure, sublime and perfect devotion.

The present day understanding of a Mystic is some sort of superman, awe inspiring and powerful, whom nobody seems to find, but whom the general or casual investigator hopes to discover.



Simplicity is the greatest mystery, and the human body is the supreme field for the occultist. After all, mysticism and occultism have but one aim—understanding and knowledge of what Life is. Truly may we say with Job: "Whence, then, cometh wisdom, and where is the place of understanding."

If it is true that "From God we came, and to God we return," life is but the attainment of that Consciousness which is of God. Man is therefore shut out from the knowledge of his true being until he seeks atonement with his own Divine Life Principle, and its evolution and manifestation in himself. Why do we always seek on the outside that which is within? Why do we deplore the darkness, when all we have to do to get Light is to open the door?

The study of self is the first step and the only step in occult research.

Hermes Trismegistus represented the three constituent principles of man's terrestrial body by "salt, sulphur and mercury," or matter, spirit and soul which are respectively the elements of earth, water and fire. Where their equilibrium is attained by the addition of air, the fourth "element," we have the healthy, perfect Man.

When it is suggested that the student should study man, it is not intended that he should seek a demonstrator in anatomy, nor that he should be inflated with his own vanity and superiority, but that he should study Man in a broader and higher sense as, matter, Spirit and Soul. He should be conversant with anatomy, physiology, hygiene, mental therapeutics, the so-called magnetism and the Science that pertain to the inner man,—that mysterious guardian who controls the involuntary actions, and watches over the circulation, the heart's pulsation and the respiratory organs during sleep. The physical body, being material, may grow and acquire strength by the proper assimilation of material nourishments, and realizes by contact alone. The soul, being the immortal, the immaterial, the divine essence of the Creator, must receive its sustenance direct from God alone, and realize through concentration, and meditation. Thus we open up the floodgates of the Soul for the Divine Life Force. By concentration in meditation, holding the mind receptive to the

Divinity within and in a positive attitude of repression to all outside thought and with even, regular breathing, we may with practice enter into harmonious relationship with the Divine. From that source we will gain knowledge, which, although it is the result of the soul's own experiences, in time will make us sharers in the wonders of God's Omnipotence and recover our lost Sovereignty.

When this "flight of the Alone to the Alone" is realized or participated in, an ecstasy of consciousness, unframable by any medium of expression known to finite mind, is felt throughout the whole system. That is the exalted communion with God, and Nature which the Christian churches talk of and know not, the Easterners call Yoga, and the Egyptian Initiates attained and thought.

The spirit of Nature is a unity, creating and forming everything, and by acting through the instrumentality of man it may produce many wonderful things. Such process takes place according to Naturallaw. The soul, which is the real man, depends upon the body for expression it is proper here to correct the fallacy of many so-called "teachers" that the body should be "crucified" and the flesh should be "killed" in order to attain spirituality. True soul expression is attained in a well balanced and healthy body. It being the abode of the Divine it is worthy of our best care. When we look upon a body, a tree, a plant, or a herb, we see the physical expression of the same, but as there is an indestructible force inherent in all matter, which has the power to stimulate the atoms to assume new relationships and galvanize the energy latent in dormant cells into higher state of action, we realize that it is not the physical or grosser principle which either nourishes or cures, as in the case of herbs or food. Food is the medium through which this Force acts in the human body. During metabolism that atomic energy is liberated which stimulates into conscious action those cells whose activity is required to carry forward cell evolution. During this process it loses none of its properties, but is merely changed into other states or conditions.

Students of occultism should seek to attain a perfect expression of soul in a properly developed body. Perfect unison of vibration



is an absolute necessity. Remember, that if you want to carry water to any place you must not only have the water but the vessel as well. Remember, that we live in an atmosphere of Divine Life Force, which is always seeking to express itself through matter. Remember, that our bodies are only toning instruments, and

that it depends upon ourselves what we "take in" and express through our bodies.

The knowledge here hinted at is mystic occultism. It is simplicity, it is Natural. It is within, more than it is without. Reclaim your natural birth-right and become in truth a—son of God. Rom. VIII, 19, 29.

