





1917



PRINCIPES COLLEGI

A. Rt. Wor. Fr. Dee IX°	C. O. N.	Sr. Voluntas
Cel. " " Fr. Roscius IX°	Aco.	Fr. Novius
Suf. " " Fr. Firmus IX°	G. O. C. Rt. Wor.	Fr. Talentum IX°
Treas. " " Fr. Lincoln IX°	Org. and Pre.	Fr. Paracelsus
Sec. " " Sr. Industrius	Ty.	Fr. Studium

PRISCI

Prim. Rt. Wor. Fr. Bohme IX°	Ter. Sr. Solida
Sec. Fr. Vigillus	Quar. Sr. Lumen

CURATORES

Fr. Paracelsus (Three years)	Rt. Wor. Fr. Bohme IX° (Two years)	Fr. Enucleo (One year)
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CONGREGATIO AERARI

The W. . A. .	The Cel.	The Suff.
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CONGREGATIO SCRUTATORUM

Fr. Bohme IX°	Prefect, Fr. Dee	Sr. Strictus
Fr. Roscius IX°	Sr. Industrius	Sr. Valentulus
Fr. Firmus IX°	Sr. Progressus	Fr Trophonius
	Sr. Activitas	
	Sr. Video	

CONGREGATIO ORIENTIS

Fr. Laurentius	Prefectress, Sr. Strictus	Sr. Solida
Fr. Benedictus IX°	Sr. Industrius	Sr. Repeto
Fr. Franciscus	Sr. Progressus	Fr. Studium
	Sr. Activitas	
	Sr. Evolutia	

CONGREGATIO ADJUTORUM

Fr. Novius	Prefect, Fr. Dee IX°	Sr. Concordia
Fr. Lincoln IX°	Fr. Quaesitor VIII°	Sr. Columna
	Sr. Simplicitas	

CONGREGATIO ASTROLOGICA

Sr. Video	Sr. Lotos	Fr. Reficio IX°
Fr. Firmus IX°	Sr. Progressus	Fr. Benedictus IX°
	Fr. Fervidus	

DOMICILIA

The W. . A. .	{ Res. 177 Madison St., Brkln. Fone, Decatur 824
	{ Bus. 224 Church St., New York, Fone, Worth 4780
The Sec.	{ Res. 15 Boulevard W., Mountain Lakes, N.J. Fone, Boonton 478-J
	{ Bus. 45 John St., N. Y., Fone, John 4579
The Sec. Gen'l., S. . R. . I. . A. .	Dr. A. B. Allen, IX° Res. 717 West 177th St., N.Y. — Fone, St. Nicholas 3612

DECLARATIO OBSEQUI

Metropolitan College acknowledges allegiance to the Magi and Officers of the High Council of the Societas Rosicruciana in America, as the Sovereign Source of the Rosicrucian Art in the United States of America. The House of the S. . is at present situate in the City of New York.

STATED CONVOCATIONS FOR 1917

Jan. 12-26	Apr. 13-27	Sep. 14-28
Feb. 9-23	May 11-25	Oct. 12-26
Mar. 9-23	Jun. 8-22	Nov. 9-23
		(Annual Election, 23rd)
	Dec. 14-28	
	(Installation of officers, 28th)	

REGULAR QUARTERLY BUSINESS MEETINGS

of Metropolitan College will be held in Feb. May, Sep. and Nov. at such times and places as may be designated by special announcement.

THE HIGH COUNCIL, S. . R. . I. . A. .

Stated Consistory, Wednesday, March 21st. ☉ O ♀ 18-18
 Stated Consistory, Monday, September 24th. ☉ O ♁ 51-25
 Annual Meeting of the Corporate Body, Friday, Dec. 21st. ☉ 29 ♀ 4-34

MERCURY

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Vol. 2.

September 10, MCMXVII

No. 13

The Sixty-seventh Stated Convocation of Metropolitan College S. R. I. A.,
will be held in the Adytum, 310 Lenox Avenue
Friday Evening, September 14, 1917, at 8.00 precisely

Work: Regular Classes. Neofites' Class.....Fr. Roscius IX°
Hermetic Class.....Fr. Khei.

Astrological Section.

Owing to temporary residence out of town, Soror Video will be unable to assume the direction of the Elementary Class this coming term. The entire Astrological Section therefore, both Elementary and Advanst, will be under the general direction of Frater Cleo, to whom applications for enrolment should be made at the forthcoming Convocation, in order that the classes begin work at the earliest possible moment.

Every member of Metropolitan is earnestly requested to take up the systematic study of Astrology, as a pre-requisite to well balanst advancement in occult and spiritual science. All theo-sofical knowledge is so intimately involved with astro-logic that a good foundation in the latter is really a positive necessity. Metropolitan offers the finest possible instruction in this science,—free,—to all its members, and those who have not already enrold ar earnestly requested to do so, NOW, right at the start of the new term of instruction.

College Notes.

At our last Convocation, June 22nd, we had a record attendance in spite of the excessiv and oppressiv heat, which necessitated a regrettable abbreviation of our work, only the bare essentials being observed. Notwithstanding the intolerable heat, over forty-one sat down to dinner at the Carlton, after the Degree, which was conferrd on fourteen candidates. Every member of the class is requested to be present at the forthcoming Convocation to receive assignments to study classes, and we can assure each one, that, with the return of cooler weather the rendition of our work will be of the usual high grade that has characterized it in the past. We shall positively not attempt Initiation in the month of June again.

Also, at the Convocation of June 22nd, Certificates of Proficiency were awarded to Sorors Aurella and Lesbia, and Frater Carnac, and the full Certificate of Authority to Teach, under the auspices of the Societas Rosicruciana in America, was awarded in Astrology, to Frater Cleo. The Historical Lecture in the Neofite's Degree was given by Rt. Wor. Fr. Anselm VIII

Please Note Carefully.

We ar often asked as to our attitude toward other bodies teaching or practising occult and spiritual science. Let every member of Metropolitan, and every member of the entire Order to whom this shall come, remember, *always*, that our one attitude toward ALL legitimate and WORTHY organizations,—regardless of name or ethics, is—

In ESSENTIALS—UNITY.

In ALL THINGS—Tolerance, Consideration, and Appreciation of worthy endeavor.

Important.

The Neofite's Degree will be conferrd but twice during the coming half year, and as we expect to close the membership of Metropolitan this year, it is important that every member bear in mind the spirit of the Fifty-seventh Landmark, and co-operate in making these two classes the largest that careful consideration as to personnel will permit. The first rendition of the Degree will be given at the first Convocation in October. We hope every member of the College will hav a candidate present for that occasion.

Humerus. The Dinosaur.

Behold the mighty dinosaur,
Famous in prehistoric lore,
Not only for his weight and strength
But for his intellectual length.
You will observe by these remains
The creature had two sets of brains—
One in his head (the usual place)
The other at his spinal base,
Thus he could reason *a priori*
As well as *a posteriori*.
No problem bothered him a bit:
He made both head and tail of it.
So wise was he, so wise and solemn,

Each that just filled a spinal column.
If one brain found the pressure strong
It passed a few ideas along:
If something slipt his forward mind
'Twas rescued by the one behind;
And if in error he was caught
He had a saving afterthought,
As he thot twice befor he spoke
He had no judgments to revoke;
For he could think, without congestion,
Upon both sides of every question.
O, gaze upon this model beast,
Defunct ten million years at least!
"Liverpool Daily Post"

High Council confers Neofite's Degree.

On Saturday evening, September 1st. The Imperator, the Praemonstrator, the Secretary General, and Herald, conferrd the Neofite's Degree under dispensation, upon Frater J. S. B. of the C. of the O. from San Diego, Cal., for West Gate College, S. R. I. A. San Francisco, Cal. He will be hereafter known to the fraternity as *Cadmus*. As the author of the "IMPERSONAL LIFE" he is already far advanst upon the Path, and his little book, already mentioned in Mercury, is again brot to the attention of our fraters and sorores elsewhere in this issue.

On Friday evening, September 7th, the Degree was conferrd in ample form, under dispensation upon Soror M. R. W. of Atlanta, Ga., (C. of the O.) and Mrs. L. C. S. of Baltimore. They will be known as Sorors Atlantia, and Sinceritas respectively. The Imperator and the Secretary General officiated.

First S.:R.:X.:A.: Pilgrimage Thru New England.



Mt. Washington, seen from the trail from Glen.

Foto by Shorey, Gorham, N. H.

What will be recorded in our archives as the "First Annual Pilgrimage" of the S.:R.:I.:A.: was accomplished July 1st to 15th, by Fraters Roscius, Reficio, and Khei of the High Council, and Frater Novius, of Metropolitan College. Obviously we cannot give details, nor relate the purpose in print, but so successful was it, that beginning next year, this feature of our esoteric work will be open to all members of the Order, thruout the country. The itinerary included all the New England states. An International Celebration was held in the open air, at Comins Mills, Province of Quebec, Canada, July 7th, at 3.30 P.M. A full Celebration was held on the summit of Mount Washington, New Hampshire, Sunday, July 8th, at 12 midnight. On both occasions, Rt. Wor. Fr. Roscius, IX was the Celebrant, assisted by Rt. Wor. Fr. Reficio IX as Deacon, and Fr. Novius, as Acolyte. Daily Celebrations were held by Fraters Roscius and Reficio. The spirit and mission of the Pilgrimage can best be realized by the following

Impressions.

By Frater Roscius IX^o.

"I want to outline, rather *try* to outline, the impressions that came resultant upon observations made especially in the New Hampshire section of our journey. The pre-eminent impression that was present continuously was, that we were viewing not only interesting sights or Nature phenomena, but that we were making a pilgrimage to monuments of a past time and peoples, which however, today were eloquent shrines or tablets of the beliefs and noledge of the eternal verities as we devoutly understand them now,—that these same tablets, unlike our sculpture as it comes from the hand of an artist today, were fashioned by Nature Deities directing Elemental Nature Spirits. These Creative Forces today, ar associated with these places even as the canvas of an artist is part of him. And in many instances these sublime artists were very present about their creations. But more potent was the urge of a meaning to be read therein,—a message being uttered—like as if it was renewed in life, yet that implies a death and that is not what I mean; a trance perhaps, as if after sleep—the awakening moment brot with it the sense of a duty being taken up again, or a task resumed after the period of repose; a coming out again into earth life, after a sleep had let the Form be at rest, while the Spirit had been renewed at its Source,—coming out again from the Supreme after having returned thence for a time.



