

MERCURY

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The Eighty-sixth Stated Convocation of Metropolitan College S. R. I. A.,
will be held in the Adytum, 310 Lenox Avenue
Friday Evening, June 28, 1918, at 8.00 precisely
Work: Union Class, "Rosicrucian Doctrine and Ceremonial", Fr. K.
and College "Home Nite."

Excellent Aphorisms, No. 3.

"Only the Law of Love, begets the Love of Law." W. J. Colville.

Astrological Class.

Closed until September.

College Notes.

At the last Convocation—

Twenty five books for the College Library were received by the Librarian, Rt. Wor. Fr. Paracelsus, the donors being M. W. Fr. Eulis, Fr. Seibert, Rt. Wor. Frs. Firmus, Reflejo, and Paracelsus, Sr. Video and Fr. K.

Two beautiful American Flags were presented and blessed by the Celebrant, for use in Metropolitan.

A rare parchment, the Deed to the Robert Fludd property in Coleman Street, London, dated 1624, signed by Robert Fludd's brothers, Peter and James, was exhibited to the College by Fr. K. This interesting document was presented to Metropolitan and the archives of the Order, by Frater Seibert of Lakewood, O., June 10, and the most cordial thanks and appreciation of all members of the Fraternity are extended to him herewith. It was in this Coleman Street house that Robert Fludd, (Robertus de Fluctibus) the "Great English Rosicrucian", passed to the higher life September 8th, 1637.

The Wor. A. appointed Soror Olivia (Miss M.M.) to the Congregatio Astrologica, and the Congregatio Orientalis.

Fr. Patricius, (A.C.G.) was appointed G.O.C. for the unexpired term of the late Fr. Marcellus.

The quizz work of the Hermetic Class was conducted by Fr. Actaeon.

Another star on our Service Flag stands for Fr. Dionysius (H.H.H.) who is now at the Inspection and Shipping Plant of the Quartermaster's Department, U. S. Army, at Red Bank, N. J. Best wishes to him from the College.

A permanent Healing Circle was organized in connection with the College work. The members who will do actual work met for instruction at the House of the S. S. Friday, June 21st. The present members are Frs. Roscius, Quaesitor, Reflejo, Novlus, Paracelsus, Nestorius, Firmus and Actaeon. An equal number of Sorors will be added in September.

Sickness.—

Rt. Wor. Fr. Dee, Past A. of Metropolitan has been seriously ill at his residence, 177 Madison Street, Brooklyn, for the past three weeks. Several members have visited him and we trust to see him with us again at an early date.

Acknowledgments.—

Contributions for the Printing Fund have been received from Sr. Agatha, Frs. Cadmus, Benedictus, Novlus, Bohme and Cronus; also a contribution for special purposes from Rt. Wor. Fr. Paracelsus.

At the next Convocation:—

"College Home Nite" will be observed. It is earnestly hoped that a rousing attendance may be noted.

Certificates of Proficiency in Elementary Astrology will be awarded to those who have successfully passed the required examinations.

In Memoriam.

On Wednesday, June 5th, Soror Laura Selma Cruikshank was summoned to the higher life. The transition occurred at the Los Angeles Sanitarium, 726 East Adams Street, Los Angeles, Cal. Soror Cruikshank, who was known to the Fraternity as "Arleia" was born in St. Johns, New Brunswick, Canada, Sept. 5th, 1862, at 8:02 A.M. Soror Cruikshank was a woman of unusual intellectual calibre and executive ability, and for several years had been associated with Dr. Julia Seton in New York work. She went to San Francisco in November 1915, to take up Dr. Seton's work there, and became Pastor of the Church of the New Civilization which position she held to within a few months prior to her transition. One of her first activities on reaching San Francisco, was to found West Gate College, S. R. I. A., of which she became first Wor. A., and up to the time of her transition, she was the Representative of the High Council near San Francisco. Soror Arleia was recognized as a member of Metropolitan College, New York City, November 17th, 1915. A Solemn Requiem will be celebrated at the Fall Opening.

High Council Notes.

Wor. Fr. Rivler, A. of West Gate College, San Francisco, has been formally appointed Representative of this High Council for California, under warrant dated June 15th, 1918.

The Degree of Zetator, 1-13 was conferred in ample form upon Fr. Hyde, (C.C.A.) of Kings-ton, Ontario, Canadian Representative of this High Council.



From engraved frontispiece
to VALERIUS MAXIMUS,
showing adaptation of
Hermetic allegory and
symbolism to classic literature
of the period
(Ann. 1.12.10.13).

Pioneer Rosicrucian Workers in America. No. 5.

Dr. Franz Hartmann.

By Sr. Progressus and Rt. Wor. Fr. Paracelsus.

It is with great pleasure that we present herewith a brief biography of this eminent Rosicrucian and Philosopher, as details of his life and works are singularly meagre and difficult to obtain, altho his writings have long been known to students of occult schools of every kind, and regarded as accepted and recognized authority, for verily he wrote "as one having authority".