Ancient Symbols

By Hatchuep

THE SCARABEUS



FOREMOST among the many symbols of antiquity is undoubtedly the Egyptian Scarabeus, and unlike other ancient symbols it is the only one which has not received universal adoption like the serpent, the cross, the pentagram, or other geometrical figures.

The Scarabeus is a beetle of which no female special is known to exist. The male scarabeus produces the element of life, rolls it in a ball of earth, and leaves it to be brought to birth by the warmth and life-giving forces of the Sun. Therefore, the Scarabeus became the fitting symbol of the Divine or Solar Life Force in man, placed in the earth sphere that it may be regenerated and brought to "the birth from above" by the rays of the Solar Force.

The figure of this beetle was the holy emblem of Osiris, the finite symbol of the Omnipotent Eye of the Sun, the Light of the Logos, which in manifesting and energizing becomes what may be described as living conscious electricity of incredible voltage and hardly comparable to the form of electricity known to the physicist.

The Egyptians replaced the heart of their dead by a stone scarabeus, and it is certainly a mute evidence that the ancient Egyptians had positive knowledge of that center in the human heart whose awakening or "raising up" to a higher plane of evolution or consciousness reveals to man the vista of his immortal destiny. "Homage to thee, O Governor, of those who are in Amentet, who dost make men and women to be born again."—Papyrus of Hu-Nefer.

THE SERPENT

Probably the most universally used symbol is the serpent. We find it in all countries and either as a good or evil emblem.

The origin of this animal as a symbol is found to be the constellation Scorpion, which by the ancient astrologers was regarded as the harbinger of Darkness and Winter. In the mythology of the ancients, the scorpion, or serpent, were representatives of the destructive period necessary to regeneration, and no true advancement was possible without first conquering the "serpent," and through it attain illumination. The Adapt Kings of Egypt bore upon their foreheads the uraeus, or sacred serpent, signifying that they had achieved this end. In the Cabbala we find that the number of the word Messiah and word serpent are identical, i. e., 358. Read the verses 5-9, Chapter XXI, Book of Numbers, how Moses was directed to place before his followers the image of the serpent lifted up, or directed upward upon a pole, that "Those who were bitten" might have knowledge of its upward direction, govern it, be regenerated and live.

The serpent is representing the spinal column in man's body through which the solar force manifests on the physical plane. In its passage from one ganglion to another its voltage is raised, and it awakens the power peculiar to each ganglion which it dominates. Knowledge as to the development and control of this force has been sacredly guarded in all ages lest man, through ignorance, should employ it to his destruction.

The Persians, the Greeks, the Hebrews, the Hindus and the Chinese, yes, even the Norsemen, all give prominence to the serpent with



various interpretations. In the Zend-Avesta Ahriman, the principal of Evil made the great serpent of winter the arch enemy of the creation of Ormuzd. In the Greek Apollo is represented as destroying Python, and Hercules slays the monster who poisoned the foot of Philocletes. It was a serpent that tempted Eve, and in the New Testament the Devil is spoken of as "that old Serpent the Devil." In India it appears among the emblems of Siva Rowdva, typical of death and destruction. In China the Dragon and the Serpent are the 5th and 6th signs of their Zodiac. The God Fo-hi was said to have the body of a man

ending in the tail of a serpent. It is on the banner of the Emperors as well as on his scepter. In the Norsemen Eddas we find Fenrisulfven in a form of a serpent representing the power of darkness. In fact, in every country this symbol is paramount on monuments, ornaments or in mounds.

The Serpent like Lucifer is the lightbearer, strange as it may seem, and in the serpent is the great hope of humanity, as well as the fulfillment of the mystic's dream when the great year of Plato begins anew and humanity is once more "raised" to the state of happiness and power from which it has fallen.

A Rosaecrucian Marriage

The First in America



THE first marriage ceremony held in a Rosaecrucian Lodge in America, and in accordance with our laws and rituals, occurred on the evening of Friday, June 15, 1917, in Delta Lodge Number One in Philadelphia, Pa.

Our Pennsylvania Grand Master has been in Philadelphia for several days assisting the Delta Master in conducting the Fourth Degree Initiation. The evening of the Fourth Degree Convocation seemed a fitting time for the Marriage Rites and they were performed accordingly at the close of the Convocation.

The bride was sister Edith Osborn and the bridegroom was Brother Arthur Teale, both members of the Fourth Degree of the Delta Lodge.