Foto by Shorey

Snowcapped Mt. Clay, seen from Mt. Washington.

And strangely enuf, I sensed a relation to Rosierucianism, rather than Rosierucianism totally by itself—perhaps the word "association" rather than relation would better convey the idea. At this point it is difficult to express myself, for I mean not to imply conflict or opposition, rather sequence. Supposing an older Age said to a younger one—I go apart for an aeon of Time. While I am gone, you, my young partner, will conduct these great cosmic interests, and here ar for safekeeping the most revered and valued *essentials* of these interests. You ar the guardian of them, as and they ar to serve only in the case of the most important transactions, you will resort to them—not generally or ordinarily. This will keep them in reserve, tho on hand, for use when occasion demands. But when I return, then will the time be ready to actively engage in them. Of course my parallel is, that the time is NOW, and the Brotherhood shall bring forth the inheritance which Rosierucianism has held in trust, when it, as an heir to an earlier Tradition, undertook the solemn guardianship. The various Nature wonders we saw ar the objective hieroglyphs of these truths. The night I studied the Summit of Mount Washington from below,

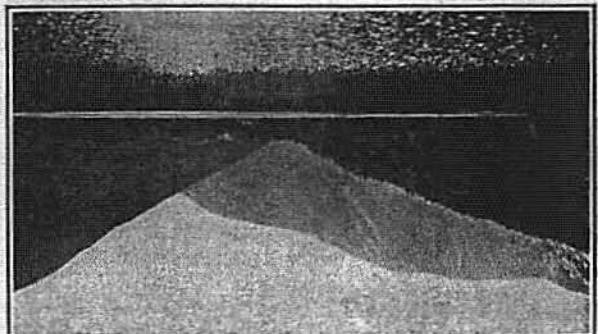
From the Trenches.

The editor has just received a fraternal card from our Frater Stosch. It would be a fine thing if several members of Metropolitan would "drop him a line". The address is

Malcolm B. Schloss
S. S. V. 32
par B. C. M.
Paris, France.

I saw lights such as at not on sea or hand. To me they were no illusions; they were very REAL—and I am gaining in the conviction that I saw panoramically in a recess in one side of the Mountain, what may have been pictures, like those notes, of past incarnations. I say this, as at the time of their formation they always conveyed a personal association. Of the Mountain itself, and the salute of its great Spirit; the star from on high descending upon it—later an orb apparently from an entirely other cosmic scheme, as it was in red—all this I remember, not skeptically, but with profound reverence—I believe indeed a Temple, or a mighty Nature Pyramid, could be beheld by whosoever will see with the spirit, rather than the senses. To me, the Mountain is to an older race, what the Pyramid is to Egypt; the epitome of the greatest spiritual activities, and during the Celebration on its summit, it seemed as if the world outside its borders was brot into synchronization with what was within."

Echo Lake, Franconia Notch
Foto by Reclio



The Spirit of Mt. Washington.

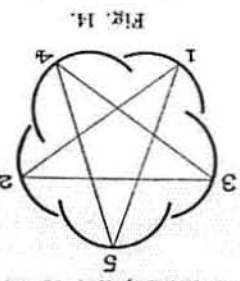
Have you answered the Mountain's summons
In the crimson and gold of Fall,
Have you wandered out in the forest
And heard the outdoors call?
Have you stood on the Mountain's summit
And gazed down the sunset's trail
And watched the mists of the evening
Wrap the silent hills in their veil?
You will feel the joy of living
In the beauty of earth and sky
And your ear may catch the murmur
Of angels passing by.

NOTE: Taken from the inside upper left hand panel, of the front door of the "Stage Office", at the summit of Mount Washington, August 25, 1911.

The Golden Section, No. II.

By Frater Paracelsus.

"—'Tis known that the rose was an emblem of old,
Whose leaves, by their closeness, taut secrets to hold,
And 'twas thence it was painted so oft
As a warning, lest, when with frankness men scott
At their neighbors, their lord, their fat priest, or their nation,
Some among 'em next day should betray conversation."
The ancients regarded the rose as the symbol of secrecy and silence. The confessors in old churches have the symbolic rose carved upon them; the vaulted ceiling of the council chamber bears it, and the lodge room of medieval masonry is decorated with it. What occurred there was the pentagram, so easily seen in the rose, was the secret shibboleth of the Pythagoreans; and the Keltic Druids adorned their priestly robes with it. The Christians considered it even a more powerful sign than the cross for banning the evil one; it is found in many windows of the fine old minsters and cathedrals.



"Five brothers on the same day were born;
Two only full great whiskers have;
Two never had any need to shave,
While the third has one side shorn."
Connecting the centers of the sepals by straight lines in the order of the numbers given, we obtain the mystic pentagram.

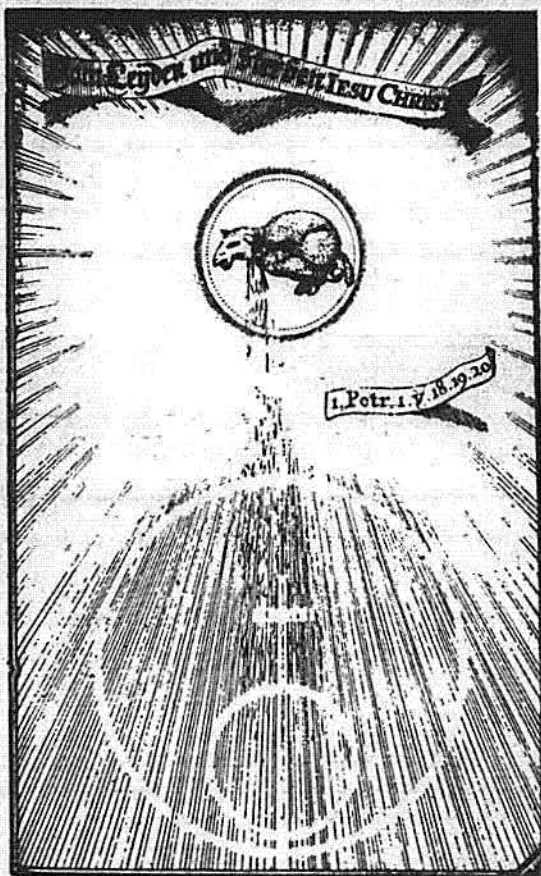


The Essence.

No. 2. Explanatory of Jacob Boehme's Symbolic Engravings.

By Fr. Cleo. (Metropolitan), Director of the Astrological Section.

In God's Love, you live and breathe and hav your being.



The idea of sacrifice is not an appealing one to any of us unless we understand the motif, the essence behind the action. This is always the point which students try to uncover. If the essence of the action is vital enuf, the symbol primarily indicates the motif rather than the action,—so it is with all material symbols.

The accompanying illustration is from Jacob Boehme's work. The design is simple, yet contained in its symbology is the greatest truth and the most vital principle upon which we and the world exist.

It symbolizes sacrifice. The lamb, "without blemish and without spot, as far as corruptible things ar concerned", is bound and limited within his own sfer of activity. This symbolizes the spirit of the Christ, the latent, or reflected spirit within each one of us. The Christ is here limited by the sfer of manifestation, is sacrificed by the "spoken word". The blood, the spiritual force, drops downward into the material world, ever sustaining and nurishing.

The ultimate Godhead—the Supreme One of the Universe, the total of all the Solar systems—we can hardly conceive of as our consciousness can only extend to the limits of our Solar system. By analogy of things within our little world, we may arrive nearer the idea of what this Sacrifice may mean, if we realize that grades of evolution exist beyond our Solar system and that a cessation of such evolution is necessary for the manifestation of this our Solar system. This idea may be brot a little nearer to our understanding when we remember that certain evolved souls—"Masters"—renounce their opportunity for further evolutionary progress in order that they may remain and help humanity onward.

However, we cannot fully appreciate the extent of this Sacrifice and we shall only realize it in its fullness when we become conscious, and in at-one-ment with the Christ spirit. Then we shall know what Love, the essence of Desire and true Sacrifice, really means in its nurishing and sustaining power of the world and its regenerat-ing force in man. Love is the essence of the Divine Spark within us. We ar conscious of its all-abiding power and we must gradually de-

velop it within ourselves, ever growing towards its fullness, for this is the Law. It is because we ar somewhat conscious of the Great Sacrifice, and having passed a certain stage of evolution, we ar now giving expression to this love force, by our *little daily sacrifices*. This is the pathway which leads to the noledge of the Greatness of Love.

Referring again to the illustration. Into the manifested world, described by the large circle, drops the sustaining spirit and life force upon the cross over the circle—the material above the spirit. The cross cuts the circle in half, symbolizing the duality of the human and animal souls.

The astrological student will find many points of interest in this illustration. In the heart of the Sun—where Mercury is truly born—the Sacrifice is made. Jupiter, on the form side, rules the blood and is the symbol of expansion. The letting of the blood means limitation and the sacrificing of the life forces. So the Jupiter forces ar given over to Saturn. Saturn is the form, the material world into which flows the sacrificial force of Venus (Love)—the essence of Jupiter. In the material world, the inverted Venus becomes Mars, the energizing force of Desire, which from the dense material impels us onward into the Venus expression. Note the cross above the circle—the symbol of Mars—at the lowest point in the material world, the beginning of the spiritual ascent, which alone is made possible by Desire.

It is said that the higher one goes in consciousness the greater becomes the proof of the all-abiding power of Love thruout the world. This realization is productive of the noledge of Unity, the oneness of all.

Ruskin says that the deepest shadows are not to be found in the valleys but on the hill-tops where the sun shines brightest. This contrasting of extremes is true of the growth of the spiritual life. To know Love we must hav known hate, but we must hav eradicated selfishness—anyway to a certain extent—and begun to be selfless in the expression of Love. If the student will understand and realize this duality of life and expression, these divisions of energy which ar always being exprest in extremes, or opposites, he will save himself many pitfalls, for upon self-analysis he will realize the energy he is employing and will direct it aright.