Dr. Franz Hartmann was born at 2.30 P.M. November 22, 1838, at Donauehrth, a small town on the Danube, in Bavaria. Studied at University of Munich. Served as volunteer in 1st Artillery, Bavarian Army, in 1859. In war between Austria, Italy and France.

Came to U. S. in 1865 on ship "Mercury" as physician to 300 emigrants. "Just as a lark" unpremeditatedly. Arrived New York August 28th, 1865. Went to Niagara and St. Louis. In the latter city there was an epidemic of cholera. Dr. Hartmann became an American citizen, and a practicing physician of St. Louis.

Later he visited New Orleans, Vera Cruz, Mexico City, Puebla and Cordova. Returning to New Orleans he next visited Texas and went to Colorado in 1870. He left Colorado in 1883 for Salt Lake City and San Francisco. This was the beginning of his journey around the world. He sailed from San Francisco on board the S.S. Coptic, for Hong Kong. Arrived at Madras eventually; visited Adyar December 4th, 1883. Became identified with the work of Madame Blavatsky. Immediately after her death, May 8th, 1891, he left, intending to return at once to America, as he expresses it in his autobiography, "tired of Theosophy", and being "called upon all the time to defend it". On his way home, he stopped at Kempton, and there met one who was a "leader of a small body of 'Rosicrucians.'" Dr. Hartmann says:—"these people did not call themselves Rosicrucians, but were, nevertheless. Thus a higher and more interior state of consciousness began to dawn within my mind. I remained in contact with their leader until he died."



Yours truly
F. Hartmann

Dr. Hartmann's father was Dr. Carl H., a well known physician; his mother was Elizabeth von Stack, who claimed descent from the old Irish Kings of Ulster. Dr. Franz Hartmann a firm believer in Re-incarnation believed that he had lived in Ireland in a former life. His grandfather was an officer in the French Army under Napoleon I, and fought in the disastrous Russian campaign. His mother's family, the von Stacks, emigrated to France after the execution of Charles I, and crossed from France to Bavaria at the time of the French Revolution.

In his earliest youth Dr. H. regarded himself as of dual personality, and would speak of himself when a boy in two distinct characters; one was a dreamer and idealist, the other was abstemious and self-willed and ready to perpetrate all sorts of reprehensible tricks.

Dr. H. passed thru various stages of religious and philosophic belief. In his early years he was greatly attracted to the doctrine and ritual of the Roman Catholic Church, which appealed to his love of the supernatural and mysterious. Later on, his religious doubts grew and he adopted to a great extent the materialistic teachings of a youthful comrade. His life was full of adventure.

To Dr. H. the only true religion was the religion of universal love; the love that is the recognition by man of his own divine self.

He had little sympathy with the hermit who would evolve spiritual powers in isolation from the rest of mankind.

The editor of Mercury has a last letter from Dr. Hartmann dated early in August, 1912, at Almgut, Austrian Tyrol, and on the seventh of August, 1912, Dr. Hartmann passed to the higher life in Kempton, Southern Bavaria, in his 74th year.

His best known works are: Secret Symbols of the Rosicrucians; Magic, White and Black; Paracelsus; Jehoshua, the Prophet of Nazareth; Principles of Astrological Geomancy; With the Adepts, and In the Promises of the Temple. Most of his Rosicrucian research and writing was actually accomplished during his residence in the United States, hence he is entitled to be classed among the pioneer Rosicrucian Workers in America.

The Nearest Sun of Night from our Earth.

By CHARLES NEVENS HOLMES

Astronomers have hitherto considered that Alpha of the constellation Centaurus—a brilliant sun not visible from these latitudes—is our nearest known sun. Their calculations announce that this comparatively near star approximates a distance from us of 26,000,000,000 miles. In other words, it takes its light about 4 years and 3 months to reach us. Recently, another sun of night has been found that may be situated as near as or even a trifle nearer than the famous sun Alpha Centauri.

There are several remarkable things about this other star, besides its comparative nearness to our Earth. In the first place, it is travelling thru space with great rapidity. Then, it is perhaps the dimmest sun that astronomers have discovered, being estimated to possess only about 1/20,000th of the brightness of the brighter sun in Alpha Centauri—Alpha Centauri being composed of 2 suns, altho this "binary sun" being so remote appears to our unassisted sight like a single star. Now, the brighter sun in this binary star Alpha Centauri is about as bright as our own Sun, so that the newly discovered "near-star" possesses about only 1/20,000th the brightness of our Sun. Astronomers designate this dim "near-star" as the "small star" to distinguish it from Alpha Centauri which is vastly larger and of first-magnitude brilliancy. Another interesting fact about this "small star" is that it is situated astronomically very close to Alpha Centauri with which it may form a sidereal system. Of course Alpha Centauri will still remain as the nearest known sun of night from our Earth until we know more positively about this "small star", but it seems reasonable to suppose that there may be one sun or even many suns which we shall discover later or nearer to us than a star at the remoteness of Alpha Centauri.