Delta Lodge has its own Temple and it was beautifully decorated for the occasion. There was a wonderful atmosphere of sacredness because of the solemn convocation just held and vibrations of love, goodness and peace were unusually strong as the eleventh hour came upon the Brothers and Sisters assembled there.

As the couple entered the Temple from the West escorted by the Matre of the Lodge, the organist played a wedding march and the

members arose to remain standing throughout the ceremony. The bride was beautifully robed in white and carried a large bouquet of white roses presented by the members of the Lodge.

The symbolization of the breaking of the material ties and the uniting of the two souls at the Shekinah was most beautiful and impressive. The bride was attended by the Matre and the Vestal Virgin and the bridegroom was attended by the Deputy Master. In the East the Master and Chaplain conducted the High Ceremony, and it was exactly 10:27 P. M. when the sacred white ribbons fell symbolizing the "culminating act" of the ceremony.

The planetary influences were very propitious for the occasion and show the mystic planet Uranus rising in its own sign with dignity and in trine aspect to the Sun, the Lord of the Seventh House, the house of marriage. The groom's planetary sign was in the first house and the bride's in the seventh, thereby fully justifying the ceremony and giving to the marriage the occult planetary and Rosaecrucian approval. May goodness, sweetness and peace profound abide with our Brother and Sister evermore in the sacred unity thus begun in our Temple.



Psychic Force and Its Manifestations

By Edward W. Cox, S. L., F. R. G. S.

For 4th Degree Members

(Based Upon the Investigations of the London Dialectical Society)

WHAT IS THE PSYCHIC FORCE?

A force is visibly, palpably, audibly operating before us. It is manifest to three of our senses. CAN all of these be deceived? Is it possible that the three senses of ten persons, seeing, hearing, and feeling the same thing at the same moment in the same manner, can be the dupes of a mere imagination? Were the motions we witnessed real or fanciful; were the sounds we heard actual or ideal? If what we saw and heard was not sufficient proof of the FACT, all evidence is worthless and truth is unattainable. On similar evidence a jury would instantly convict of murder and a judge would hang without hesitation. All the business of life is conducted in reliance upon less evidence of the same senses. If we are to reject the testimony of such experiments as these, we must reject all testimony of the eye, the ear, and the touch. Three-fourths of the sciences are based upon experiments infinitely more open to doubt and question than those which establish the existence of the Force, whatever it may be, that moves and makes audible sounds on heavy bodies without physical contact or connection. Its existence is demonstrated by evidence as certain and perfect as that which proves the existence of electricity, magnetism, and other invisible and intangible forces of nature. It was impossible for us, with such evidence, repeated thirty-eight times, under various tests and divers conditions, to do other than acknowledge THE EXISTENCE of the Force we had thought by our experiments to disprove, although we failed to come to any satisfactory conclusion with respect to the SOURCE and NATURE of that Force. Upon these points very wide differences of opinion prevailed, some deeming it to be a spiritual presence, others, and the scientific observers especially, coinciding with my own conviction that it is a purely physical force, proceeding in some as yet untraced manner from the nerve organization—probably the nerve atmosphere

which Dr. Richardson contends is enveloping all of us,—extended in Psychics to an abnormal distance from the extremities of the nerves, and directed by the same intelligence that governs the action of the nerves themselves; the motive power being frequently that unconscious action of the brain which Dr. Carpenter has investigated with so much ability and success, to which he has given the name of "Unconscious Cerebration," and for asserting which he has been so mercilessly accused of gullibility by his brother Scientists.

But it will be just to state fairly the contention on either side among those who acknowledge the existence of the Force but differ in opinion as to its origin.

The most numerous, though not the most scientific, section are they who, unable to explain the phenomena upon the instant, have adopted the time-honored practice of solving a scientific problem by the easy process of assigning it to the convenient region of the supernatural. As it ever was, so it is now. Each one of Nature's Forces has in its turn been attributed to angels or demons, before Science condescended to recognize its facts and give them a place in its own domain. As soon as the fact is seized, stripped of all that fancy has thrown about it, investigated, measured, and found to fit, as all facts do, with the natural order of things, that fact has instantly ceased to be the subject of superstition.