LOVE	{ Creative Unifying Spiritual }	opposite	HATE	{ Destructive Separating Material }
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"Hate is only Love misdirected". We grow from one extreme to understand the other. From the material to the spiritual and Love is the essence of the force which leads us ever onward and opens our eyes to understanding.

In the earlier stages, the animal man seeks to satisfy his senses, love here being manifested as separateness. The next stage where he shares his food and protects his mate, the expression of the dual human unity of love. Love becomes more expansive in the next stage by the protecting and sustaining of the offspring, this expressing the trinity aspect.

The family and the home, while separate from the rest of the world, is a reflection of the greater unity, the one-ness of all. No matter how material these ties may be there is indicated in the higher development the Great Truth. When we see the love as expressed thru the many sacrifices which the human father and mother make for their children, it should impress our consciousness with the realization of what may be our Heavenly Father's Love for us. It is in the growth of the spiritual life that we realize and appreciate that Love means Sacrifice, and the greater the Love, the more willing and ready is that Love to express itself by Sacrifice.

There is nothing more beautiful in this material existence than the expression of the human mother's love, with its absolute untiring devotion and constant sacrifices. It is grossly unappreciated, but Love builds an enduring foundation of character, besides it is its own compensation. True Love desires no other compensation than that it may express itself by giving. This truth becomes more evident as the spirit evolves. When Love grows, understanding unfolds, for one becomes nearer God and to His consciousness of all things. Love is the rhythm of God and of His world, it is peace and strength and joy.

(It is little wonder that Boehme is misunderstood. He saw with spiritual eyes the real and permanent things of this world, the rest he treated as mere dross. God's Love was his light and without this light, he repeatedly stated that nothing really worth while could be seen or understood.)

May we not take this lesson into our College work and forget the petty interests of the individual in the greater interest of all, the unity of the S.R.I.A.? Realizing what Love will do we should breathe forth this spirit into our collective work, seeing each individual member as a real helper who is striving—against what odds we may not judge—for the spirit of God's Love to abide with each and all of us, that we may go onward to carry *within ourselves* and to our brothers in this world of strife, this ray of noledge of the Great Sacrifice, the expression of God's Love, "foreordained before the foundation of the world, but manifest in these last times for you".

A Vast Sun of Night,—Arcturus.

By Charles Nevers Holmes, Newton, Mass.

Before the last snow storm fell—weeks before the first crocus appeared on our lawn—a bright, glowing, glittering sun of night might have been seen rising above the northeastern-eastern horizon. Before mid-summer passed—when dogdays and August came—that same bright, glowing, glittering sun could have been seen descending towards the western-northwestern horizon, although it is still fairly high amid the starry firmament. When the clocks of great cities are announcing the hour of 9 P. M., we can very easily find Arcturus in the west, at the bottom of its constellation Boötes—flaring with a deep-yellowish color—gigantic Arcturus, towards which the handle of the Great Dipper points altho not quite as directly as the "pointers" of that sky-dipper aim towards Polaris the northstar.

Arcturus of Boötes!—estimated to be distant from our little Earth some 44 light-years, and light-rays travel from Arcturus to us at a velocity of about 180,000 miles per second! So very remote from our World that we think of this bright sun's distance not in miles but in time—nevertheless not so very far away when we compare Arcturus with some of the other suns sparkling amid our darkened dome. Arcturus or Alpha of Boötes!—that seems to have no motion of itself—a so-called "fixed" star—that is speeding through space with the terrific speed of approximately 100 miles per second—so remote from us that we cannot discern with our unassisted eye-sight, even after several years, that Arcturus has any motion of its own. Vast Arcturus—probably 1000 or more times larger than our own Sun—is at present slowly decreasing the enormous ether-gulf which lies between that star and us. But, fortunately, it is in all probability impossible—at any rate to us of the present generation—for this gigantic projectile-sun to collide with our tiny Earth.

Arcturus!—harbinger of the spring, king of the summer-suns of night!—glowing and glittering this very evening, out of the depthless depths of sidereal space, upon us and our northern terrestrial hemisphere.

Man — The Great Miracle of the Universe.

By John Grier Hibben

Dr. Hibben is the President of Princeton University, and this eloquent passage is taken from his Baccalaureate Sermon delivered at the Commencement exercises of the University, June 16, 1914.

What is man? He is the great miracle of the universe. To identify him with the animal order does not properly classify him. To reduce the elements of his body to their chemical constituents does not satisfactorily explain him. There are no mechanics of the soul, no visible demonstration of its functions.

The program of evolution which carries back the history of humanity thousands of years thru organic nature to the inorganic, and, adding thousands to thousands, still discovers original beginnings in the primeval "star dust which contained the promise and potency of every form of life"—this stupendous conception only serves to heighten the grandeur and the glory of human origin and development. When it is insisted, as Darwin did, that man must never forget his humble origin, I would reply that, while man's origin may be humble, nevertheless the simpler the beginning the more wonderful the process, and far more amazing the product.

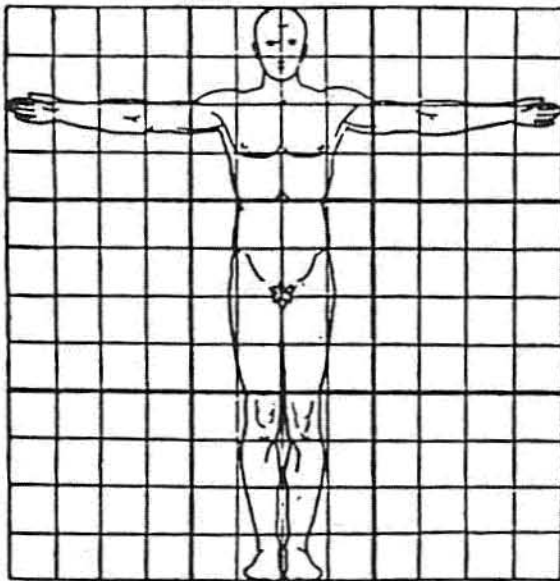
It is no explanation of man that his processes are potential in the original dust of the stars. Who established this primitive potential? How is it that man has been able not only to rise above the animal order to which he belongs, but possesses the capacity also to comprehend the very process itself of which he is the product? The cosmical forces, working seemingly without purpose thru countless ages, eventually evolve a creature whose characteristic feature is the spirit of purpose, and whose intelligence discovers the laws of nature and by understanding them commands them to realize his desires and minister to his needs. Out of the star dust, out of the ooze and slime of primeval swamps, out of the fire and earth and water, by the procession of increasingly complex forms of life, at length emerges man.

Analyze his bodily parts, call them by name. Recite his history as revealed in the records of the rocks. His coming remains a miracle, his being a mystery.

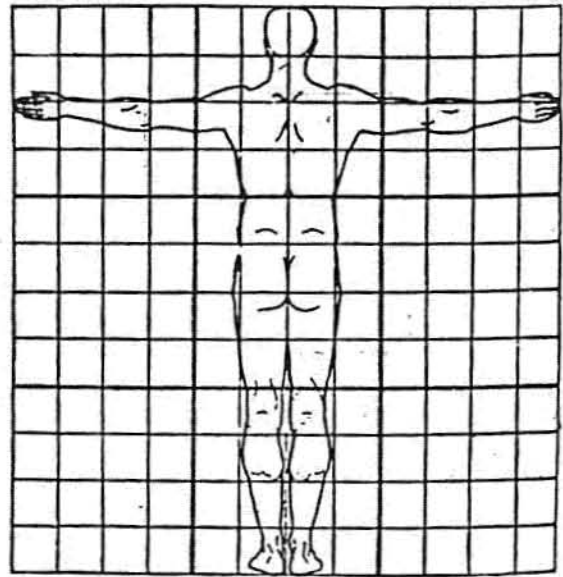
Why has the spirit of man grown to such proportions and significance in this age-long evolution? In the higher range of his desire, in his divine discontent, in his deepest needs to which the world of nature cannot minister, in his unattainable aspirations, and unsatisfied longings, there is something which cries out after the living God. His most complete attainment falls short, far short of the commands of conscience and the yearnings of his spirit. To recognize the mystery in our lives is not superstition nor childlike credulity; it is simply acknowledging that there is something in our little world higher than ourselves.

The Measure of a Man.

By Frater Paracelsus.



NO. 1.



NO. 2.

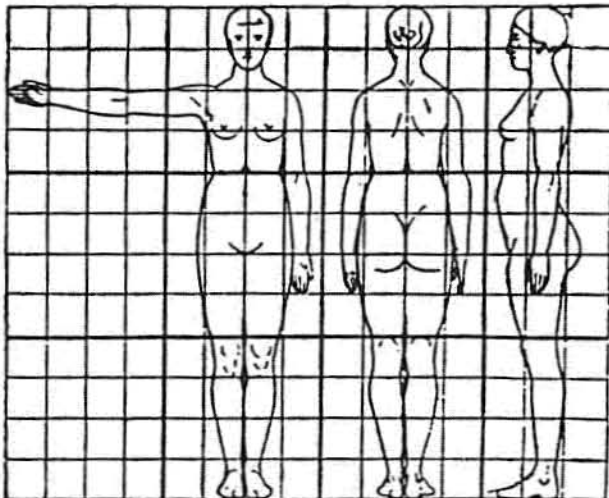
Sir John Maundeville, in the second chapter of his quaint book of "Travels" says:—"And zee schulle undirstonde, that the Cros of oure Lord was eyght cubytes long, and the overthwart piece was of lengthe thre cubytes and a half."

Translating this thirteenth century description into modern mesure at the rate of 18 inches to the cubit, we find the length of the Cross of Christ to have been 12 feet.