Mercury uses forms of spelling recommended by the Simplified Spelling Board.

Personal Responsibility.

By Rt. Wor. Fr. EUGENE IX^e, A. S. of WASHINGTON COLLEGE, S. E. R. L. A. S.

There is a point in the upward evolution of man where his further progress requires a clear understanding of his personal responsibility and his moral accountability. The solution of the problem, what is Personal Responsibility and Moral Accountability, therefore becomes necessary as well as interesting.

To understand Moral Accountability requires that morality be clearly defined. Through Nature, as far as we are able to observe, we note the results of two processes diametrically opposite in their effects upon the individual—a Constructive Process builds up and perpetuates the individual, the Destructive Process disintegrates and destroys it. Through all Nature we find the expression of the Supreme Being in a multitude of individualized forms. Under the continued action of the Constructive Process an individual grows, develops and persists as an individual. Under the continued action of the Destructive Process an individual degenerates, disintegrates and is finally destroyed as an individual. The growth and development of man physically, mentally, morally and sychically depends upon him being in harmony with the Constructive Process or Principle of Nature.

To put it another way: There is a Constructive Principle in Nature. There is an established harmonious relation between man, as an individual, and this Constructive Principle. There is also a discordant relation which puts him in alignment with the Destructive Process. The following definitions can now be formulated:

Morality is the established harmonious relation which Man, as an individual intelligence, sustains to the Constructive Principle of morality.

Morals are the established rules of individual conduct by the conscious and intelligent observation of which man maintains his morality.

It is also an established fact of Nature that man's failure to maintain a harmonious relation with the Constructive Principle invokes the Destructive Principle with the result that disintegration of himself as an individual continues until the relation, defined above as Morality, is restored.

Therefore, Moral Accountability is man's liability to individual development or degeneration depending upon whether morality is or is not maintained by him.

Why should this be so? How can Moral Accountability agree with Universal Justice? The answer is because man is personally responsible for all his acts. Therefore he is personally responsible for maintaining his morality. The fact that man must be and is personally responsible is readily seen when we examine the fundamental and essential elements of human character at the basis of individual responsibility.

The specific faculties, capacities and powers which distinguish man from the animals and all other individualized forms of a lower degree are:

SELF-CONSCIOUSNESS,

REASON,

INDEPENDENT CHOICE,

INDEPENDENT WILL OR VOLITION.

Consciousness is that fundamental capacity of the individual which enables it to sense the world external to itself. Self-consciousness is that degree of consciousness which enables man to understand himself and to recognize himself as distinct and separate from other individuals. It enables him to perform his acts knowingly and to recognize himself as a responsible intelligence.

Reason is the fundamental power of determining the relations between the facts of experience. Animals show a high degree of intelligence, but in man inductive and deductive reasoning are developed far beyond anything of this nature in animals. Reason is the power which enables man to relate cause and effect, to anticipate the results of his own acts, and therefore he is rational in his action.

Independent Choice enables man to determine his course of action uninfluenced by others. The acts of animals are determined by their emotions, passions, fiscal appetites and instincts. Man's Independent Choice in conjunction with his Reason gives him the power to curb his appetites, control his emotions and passions and to choose independently and rationally the course of action he will pursue.

Independent Will or Volition is the power of independent action. It is found in man alone and enables him to act and to control his acts uninfluenced by anything outside himself. He may not always do this, but the power is there and he can act as he alone determines.

We therefore see that man is able to act self-consciously, rationally and independently; that is, his actions can be performed knowingly and intentionally, anticipating the results and uninfluenced by others. But these are the primary, fundamental and essential elements of character upon which individual responsibility rests. Therefore, man is personally responsible for all his acts and for the maintenance of his morality. These four elements of character, Self-Consciousness, Reason, Independent Choice, and Independent Will or Volition, are necessary elements for man's further evolution. He could go no further without them. They are essential to the development of manhood, because that is the result of independent development. But, while the possession of these faculties, capacities and powers enables man to reach undreamed-of heights in his evolutionary career, they also carry with them the tremendous responsibility of man being responsible for his acts.

From the above we see that man is morally accountable for all his acts because he is personally responsible for them, and he is personally responsible because he is a free moral agent. Therefore we are now in a position to formulate a definition of Personal Responsibility as follows:

PERSONAL RESPONSIBILITY is the established responsibility of a self-conscious, rational and independent individual intelligence which makes him morally accountable for every act of himself.

The "Master's Mallet" is an exact reprint of a copy of the original private publication kindly loaned to the Societas Rosicruciana in America by Mr. Edward H. Brown, Salem, Massachusetts, Grand Master of the Temple of the Rose Cross.

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