So it will be with the Psychic Force. When recognized by Science as one of the natural forces, it will speedily cease to be a superstition itself or the parent of superstition. All honor to the man who has had the courage to grapple with it and drag it out of the possession of Superstition into the domain of Science.

Wherefore do we call it PSYCHIC Force? To distinguish it from MUSCULAR Force.

Distinctly associated with the human organization, it may be, probably it is, that it exists



in all human beings in greater or less degree; but so far the evidence is, that it is possessed to an extraordinary extent by certain persons, to whom the appropriate name of **PSYCHICS** is proposed to be given. It is not exhibited save within an undefined, but still limited, circle about a Psychic. It varies from day to day, from hour to hour, almost from minute to minute, according to the nervous condition of the Psychic. It issues in pulsations, as was plainly manifested in the experiments made with Mr. Crookes's mechanism, and minutely described in the "Quarterly Journal of Science." Whatever affects the Psychic instantly affects the Force. It comes with him and goes with him. All the conditions, more fully to be set out hereafter, point directly to the Psychic as the source of it.

And that is the conclusion of the scientific section of the investigators, with few exceptions.

On the other hand, the majority of the unscientific relieve their minds from the disagreeable condition of doubt by assuming the Force to be spiritual. This is so easy a solution of every problem in nature we are unable to solve at once, that it has ever been the favorite means of accounting for the unaccountable.

THE THEORY OF SPIRITUALISM.

The "Spiritualists," for that is the name they have assumed in accordance with their theory, have exercised considerable ingenuity in molding that theory to the facts. Their creed, as I gather it from the most intelligent of its votaries, may be thus briefly described:—

Man, they say, is composed of body, mind, and spirit. A blow will extinguish the mind, and the body inhabited by the spirit may continue to live. When the body dies, the spirit which occupied it in life passes into a new existence, in which, as it was here, it is surrounded by conditions adapted to its structure as a being which by earthly senses is deemed immaterial because impalpable to them, but which is really very refined matter. Into this new existence it passes precisely as it left the present life, taking with it the mental, but not the bodily, characteristics it had on earth, so far as these are adapted to the altered conditions of that new existence. The intellect is

enlarged to the extent only of the increased power of obtaining intelligence necessarily resulting from exemption from the laws of gravitation and the conditions of time and space that limit the powers of the spirit while it is in the flesh.

The reason, say the Spiritualists, why we are not always conscious of the presence of the spirits that are thronging everywhere about us is that our senses are constructed to perceive only the coarse material of this earth, and therefore we cannot perceive the refined matter of which a spirit is composed. If a spirit touches us, we can no more **FEEL** the particles of musk that another sense tells us are filling the room. The disembodied spirit has no means of communication with us in ordinary circumstances, because its substance is not perceptible by our senses.

A Psychic (or Medium, as the Spiritualists call him) is a person possessing an abnormal amount of animal magnetism (which is the name **THEY** give to what **WE** call the Psychic Force). This is something that proceeds from the human body—matter of some kind projected from the whole or part of the structure, and, like the other forces of nature, is perceptible to our senses only when it meets with some obstacle. All possess it, more or less. The medium has it more, and thus attracts it from those with whom he is in communication. When this affluent substance is sufficiently abundant, the spirits, which are always about us, are enabled to use it as a medium of communication between themselves and human beings. They have power to seize and shape it into a substance palpable to our senses. Hence the need for the presence of a medium. Hence the uncertainty of the manifestations. Hence the continual fluctuations of the magnetic material, according to external conditions of health, atmosphere, temperature, and other influences.

A spirit, say the Spiritualists, of necessity can manifest itself to our senses only by assuming a substance sufficiently solid to make an impression upon some one of them. We might be surrounded by spirits and yet be utterly unconscious of their presence. The air may be so thronged with them that we could never lift an arm without touching or passing through



a spirit, and yet we might live and die in perfect ignorance of their presence, because our senses are incapable of perceiving the impressions made by matter more refined than that which they are constructed to perceive.

In this Spiritualist creed there is nothing absolutely IMPOSSIBLE. It may be that, as Milton sings:

Millions of spiritual creatures walk the earth.
Unseen both when we wake and when we sleep.