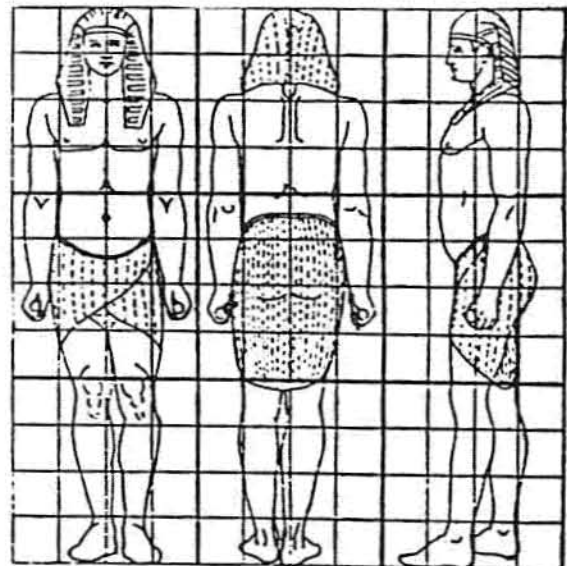
In the Revelation of St. John the Divine, Chapter XXI, we find it written:—"And he mesured the wall thereof, and hundred and forty and four cubits, according to the mesure of a man, that is, of the angel".

Here we hav clues, for one author gives 12 as a mesure; the other gives the square of 12, or 144 as the mesure. Acting on these hints let us draw a square of 12 and in it place the outline of a man; see No. 1.

See how naturally the Homo stands in the square, and how apparent the division both vertically and horizontally into three parts, each containing four parts of the whole square. The upper of these thirds crosses the pit of the stomach, the lower one crossing just over the knees. The upper sixth lies across the arms, the middle sixth centers at the generative organs, and the lower sixth cuts thru the calves of the legs.



NO. 3.



NO. 4. "EGYPTIAN WATER-CARRIER" OR "ANTINOUS."

Continued on page 10.

Man — The Great Miracle of the Universe. Continued from page 6.

Man, at his best, at his highest, is ever stretching out his arms for something beyond. And in this something beyond there is concealed and yet revealed the mystery of God! Thus the beginnings of the religious concept arise in the discovery that the higher part of our nature cannot be explained by the lower, but that the lower must seek its explanation in the higher. If there were no mystery in man, there could be no suggestion of the idea of God.

The secret of the universe is the secret of the inner self.

If the human soul could not in itself stir within us feelings of awe and reverence, should we be able to find God in the great world without, in the high hills, in the sunset glow, in the shadows of the falling night, in the stars of heaven or in the prodigal beauty of the earth?

The Rosicrucian Tree of Life.

Arranged and drawn by Rt. Wor. Fr. Firmus IX° (Metropolitan).



IN the beginning the appointed God of a new creation took up his work in a space of the firmament which we now visualize and conceive of as the location of the Sun. In the beginning was "the Word," the seven-toned Ray of creation, — sent forth under the WILL of God; focust thru the Mind plane, or WISDOM of God; upon the zodiacal ethers, therein beginning the ACTIVITY of God, or, the Creation. Thus "The Lord made Heaven," (Fire and Air,) "and the Earth," (Water and Earth,) the Four Elements. Thus, the Life Ray, focust thru the archetypal patterns, "into the Water, into the Air," — "brot forth" the manifested forms upon the Earth of "every living creature;" — and "the Earth re-constructs the types which she receives," "in a constantly ascending scale of evolution."

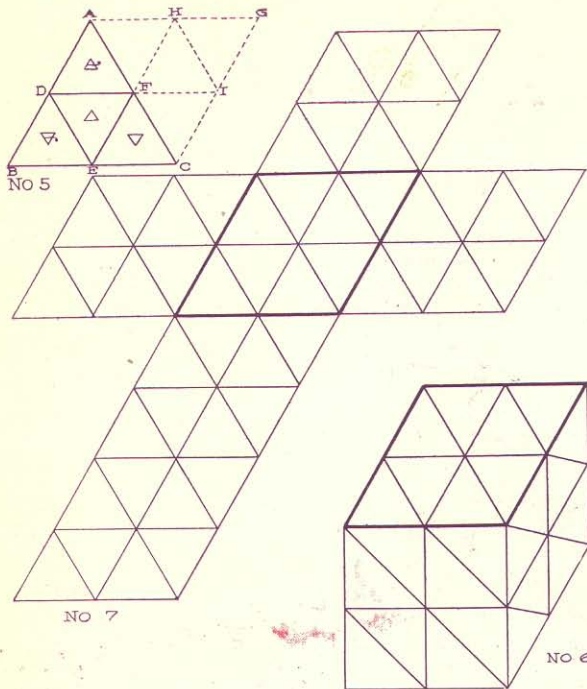
In this evolution, four Life waves have surged forth and spent themselves; and the fifth, of our own evolution, having surged to its highest force, is now subsiding in four lesser waves: — Homos Americanus, Mongolicus, Caucasicus and Ethiopicus. Each of these in turn has sent out numerous lesser vibrations or sub-races; 104 Americanus, 76 Mongolicus, 107 Caucasicus and 40 Ethiopicus. These comprise such races as occult and non-occult anthropology consider sufficiently individual to be accounted a distinct division of the Life-wave.

The Brotherhood teaches that there is already gathering behind one last surviving ripple of this wave, the power of the next great Surge, which will become the sixth in evolution. Some point to Australia, and some to North America as the scene of this resurgence. But it seems that North America will be the theatre of this evolution, since types and ideals evolve faster in those latitudes upon which the Sun works thru Aries-Libra, or under the "Royal Arch," symbolizing the Spring, Summer and Harvesting evolution of the great Cosmic seasons.

EDITORIAL NOTE: This chart has been most carefully compiled, corrected and revised, and we believe it will be found the most accurate and complete presentation of the races of the world, ever put forth. It is a splendid symbolism of the famous Tree whose roots ar in Heaven, and whose branches ar on earth. This chart should be preserved by all occult students to whom it may come, for reference when studying the evolution of races, regardless of school, cult, or sect.

The publication of this insert supplement in five colors and gold, is made possible thru the generosity of Fraters Cadmus of West Gate, and Firmus of Metropolitan College.

Examining the vertical lines it will be seen that the distance between the finger tips equals the height of the Man, also that the width of the body is closely equal to one sixth the height, so that either half of the body equals one twelfth the height.



Looking at the Man from the back (see No. 2) we find similar correlations of the vertical and horizontal divisions.

In Nos. 3 and 4 the same method has been applied to the female body, and to the famous "Egyptian Standard", known by the various names of the "Egyptian Apollo", the "Water Carrier", or the "Egyptian Antinous", and it will be observed that in all positions the canon of twelve determines correctly the main proportions.

We shall now approach the subject from a symbolic view-point. Let us begin with the Tetragrammaton, No. 5. It is represented by the triangle A B C. Bisecting each side at the points D E and F, and uniting these points we divide the triangle A B C into four smaller and mutually equal triangles. By placing within these triangles the signs of the Four Elements we have a symbol of physical man, the central flame within, enclosed by the chemical body.

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Counting the number of the small triangles in this figure we find that there are 48. Remembering Man's triune nature, body, soul and spirit, we multiply thus:—

$$\begin{array}{r} 48 \\ 3 \\ \hline \end{array}$$

and the result, 144, is the root of the decimal 144000, which is the Second Rosicrucian Sacred Number.

In the Tabernacle used by the Jews during their forty years wanderings in the Wilderness the most sacred and mysterious object was the ARK of the Covenant. Its length was 2½ cubits, or 45 inches; its breadth, and height, were each 1½ cubits, or 27 inches. The top, or Mercy Seat, on which was manifested the Schechinah, whence emanated the Bath Kol, was therefore 45 inches by 27

inches. The perimeter of the Mercy Seat was accordingly twice 45, or 90; plus twice 27, or 54; totaling the sum of 144 inches, thus giving again the mystic square of twelve.

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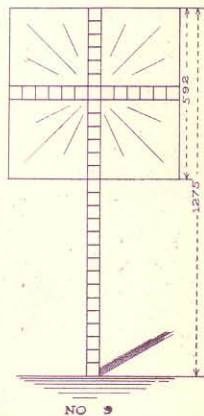
TH	—	9
E	—	5
I	—	10
O	—	70
N	—	50
		<hr/>
		144

Let us now take Abraham, which in Greek is ABRAAM.

A	—	1
B	—	2
R	—	100
A	—	1
A	—	1
M	—	40
		<hr/>
		145
		<hr/>
		144

Subtracting coel..... 1

144



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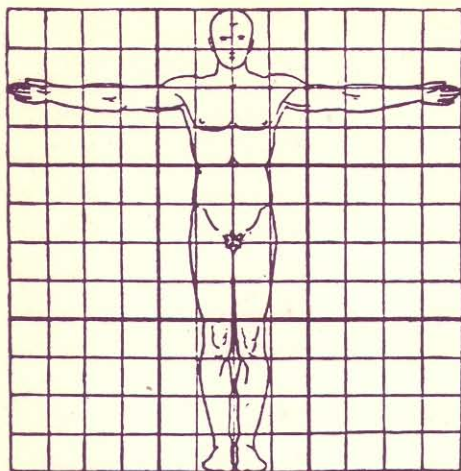
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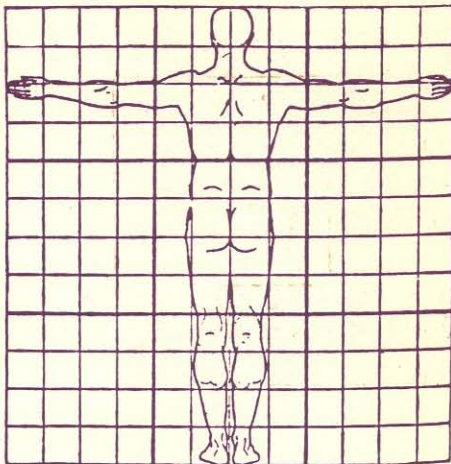
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The Measure of a Man.

By Frater Paracelsus.



NO. 1.



NO. 2.

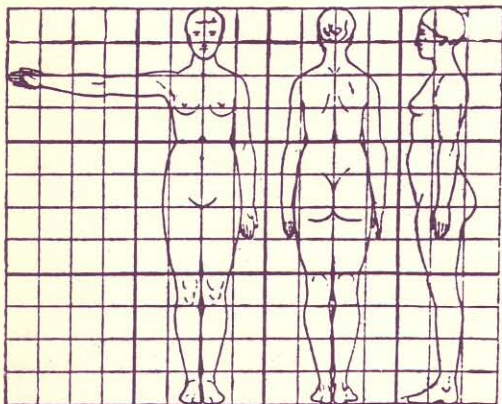
Sir John Maundeville, in the second chapter of his quaint book of "Travels" says:—"And zee schulle undirstonde, that the Cros of oure Lord was eyght cubytes long, and the overthwart piece was of lengthe thre cubytes and a half."