As Lord Lytton says, seeing how life teems in all the visible creation, it may be a not unreasonable presumption that the vast inter-spaces between the worlds are not altogether void of life, and it is conceivable that spirit, in its infinite immateriality, may find there a dwelling-place.

But, however ingenious this creed may be, the question is, if it be not purely speculative—a merely fanciful creation, unsupported by any solid FACTS? True, that it explains all the phenomena of Psychism, but so it would explain every other problem in science—and it has, in fact, been invoked for that purpose in all ages and countries. All of the many marvels of science were sought to be explained at first by the easy process of referring them to supernatural (or spirit) power, until sober-minded men investigated them, and proved them to be purely natural, and then they ceased to be the subjects of wonder and the basis of superstition.

So it will be with the speculations of Spiritualism. Touched by Science its visions will vanish, and the facts that lie at the bottom of it will become a solid and invaluable addition to our knowledge of the physiology and psychology of Man.

THE SCIENTIFIC THEORY OF PSYCHIC FORCE.

On the other hand, the scientific theory of the Psychic Force whose existence may now be deemed to be demonstrated, may be shortly stated thus:—

There is a Force proceeding from, or directly associated with, the human organization, which, in certain persons and under certain conditions, can cause motion in heavy bodies, and produce audible and palpable sounds in such bodies, without muscular contact or any material connection between any person pres-

ent and the heavy body so moved or on which the sounds are produced.

This Force appears to be frequently directed by some intelligence.

For the reasons presently to be specified, we conclude that this Force is generated in certain persons of peculiar nervous organization in sufficient power to operate beyond bodily contact. To these persons the Spiritualists have given the name of "mediums," on the assumption that they are the means of communication between disembodied spirits and the living; but they who, with myself, dispute the theory of Spiritualism, have given to those persons the more appropriate name of PSYCHICS.

There can be little doubt that the Force is possessed by every human being,—that it is a necessary condition of the living nerve, if, indeed, it be not the vital force itself; but that it is possessed by Psychics in extraordinary degree. In ordinary persons it ceases to operate at or near the extremities of the nerves; in Psychics it flows beyond them in waves of varying volume and power. Mr. Crookes, indeed, has recently constructed an instrument of extreme delicacy, which seems to indicate the existence of the Psychic Force more or less in every person with whom he has made trial of it.

The existence of such a Force is asserted by Dr. Richardson, in a recent article in the "Popular Science Review," in which the nerves are enveloped, and by whose help it is that the motion of their molecules communicates sensations and transmits the commands of the will. This nerve ether is, he thinks, no other than the vital force. It extends with all of us somewhat beyond the extremities of the nerve structure, and even beyond the surface of the body, encompassing us wholly with an envelope of nerve atmosphere, which varies in its depth and intensity in various persons. This, he contends, will solve many difficult problems in Psychology and throw a new light on many obscurities in Physiology and Mental Philosophy.

If Dr. Richardson be confirmed in this discovery, there can be little doubt that the Psychic Force is that nerve ether or nerve atmosphere.



But, say the Spiritualists, your Psychic Force is directed by some intelligence. How is THAT to be accounted for? Whence and what is that intelligence? Unless you can show that it proceeds from the Psychic, or some person present, you MUST conclude that it is the product of some other being, and as no other being is visibly present that being must be a spirit.

To this argument of the Spiritualists, urged in a tone of triumph, the advocates of a Psychic Force have an answer, which appears to be complete.

We contend that the intelligence that directs the Psychic Force is the intelligence of the Psychic and no other. The reasons for such a conclusion will be set forth presently and will be admitted by the impartial to be overwhelming. All the conditions requisite to the production and exercise of the Force are consistent with its origin in and direction by the Psychic and inconsistent with any conceivable action of the disembodied spirits of the dead.

But for the manner in which the force may be governed I must turn to Dr. Carpenter; as for its source I have referred to the authority of Dr. Richardson.

The explanation will be found in Dr. Carpenter's theory of "unconscious cerebration," or, in less learned language, the capacity of the brain, under certain conditions, to work, not only without the will, but without the consciousness, of the individual. A familiar instance of this is seen in the case of a person stunned. He will walk, talk, return to his home, undress, go to bed, although consciousness is annihilated, and when he "recovers his senses" as it is called, he has no memory of anything, not even of time, from the moment when the blow was received to the moment of consciousness revived. Another instance is the frequent one of somnambulism, natural and artificial, in both of which states the brain acts perfectly and often more powerfully than in the normal state, while consciousness is suspended. Numerous instances are collected by Dr. Carpenter, who attributes to this curious condition most of the phenomena of mesmerism, electro-biology, and other hitherto mysterious mental states which scientific men, unable

to explain, have contented themselves with denying or ignoring, and unreflecting persons have attributed to supernatural influences, as the solution nearest at hand. But if this be the true cause, nothing is more simple and obvious than the application of it to the facts that have so long perplexed physiologists and mental philosophers, and for accepting which as FACTS (though they could not explain them) so many honest observers have been called dupes or knaves.

This is probably the Intelligence that directs the Psychic Force. It is the brain of the Psychic in that condition of "unconscious cerebration" of which Dr. Carpenter has demonstrated the existence, and which he has dared to maintain in defiance of the accusations of being gullible made by his scientific brethren, always jealous of those who claim the honor of a new discovery.

The Scientific theory, then, which I venture to oppose to the Spiritualist theory of phenomena, whose existence is demonstrated by evidence as conclusive as any that establishes the other facts of Science, is that the Force whose operations are seen in the motion of heavy bodies when untouched and heard in the audible and palpable sounds that come from them, is the Force which Dr. Richardson contends to be always existing in the nerve system, and that the Intelligence which as certainly often directs that Force is the "Unconscious Cerebration" of Dr. Carpenter.

THE ARGUMENT FOR THE PSYCHIC THEORY.

I now propose to set forth the facts that appear to me to give consistent support to the SCIENTIFIC theory thus stated, and to be entirely inconsistent with the Spiritualist theory. These are—

I. The necessity for the presence of a human being having some unascertained peculiarity of constitution, whom the Spiritualists call "a Medium," but to whom the Scientists have preferred to give the more scientific title of "a Psychic."

II. A Psychic is a person possessing no known superiority of mind or body. He differs in no perceptible manner from other persons. The faculty is not associated with any special intelligence or virtue, nor with any condition of



health or of disease, nor with any sex, age, complexion, or form. A child is usually a more powerful Psychic than a man. The possessor of the Psychic Force has no consciousness of its existence in himself until an accident discovers it.

III. The Psychic is an unconscious agent. He can neither command nor control the Force. It does not come nor depart at his will. He has no more knowledge of its presence than has any of the spectators.

IV. Psychic Force is always exhibited within a limited range from the person of the Psychic. Its power appears to decline according to distance, but at what ratio remains to be determined. It is, however, certain that usually, if not always, it operates far beyond the reach of his muscular powers.

V. It is sometimes, but rarely, exhibited when the Psychic is alone. As a rule, the presence of other persons promotes the operations of the Force.

VI. For this purpose such other persons must be within the range of the Force proceeding from the Psychic.

VII. It is found to be advantageous, though by no means necessary, that the persons present with the Psychic should form a circle after the manner of the electric chain. The Force is promoted by the joining of hands, but almost the same effect is produced by laying the hands on a table or on any other solid body, such body appearing to be in the nature of a conductor, and possibly of a collector, of the Force.

VIII. The persons forming the chain may be of any age, sex, intelligence, or virtue. Scepticism IN NO WAY impedes the manifestation of the Force. But there are certain persons whose presence, from some cause not yet ascertained, operates precisely as does the interposition of a non-conducting substance in the electric chain. They impede the flow of the Force, but how or why we are wholly ignorant. This, however, is of unfrequent occurrence, and is in no way connected with belief or disbelief. Believers are non-conductors equally with others.

IX. It is not known how the Psychic Force is affected by the presence of such a person. One probable conjecture is that all human beings possess Psychic Force in a greater or

less degree, and that the greater Force of the Psychic attracts to itself the lesser Psychic Force of the persons with whom he is sitting, the use of the circle or chain being to collect and convey the Psychic Force of the whole party.