Translating this thirteenth century description into modern mesure at the rate of 18 inches to the cubit, we find the length of the Cross of Christ to have been 12 feet.

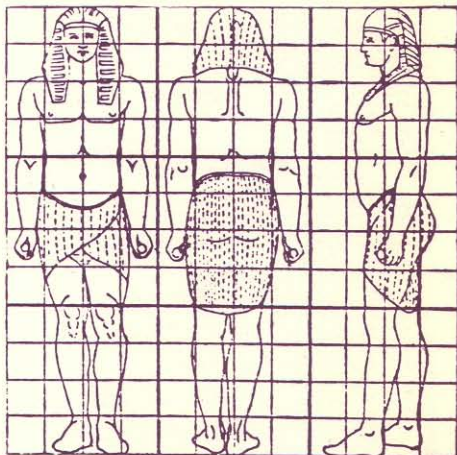
In the Revelation of St. John the Divine, Chapter XXI, we find it written:—"And he mesured the wall thereof, and hundred and forty and four cubits, according to the mesure of a man, that is, of the angel".

Here we hav clues, for one author gives 12 as a mesure: the other gives the square of 12, or 144 as the mesure. Acting on these hints let us draw a square of 12 and in it place the outline of a man; see No. 1.

See how naturally the Homo stands in the square, and how apparent the division both vertically and horizontally into three parts, each containing four parts of the whole square. The upper of these thirds crosses the pit of the stomach, the lower one crossing just over the knees. The upper sixth lies across the arms, the middle sixth centers at the generative organs, and the lower sixth cuts thru the calves of the legs.



NO. 3.



NO. 4. "EGYPTIAN WATER-CARRIER" OR "ANTINOUS."

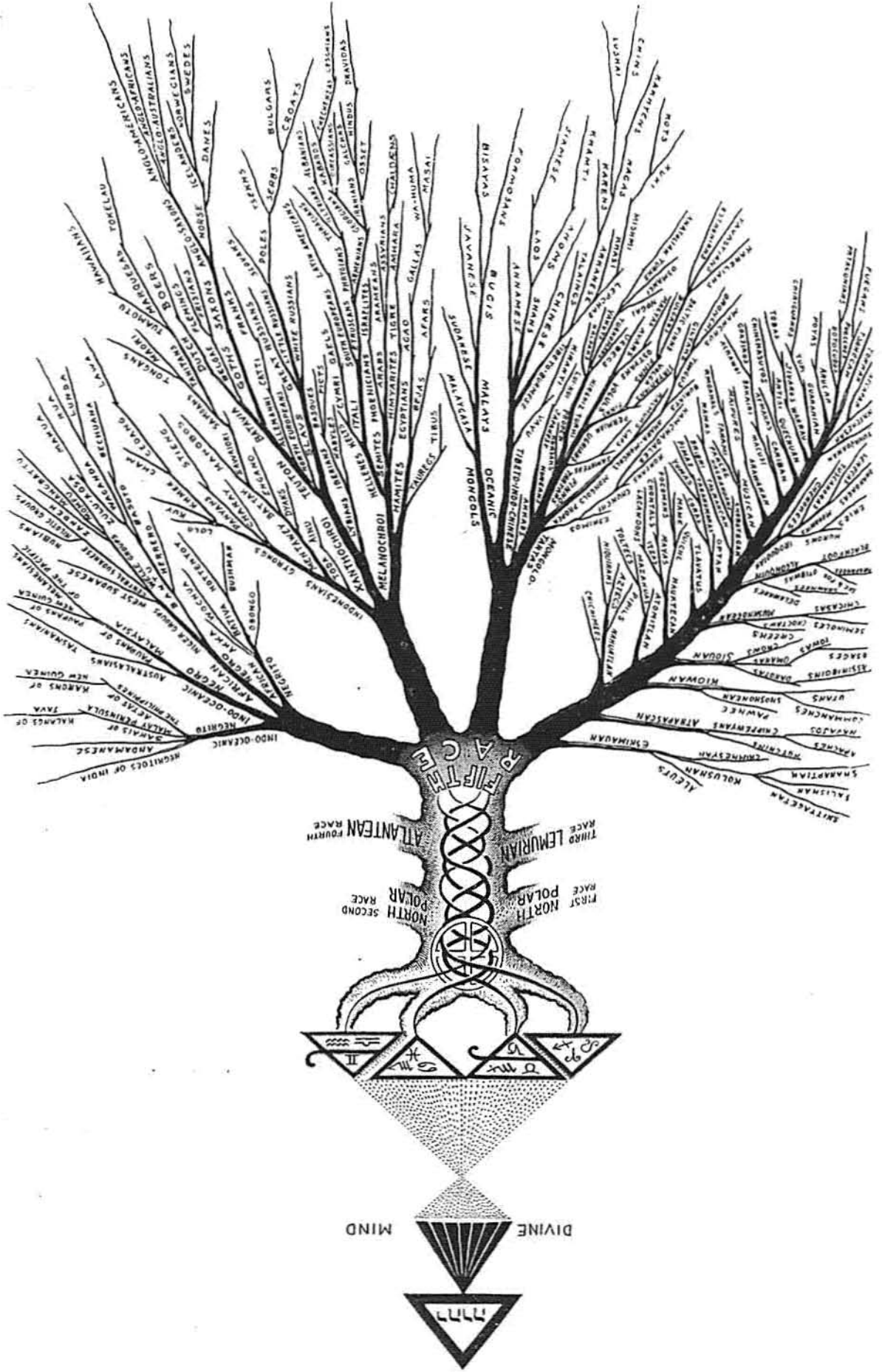
Continued on page 10.

Man — The Great Miracle of the Universe. Continued from page 6.

Man, at his best, at his highest, is ever stretching out his arms for something beyond. And in this something beyond there is concealed and yet revealed the mystery of God! Thus the beginnings of the religious concept arise in the discovery that the higher part of our nature cannot be explained by the lower, but that the lower must seek its explanation in the higher. If there were no mystery in man, there could be no suggestion of the idea of God.

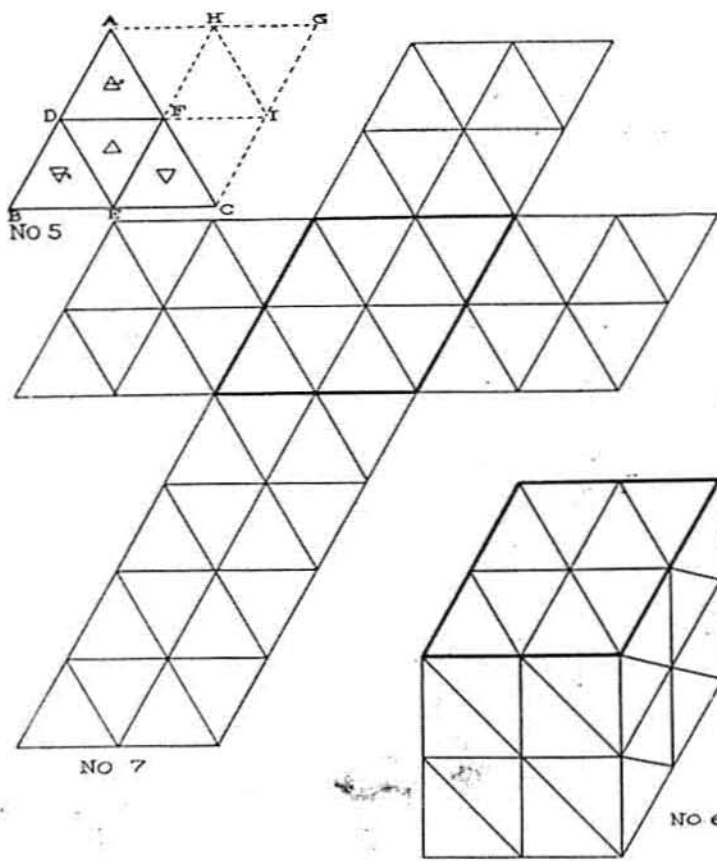
The secret of the universe is the secret of the inner self.

If the human soul could not in itself stir within us feelings of awe and reverence, should we be able to find God in the great world without, in the high hills, in the sunset glow, in the shadows of the falling night, in the stars of heaven or in the prodigal beauty of the earth?



The Measure of a Man. Continued from page 7.

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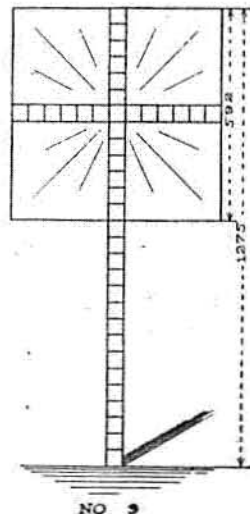
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E	—	5
I	—	10
O	—	70
N	—	50
		—
		144

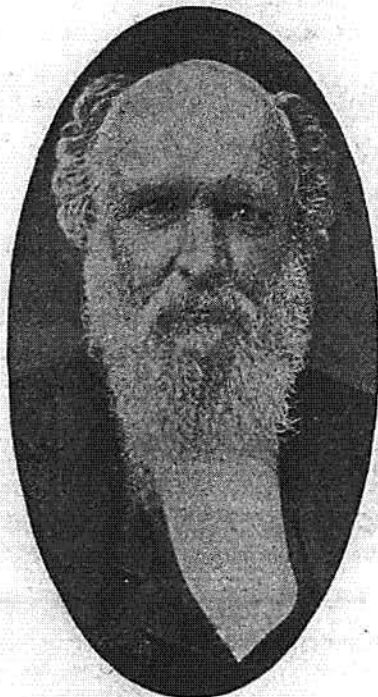
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A	—	1
B	—	2
R	—	100
A	—	1
A	—	1
M	—	40
		—
		145
Subtracting one.....		1
		—
		144



Pioneer Rosicrucian Workers in America. No. 3.

Freeman B. Dowd.