X. The Force is materially affected by the conditions attendant on the formation of the circle. Whatever tends to bring all the minds present into harmonious action obviously promotes the action of the Force. General conversation on a common topic, prayer, recitation, and, above all, music, are marked and universal in their effect of increasing the flow and power of the Force. On the contrary, whatever directs the various minds in the circle into diverse action, as talking on different matters, or on themes creating discordant opinion or exciting rival emotions, operates invariably to weaken, and often to extinguish, the Force during the continuance of such diversity of mental action: and it is revived on recourse to music, or whatever has the effect of restoring harmonious brain action.

Note.—If there be, as many physiologists contend, a stream of waves of vital force incessantly thrown off by the nerve centres, and to which the name of "brain wave" has been given, it is readily intelligible how discordant discussion should dissipate the Psychic Force and music promote it. When all the brains present are working in harmony, the waves thrown off are synchronous, and all swell the flow of the stream through the conductor to the attracting Force of the Psychic. But if the actions of the brains are discordant, the brain waves, by a well known law, fall foul of each other, and being thus partially neutralized, the flow of the stream is diminished, and even destroyed.

XI. The condition of the Psychic is found largely to affect the exhibition of the Force. Its presence and power are dependent upon the state of mind and of body in the Psychic, and vary from time to time with that state. often a headache will destroy it; a cup of tea, that revives the nerve energy, revives also the Psychic Force. The state of the atmosphere visibly influences it. Accordingly as it is wet or dry, cold or hot, so is the power lesser or greater. But the state of the weather does not affect all Psychics alike. That which gives power to some takes it away from others. I know two powerful Psychics in private life, in one of whom the force is at zero in hot and moist weather, vigorous in cold and dry weather; in the other, it is powerful in the



former, almost powerless in the latter. But in both the weather that thus differently affects their Psychic Force affects also their general health.

XII. The degree of the Force varies continually during the experiments, not merely from hour to hour, but almost from minute to minute. The opening of a door will sometimes produce an immediate flow of it; the change of two or three degrees of temperature will raise or depress it. In fact, whatever affects the Psychic personally, and to a less extent the persons with him, affects the power of the Force.

XIII. The communications made by the intelligence that undoubtedly often directs the Force are characteristic of the Psychic; as he is so they are. The language, and even spelling, are such as he uses; the ideas are such as he would be likely to possess—neither better nor worse. If he were to communicate avowedly with his own bodily organs, it would be done in precisely the same manner. Thus the communications in the presence of an English Psychic are in English phrase, of a Scotch Psychic in Scotticisms, of a provincial in his own provincialisms, of a Frenchman in French. The IDEALS conveyed are those of the Psychic. If he is intellectual so are the communications. If vulgar or uneducated so are they. Their religious tone varies with the faith of the Psychic. In the presence of a Methodist Psychic, the communications are Methodistical; of a Roman Catholic, decidedly Papistical; with a Unitarian, free-thinking views prevail. If the Psychic cannot spell, the communications are faulty in the spelling; if the Psychic is ignorant of grammar, the defect is seen in the sentences spelled by the Force. If the Psychic is ill-informed on matters of fact, as in science, and such like, the alleged spirit messages exhibit the same errors, and if the communication has relation to a future state, the descriptions given of that sphere of existence are in strict accordance with the notions which such a person as the Psychic might be expected to entertain of it.

Note.—I am aware that the answer of the Spiritualists to this patent objection is the ingenious one, that when the spirit quits its mortal tenement, it carries with it all the mental qualities and faculties it possessed here—the same knowledge and no other,

and that in its new sphere of existence it can obtain further intelligence only by the same process of instruction as in this world. Hence its inability to give any new knowledge. It is further asserted that we who are in the flesh are attended only by spirits who sympathize with our own mental condition, and hence the resemblances I have stated between their communications and the mental condition of the Psychic. But the reader will say if this is not more like a clever theory, invented to explain the facts, than the natural deduction from the facts themselves. It appears to me to be incredible that the soul, having passed from this world into a new stage of existence, with powers enlarged to, at least, the extent necessarily consequent upon the condition of immateriality, and its resulting exemption from the laws of gravitation, and from time and space as conceived by the material brain, should not be better informed than we who are in the flesh can be as to which of many religions is the true one. Yet do we find different communications, equally alleged to be spiritual, differing essentially as to what is the truth, each declaring with the same positiveness that its own creed is the only true one, and that creed being always the creed of the Psychic.

XIV. The Force exhibits itself in pulsations or undulations. It is never steadily continuous. Moreover it is rhythmical in its exhibitions, coming at equal intervals. The rappings are very regular; the motions of heavy bodies observe perfect time. The tremors of the table, of the chair, of the floor of the room, are as rapid and as regular as the waves of light or sound. When a table or a chair rises from the floor, it does not ascend with a jerk, as if pushed up, nor descend with a thump, as if a sustaining hand had been removed from it. It soars and sinks like a balloon, precisely as if it had been released from the force of gravity, and was going upward by its own levity. The difference of the sensation between the operation of the Psychic Force and of muscular force is in this particular so manifest as to be palpable instantly to everybody who witnesses it. When solid bodies are seen to rise without contact, the motion is very peculiar and always the same. They do not dart straight up, like a balloon, but with a swinging motion, much like that of a pendulum. They do not remain still when at the highest ascent, but quiver with immense rapidity or continue the pendulous motion, and return with an irregular hesitating descent, after the manner of a parachute. In Mr. Crookes' experiments with the mechanical board, this pulsatory motion was very distinctly marked, the indicator attached to the balance showing an incessant tremulous up and down movement throughout the operation of the Force, such movement being manifestly the



flow of the Force in synchronous waves varying in intensity.

XV. The Force is materially influenced by the electric and magnetic conditions of the atmosphere and of surrounding bodies; by heat and cold, by moisture and dryness, and still more by the nervous condition of the persons present, and especially of the Psychic.

Note.—These conditions are precisely such as would be likely to affect the flow of the Force from the Psychic, but difficult to assert as being likely to affect disembodied spirits. It cannot be said to be impossible, but it is certainly highly improbable that spirits, according to any reasonable conception of their nature, could be impeded in their action, by a shower of rain, a close room, the order in which people sit, the headache of one person and the toothache of another. But these incidents would necessarily affect a Psychic Force.

XVI. The Force is not exhibited immediately, save in rare instances. There is an interval of more or less duration, frequently above half an hour, before any symptoms of its presence are shown. Let a stethoscope be then applied to the table, and faint creakings are audible **IN THE BODY**, not at the surface, of the wood, as if a pin was striking its fibres. The sounds grow louder by degrees, and occasionally are so loud as to be audible in distant rooms, and they proceed from the wall, the ceiling, and pieces of furniture far beyond the reach of the Psychic, as well as from the table at which the party is seated. Wherever heard they appear to proceed from within, rather than from the surface. The vibrations are distinctly felt by the hand, insomuch that a deaf person can usually discover the blows and their communications as readily as they who have the use of their ears. The motions also grow in vigor; they begin with a faint tremor, then a violent shaking of the entire fabric; then tiltings, now on this side, now on that, and then rising from the ground, all which conditions indicate the operation of a purely mundane force. The process is similar to that seen in the gathering of the electric force; it must be accumulated before it becomes powerful, or even sensible to us—at least, there is waiting for an indefinite time, and then a slow but steady growth of the Force. But ultimately the Psychic becomes exhausted by the process.

(Continued Next Month)



STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,

Of American Rosae Crucis, published monthly, at New York, N. Y., for April 1, 1917.

State of New York, County of New York, ss. Before me, a Commissioner of Deeds in and for the State and county aforesaid, personally appeared H. S. Lewis, who, having been duly sworn according to law, deposes and says that he is the Managing Editor and Master, American Rosae Crucis, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, Supreme Grand Lodge AMORC, 306 West 48th St., New York.

Editor, Minister Department of Publication, 306 W. 48th St., New York.

Managing Editor, H. S. Lewis, 306 W. 48th St., New York.

Business Manager, A. B. Brassard, 306 W. 48th St., New York.

2. That the owners are: Supreme Grand Lodge AMORC of North America; H. S. Lewis, Grand Master, 306 W. 48th St., New York; Thor Kiimalehto, Grand Secretary, 306 W. 48th St., New York; Louis Lawrence, Grand Treasurer, 306 W. 48th St., New York, and 144 members.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

Supreme Grand Lodge,

Ancient and Mystical Order Rosae Crucis.

Sworn to and subscribed before me this 17th day of April, 1917,

H. S. Lewis, Grand Master.

Thomas P. Burke,

(My commission expires April 2, 1918.)