F. B. Dowd

Foto from "Temple of the Rosy Cross"
Eulian Pub. Co.

This notable and vigorous Rosicrucian worker was born in 1825 with Libra, the Sign of so many distinguished occultists and spiritual teachers, on the Ascendant. His early youth was spent in the smaller towns of Texas and Missouri where educational facilities were, to say the least—limited. As to academic attainments he had none. Therefore, a study of his works reveals him as a distinctly Nature-taught exponent of the higher truths, whose intellect was not limited by the inhibitions of scholastic routine and method. It has been truthfully said that he first studied philosophy in his own soul.

His philosophical work was not the result of an intellectual study of the works of previous writers along similar lines, but an expression of his own creative principle finding outlet thru his mind in an inspirational way.

Nor was he acquainted with the standard works on philosophy, yet he constantly surprised his friends by his comprehension of the most abstruse philosophy of ancient writers. When propositions of the latter were submitted to him, he would seem to grasp them instantly, and would reexpress them in his own quaint fashion, and proceed to penetrate and enlarge upon the problems in the most powerful and interesting manner.

In the language of the Philosophers of the Great Art, it may be said that—

"He entered into the Heavenly Kingdom thru the 'Altitudinus Eye of the Stone'."

His active public work commenced in 1865, and he became equally well known as a lecturer and writer, touring especially thru Texas, Missouri, Arkansas and Iowa. It is not known that he studied abroad. Fr. Dowd married more than once, and is survived by children. His home was at Rogers, Arkansas.

His best known writings are, "The Temple of the Rosy Cross", "Regeneration", "The Double Man", "The Evolution of Mortality", and an unpublished MSS. entitled the "Mystery of the Serpent".

Fr. Dowd's particular sphere of activity was the organization known as the "Rosy Cross", into which he was initiated by Pascal Beverly Randolph, the same organization in which J. C. Street, another noted worker was active.

The esoteric name by which Fr. Dowd was known was "Rosicruciae". He received his authority from Dr. Randolph, and before his passing he initiated Mr. Edward H. Brown of Salem, Mass., into his fraternity, recognizing and designating him as his successor and Grand Master of the organization of the Rosy Cross, which position Mr. Brown still holds, and it is to him that we are indebted for this authentic information.

Mr. Dowd's native State is said to have been Pennsylvania. His transition was the result of paralysis, and occurred November 1st, 1910, at Rogers, Ark. Interment was the following day. His widow, Mrs. Lucy L. Dowd, until recently continued to reside at Rogers.

The Impersonal Life.

Is the title of one of the best and biggest little books we have seen in a long time. Mention has been made of it in Mercury before, but we call attention to it again at this time, for it is worth while for every member of the Fraternity to secure a copy right NOW, at the opening of our Fall study season, and profit by its wholesome, vigorous presentation of helpful truths. Order it from the Macoy Masonic Publishing Co.

The words ROSE and CROSS in Greek are RODON and STAUROS.

	S — 200
	T — 300
R — 100	A — 1
O — 70	U — 400
D — 4	R — 100
O — 70	O — 70
N — 50	S — 200
	—
	294
Subtracting zero	1
	—
	293
	1271
	—
	1270

Rodon plus Stauros is 293
1270

Sum 1563

Construct now a Vesica Piscis, No. 8, in which this number, 1563, is the length of the Vesica. The corresponding width of the Vesica is 901. With 901 as a side draw a square; the diagonal of this square will be 1275.

Let us now erect a Rood Cross with 1275 as its height, No. 9. The ratio of the width to the height of a Rood Cross is as 13 to 28, which is nearly the same as the proportion given by Sir John Maundeville, that of 3½ to 8. Taking 13/28ths of 1275 gives 592 as the length of the cross arm. Now describing a square about the head of the Rood Cross with each side measuring 592 we have its total perimeter four times 592, thus:—

4
592
—
2368

Referring now to Mercury, Vol. 2, No. 12, we find 2368 to be the number of IESOUS CHRISTOS. Therefore upon the Rose Cross we find Jesus Christ mystically crucified within a square of 592.

Arcane Societies in the United States, No. 10.
The Anthroposophical Society, and Dr. Rudolf Steiner.



Dr. Rudolf Steiner

Rudolf Steiner, Ph.D., mystic and occultist, was born at Kraljevic, Upper Austria, 11.15 P.M., February 27th, 1861. Early years passed in a little town on the Leytha, border of Styria, the Carpathians, Hungary. Youth spent in this mountainous and secluded region. Became choir boy in local Catholic Church. Involuntarily clairvoyant from youth. At fifteen, met an herbalist, from whom he learned much, and whom he recognized as a messenger from the Master who he was to know. At eighteen came into possession of his occult power. 16 to 17, studied Kant, Fichte, Schelling, and later Hegel. Tutored by Julius Schroeder, of the school of the brothers Grimm. 19, met the Master under whom he was to work. Life divided into three periods. 20-30, (1881-1891) Viennese period; study and preparation. 30-40, (1891-1901) Weimar period, struggle and combat. 40-46, (1901-1907) Berlin period, action and organization. Received degree of Doctor of Philosophy in the Viennese period. Editor of the Viennese Deutsche Wochenschrift. Formed friendship with Austrian poetess Marie Eugenie delle Grazie. Attended death bed of Nietzsche. 1902 entered the German Theosophical Society, noted for its independence. Entered, not as a pupil of the Hindu or Eastern Tradition, but as an Initiator of Rosicrucian esotericism. Was appointed General Secretary, with Mlle. Marie von Sivers as assistant. Lectured in Berlin, Leipzig, Cassel, Munich, Stuttgart, Vienna, Budapest, etc.

Now devotes his entire attention to exposition of the Rosicrucian Western teachings. Located at Basle. Has large center. Building shown in picture is his "Johannesbau", after his own plans, said to have been given him from higher spheres. Two domes represent Earth and Heaven joined, or Head and Heart. Larger, covers the Audience Hall, supported by seven pillars of different woods, carved to represent planetary and solar forces. Smaller dome covers Stage where annual Mystery Plays are given, a special feature of Dr. Steiner's work. First play represents Creation. Others show trials which each soul must undergo and encounter

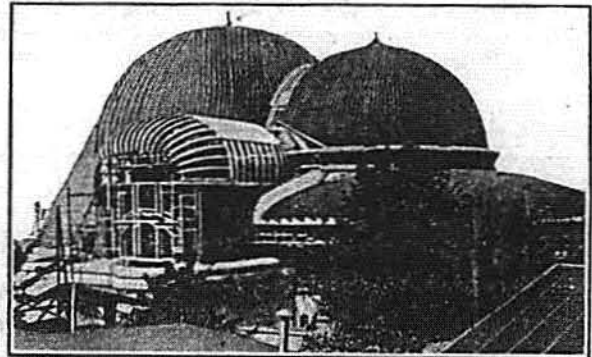
in its journey thru Matter or Maya. Dining room and Kitchen on grounds. Members and attendant students live in near-by villages of Dornach and Arlesheim. Meals served at nominal prices.

Anthroposophical Society as Dr. Steiner's personal organization and following is known, is spread over many countries, and each local body is known as the "Working Group" of that country, instead of being called "lodges" as was the case in the Theosophical Society. Author of many splendid and authoritative publications, notably "Outline of Occult Science," "Lord's Prayer," "Gates of Knowledge," "Philosophy and Theosophy," "Three Essays on Haeckel and Karma," "Education of Children," "Occult Significance of Blood," "Atlantis and Lemuria," "Way of Initiation," "Initiation and its Results," "Theosophy," "Mystics of the Renaissance," "Christianity as a Mystical Fact," "Philosophy of Freedom." All these books are highly esteemed, endorsed and recommended by the High Council of the Societas Rosicruciana in America.

Average attendance of students at the Center, 400-500. Official publication of the Anthroposophical Society is the "Mittellungen", published for members only. Dr.

Steiner is a very approachable man and teacher, and certainly does not encourage the almost fanatical deification of his personality, practiced by many of his devoted followers.

Six months preparatory study required before being accepted as his personal pupil, at headquarters.



The Johannesbau.

The Perfect Woman.

(From the "New York Herald")

(By cable to the Associated Press.)

LIVERPOOL, Sunday.—"The Perfect Woman" has just been defined by a conference here of teachers from girls' schools throughout England. Here is the result of their united efforts:—

"The perfect woman is forty, is married and is the mother of five children. She is in happy circumstances, living in a beautiful part of the country a few miles from a big town. She is the centre of a good home, in which there is a high standard of cleanliness and comfort, and where good taste is everywhere visible, in furniture, carpets, curtains, wall paper, ornaments and clothes.

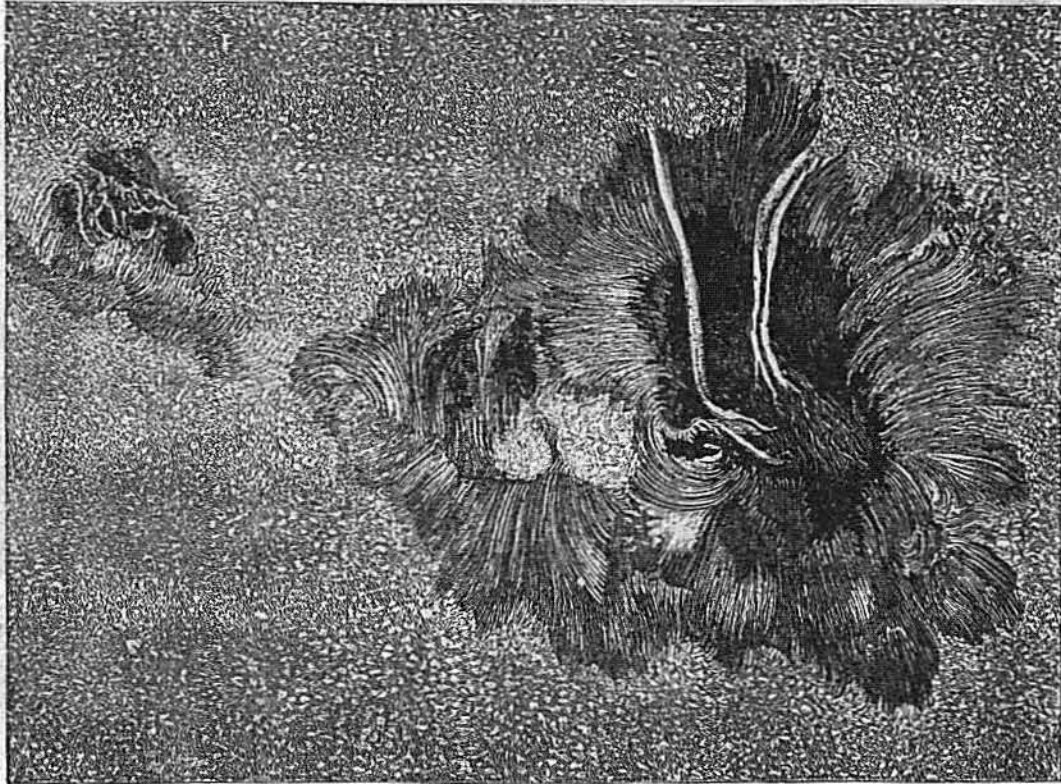
"The ideal woman is sensible and businesslike and her home is a place of peace. She is patriotic and interested in politics and does all she can to remove the causes of suffering among the poor. She is a delightful companion and has a gift for friendship. She is a religious woman and tries to fulfill her duty toward God and toward other people.

"She takes walks, rides a bicycle, climbs, swims, dances, skates, rows and plays games. She can ride a horse and drive a motor car. She is proficient in many branches of practical learning. She can do anything and everything about the house. She has some knowledge of the law, knows how to invest money, can use a typewriter. She is a great reader; every day she reads some serious book, as well as a newspaper and a novel. She speaks three languages besides her own and reads foreign books. She is fond of gardening and has learned several crafts—wood carving, metalwork, bookbinding and embroidery."

What a monotonous existence. Aside from being all the above, the "Perfect Woman" will have little to occupy her mind.

Our Solar System. By Fr. K.

From a lecture given before Grantwood College, S.:R.:I.:A.: October 11, 1913.



The Great Sun Spot of September, 1870, and the structure of the fotosfere, from drawing by Prof. Langley. The grains or nodules, that appear like snow flakes ar from 400 to 600 miles each, across.

Introductory to a consideration of the fisical aspects of our Solar System as set forth in astronomical science, let us make a brief resume of some of the more salient principles relating thereto, as presented to the Neophyte in Rosicrucian cosmology.

This is eminently proper, in order that we may avoid the natural mistakes due to the similarity and identity of the nomenclature and terminology common to both the esoteric Rosicrucian and exoteric astronomical sciences.

The Rose Cross Neophyte, broadly speaking, comprehends the totality of Deity under three aspects—

1. **The Absolute**—or the One Existent, beyond comprehension, impossible of manifestation tangibly to mortality, conceivd as Boundless Being, or the Root of Existence.

2. **The Supreme Being**—or Great Architect of the Universe, proceeding from the Absolute at the dawn of the Day of Manifestation; the Father—from whom proceeds the "Word" or "Son". This Supreme Being is considered under three aspects—Power, the Word, and Motion.

3. **God**—The Architect of our Solar System, one of the seven great Logoi proceeding from the threefold Supreme Being, and dwelling with the other logoi or Gods of all other solar systems in the universe, in the seventh cosmic plane, or "World of God".

The God of our solar system is the "Word made flesh" described by the gospel writer John. In other words, it is the great logos or Word which became manifest as our physical and spiritual solar system, with all its teeming life, organic and inorganic, fisical and spiritual, visible and invisible.

The God of our solar system is therefore under the aspects Will, Wisdom, and Activity, and embodies all the potentialities of development thru involution and evolution; all the Creative Hierarchies and Planetary Spirits required to consummate the purpose for which our solar system—the crystallized projection of himself—was brot into being.

We shall keep in mind thruout our study—this BIG FACT—that our solar system with all its tremendous attributes of Force, Bulk, Density and Activity, is but the crystallization (of that particular Logos, or "Word made flesh" (or substance) which proceeded, from the Supreme Being at the beginning of the Day of Manifestation. Thus we see how this great Logos, or God, the Architect of our Solar System is in everything and thru everything,—ALL—and in ALL.

Having thus focust our attention on the Author and Creator of our own particular Solar System, as distinguisht from the other solar systems in the universe, let us rehearse for a moment the creative process whereby this crystallization we hav mentioned, takes place.

"When God desires to create, he seeks out an appropriate place in what is commonly called space, which he fills with his aura, permeating every atom of the Cosmic Root Substance of that particular portion of space with his life, thus awakening the potencies latent within every inseparable atom.* This Cosmic Root Substance occupies what is commonly called space and is the negative pole of the Universal Spirit, while God is an expression of the positive pole of the same Universal Absolute Spirit.

From the action and reaction of these two poles, one upon the other, comes all that we see exhibited in our fisical world:—the three states Liqueous, Gaseous and Solid,—the Four Kingdoms, Mineral, Vegetable, Animal, and Human—all, ar crystallized "space", the visible manifestation of spirit substance, vivified by the Life of God, permeated by his aura—the "Word made flesh".

In this creative process God draws from the Cosmic Root Substance or Universal Spirit outside his immediate sphere or location. Thus, the spirit substance within the nascent cosmos becomes denser than in the surrounding space universal. This cosmic Root or Spirit Substance is set in varying rates of vibration, fitting it for various divisions or regions. In this way, worlds come into being.

*Rosicrucian Cosmo-Conception pp. 186-187. Also 1, 2, 3 with slight changes.

Below the seven cosmic planes, the Rosicrucian Neophyte is taught that there are seven Planes as follows:—

1. Plane of the Logos (God)
2. Plane of Virgin Spirit
3. Plane of Divine Spirit
4. Plane of Life Spirit
5. Plane of Thought
6. Astral Plane
7. Plane of Matter (or physical World)

These planes have come into being in the order named, and it is with the physical aspects of the last, or seventh plane—the plane of visible matter, or physical plane, that we have to deal. We recall that the process of evolution has been, and is, being carried through the last five of these planes, in seven great periods of manifestation, whereby virgin spirit involves as MAN—and evolves, a GOD.

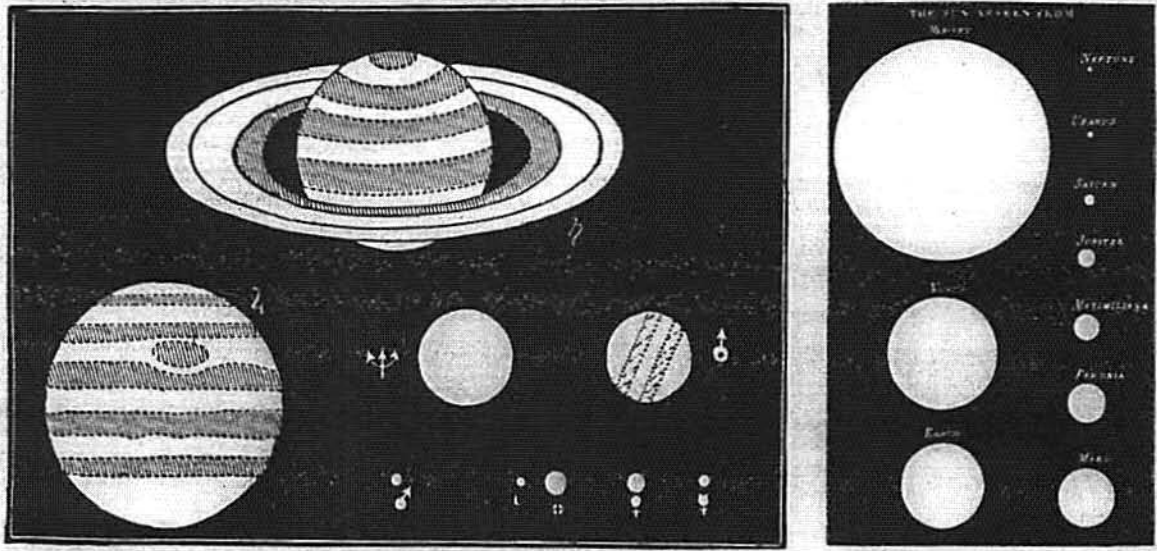
These seven periods have been named respectively, the Saturn, Sun, Moon, Earth, Jupiter, Venus and Vulcan. They are cited here however, in order to warn against confusing them with the planets of our solar system whose names they bear. These names have absolutely no connection with our solar neighbors except that each name has been applied to the period of manifestation whose particular characteristics and attributes are illustrated by corresponding planetary characteristics, as revealed by scientific research. Thus the chief characteristic of the Saturn Period was WARMTH and DARKNESS, a condition well represented to us in our noledge of the planet Saturn today.

Without touching upon the states of consciousness peculiar to each period, we come, at this point to *The Planets of Our Solar System* as revealed to us by astronomical science.

It will require the utmost exercise of one's powers of imagination, and comprehension, to gain anything like an adequate conception of the vast dimensions, tremendous distances, inconceivable velocities, and cataclysmic forces revealed to us in even the most cursory examination. It is well known that a clear conception of eternity, or a state of endless duration—either past, present, or future, is beyond the finite power of the human mind. Yet it is almost easier to grasp that stupendous fact in the abstract, than it is to picture comprehensively in one's mind the awe-inspiring conditions relative to our little corner in the Cosmos, requiring as it does, formidable mathematical computations expressed in figures far beyond those in ordinary or even extra-ordinary usage.

The planets which will engage our attention are the SUN—MERCURY—VENUS—EARTH—MARS—JUPITER—SATURN and URANUS.

From the Sun, as our central luminary these planets range out into space in the order given, forming in their orbits, our solar system, the distance of each planet from the Sun being established as we know, by the ability of the forms of life indigenous to each, to receive, absorb, and react upon the vibrations established and maintained by their common parent—that same Sun.



Vast as our Sun may appear to us from the figures to be given, it is but a star of lesser magnitude than many others, which, with their solar systems similar to our own, constitute the universe known to us. And in logical continuance, our universe with its many solar systems is but one of a vast number of universes existent in space.

Our own sun and solar system occupy a position nearly in the center of our universe among a number of stars beyond enumeration. By the aid of powerful telescopes, at least 20,000,000 of these stars are visible, and about 18,000,000 of them lie near the Milky Way, a belt of pale light spanning the heavens and composed of stars so faint that they can be seen only in one dim, continuous glitter, so near are they together.

The twenty brightest stars in our heavens, or stars of the first magnitude, are Sirius, Canopus, Alpha, Arcturus, Rigel, Capella, Vega, Procyon, Betelgeuse, Achernar, Aldebaran, Beta, Alpha Centaurus, Antares, Altair, Spica, Fomalhaut, Beta in Crux, Pollux, Regulus. While they all maintain the same relative positions, they are in extremely rapid motion. Thus Arcturus travels several times faster than the earth travels around the Sun, and over six thousand times faster than an ordinary railroad train. Our Sun, which is also a star, is approaching the constellation Hercules at the rate of four miles per second, carrying its system of planets including our Earth with it.

The distances of many of these stars are known and the dimensions of their orbits computed. For instance in the case of the Binary Star 60 Cygni, its distance from us being known, it is found that the orbit of the two stars in the couplet have a mean radius of about 45 times the distance of the Earth from the Sun, or more than 4,275,000,000 miles. And yet so immense is the distance of the two stars from us that they appear as one.

We even know somewhat of the constituents of many of these stars, thus
 Sirius contains sodium, magnesium, iron and hydrogen.
 Vega " " " "
 Pollux " " " "

Beta Pegasi contains sodium, magnesium and Barium.

From this knowledge it is possible for us to hypothesize conditions of life upon each. All of these assemblages of stars are divided into two regular groups:—

IRREGULAR GROUPS generally more or less visible to the naked eye.

STAR CLUSTERS, invisible to the naked eye, but which thru powerful telescopes are seen to consist of separate stars, subdivided into Ordinary clusters and Globular clusters.

As for the various nebulae known to us, which consist of glowing, incandescent gas, we will only state that the light from them is so faint, that the light from a sperm candle, consuming 158 grains of material per hour, at a distance of a quarter of a mile, is 1500 to 20,000 times more powerful than the nebulous light.

The brilliancy of our Sun compared with that of more distant stars, is dazzling. We must remember however, that the sun is less than 1/200,000 the distance from us to the nearest star Alpha Centauri. At the distance of that star, our sun would be a star of the second magnitude, and should our sun be removed to the distance of first magnitude stars it would be just visible to the unaided sight as a star of about the sixth magnitude. Thus, our sun is by no means one of the largest stars. If we assume that the light given out by Sirius, is no more brilliant than our sunshine, that star would equal in bulk more than 3000 suns like ours.

The mean distance of the sun from the earth is 91,840,000 miles. An express train traveling at the rate of sixty miles per hour, without stopping would require 177 years to reach the sun. Its distance being known, it is easy to determine its size. The diameter is 866,500 miles. If the sun were so placed that its center coincided with that of the earth, this immense luminary would not only fill the whole orbit of the Moon, but extend beyond it three fourths of the Moon's distance from the Earth, and the sun's surface would still be 433,000 miles away from us. A train going at the rate of 30 miles per hour would accomplish the journey around the earth in a little over a month. The same speed around the sun would require more than ten years. If we represent the sun by a globe about two feet in diameter, a pea at the distance of 430 feet will represent the Earth, and the nearest fixed star would be represented by a similar globe placed at a distance of 9000 miles.

In volume, it would require 1,300,000 earths to make one sun. Yet the sun weighs only one quarter bulk for bulk as that of the earth. In other words only 332,000 earths would be required to weigh as much as the sun. Put in another way, the sun is 332,000 times heavier than the earth.

Some of the first things that strike our attention, when we view the sun thru a telescope, are the dark spots, commonly called sun-spots. These are cavities in the photosphere which is the intensely brilliant surface of the sphere, and so hot, that the materials, metal and otherwise, which compose it, are in a molten or liquid state. Critically examined, these sun spots will be found to consist of three distinct parts, the *Penumbra* or grayish half shade; the *Umbra* or darker portion, and the *Nucleus* within the umbra. These spots have the appearance of floating in the photosphere. Near the edge of the solar disk and especially close to the sun spots, may be seen with an ordinary telescope, little ridges known as *Faculae*. These are anywhere from 1000 to 40,000 miles each, in length and are the most brilliant parts of the sun's surface.

When the sun is totally eclipsed, that is, when the moon comes exactly between the Earth and the Sun, we see many phenomena more clearly. The sun spots appear suddenly, break, and close up rapidly; huge jagged tongues of flame and fiery prominences appear on the edge of the disk, some of them reaching the enormous elevations of 100,000 to 400,000 miles, with a velocity of 250 miles per second. As these changes both on a large and small scale take place with fearful rapidity, we can only infer that the sun's photosphere is of a cloudy nature. But note this fact, that while our clouds are formed from water, the clouds on the sun must be formed of particles of metals and other substances in a state of intense heat. Some of the sun spots are of long duration, others only of a short appearance, in fact, there seems to be a minimum period and a maximum period, the interval between being about eleven years. The magnetic needle is profoundly affected by the appearance of some of these spots, whose diameters range from 500 to 1000 miles for the smaller, to 50,000 to 60,000 miles for the larger. Some sun spots have been noted whose diameters were over 150,000 miles.

We are acquainted with many of the elements which compose the sun's mass. These are Sodium, Iron, Magnesium, Barium, Copper, Zinc, Calcium, Chromium, Nickel, Hydrogen, Gold, Cobalt, Strontium, Cadmium, Potassium, Silicon, Aluminum, Titanium, Manganese, Uranium, Vanadium, Carbon, Scandium, Yttrium, Zirconium, Molybdenum, Lanthanum, Niobium, Palladium, Platinum, Neodymium, Cerium, Glucinum, Germanium, Rhodium, Erbium, Silver, Tin, Lead. The sun's atmosphere extends beyond the photosphere to a height of 80,000 miles above the visible surface.

The intensity of the sun's light may be conceived from the estimate made by Sir John Herschel, that the sun gives out as much light as 140 calcium lights would do if each ball of lime were as large as the sun and gave out light from all parts of its surface. In candle power it is computed at 1575 billions of billions. (157500). It is 600,000 times that of the full moon, 7,000,000,000 as great as the light from Sirius, and 40,000,000,000 that from Vega or Arcturus.

The heat thrown out by the sun from every square yard of its surface is greater than that which would be produced by burning six tons of coal on it every hour. Now we take the surface of the sun at 2,284,000,000,000 square miles and there are 3,097,600 square yards in each mile. This gives us the stupendous figures of 7,074,908,400,000,000,000 sq. yds. and at the rate of six tons per hour, we have a heat equivalent to the consumption of 42,451,250,400,000,000,000 tons hourly.

Of this tremendous heat, the earth receives only 1/2,300,000,000 part of it, and all the planets in our solar system together receive but 1/227,000,000 of the solar light and heat. The whole heat of the sun collected on a block of ice as large as the earth, would be sufficient to melt it in two minutes, boil the water thus produced in two minutes more, and turn it into steam within a quarter of an hour from the time when first applied.

We receive from the sun besides light and heat, **CHEMICAL FORCE** which separates carbon from the oxygen, and converts the gas which, were it to accumulate would kill all men and animals, into the life of plants. Thus does the sun build up the vegetable world.

How much we owe to the sun may be seen when we pause to consider the heavy work done upon our planet. Locomotives, steamships, factories, in fact every operation of man depends in some measure upon the coal supply. This coal supply is the direct result of the sun's activity upon this sphere in remote ages past. Now for the lighter work. Man depends for his very existence upon either animal or vegetable foods. If animal food, remember that the very animals he consumes depend upon grass or other vegetation for their sustenance. And all vegetable matter depends absolutely upon the sun for its existence. Thus man, prince or peasant, is merely the agency which directs the solar energy.



1917



PRINCIPES COLLEGI

A. Rt. Wor. Fr. Dee IX°	C. O. N.	Sr. Voluntas
Cel. " " Fr. Roscius IX°	Aco.	Fr. Novius
Suf. " " Fr. Firmus IX°	G. O. C. Rt. Wor.	Fr. Talentum IX°
Treas. " " Fr. Lincoln IX°	Org. and Pre.	Fr. Paracelsus
Sec. Sr. Industrius	Ty.	Fr. Studium

PRISCI

Prim. Rt. Wor. Fr. Bohme IX°	Ter. Sr. Solida
Sec. Fr. Vigillus	Quar. Sr. Lumen

CURATORES

Fr. Paracelsus (Three years)	Rt. Wor. Fr. Bohme IX° (Two years)	Fr. Enucleo (One year)
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CONGREGATIO AERARII

The W. A.	The Cel.	The Suff.
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CONGREGATIO SCRUTATORUM

Fr. Bohme IX°	Prefect. Fr. Dee	Sr. Strictus
Fr. Roscius IX°	Sr. Industrius	Sr. Valentulus
Fr. Firmus IX°	Sr. Progressus	Fr. Trophonius
	Sr. Activitas	
	Sr. Video	

CONGREGATIO ORIENTIS

Fr. Laurentius	Prefectress, Sr. Strictus	Sr. Solida
Fr. Benedictus IX°	Sr. Industrius	Sr. Repeto
Fr. Franciscus	Sr. Progressus	Fr. Studium
	Sr. Activitas	
	Sr. Evolutia	

CONGREGATIO ADJUTORUM

Fr. Novius	Prefect, Fr. Dee IX°	Sr. Concordia
Fr. Lincoln IX°	Fr. Quaesitor VIII°	Sr. Columna
	Sr. Simplicitas	

CONGREGATIO ASTROLOGICA

Sr. Video	Sr. Lotos	Fr. Reficio IX°
Fr. Firmus IX°	Sr. Progressus	Fr. Benedictus IX°
	Fr. Fervidus	

DOMICILIA

The W. A. { Res. 177 Madison St., Brkln. Fone, Decatur 824
 Bus. 224 Church St., New York, Fone, Worth 4780
 The Sec. { Res. 15 Boulevard W., Mountain Lakes, N.J. Fone, Boonton 478-J
 Bus. 45 John St., N. Y., Fone, John 4579
 The Sec. Genl. S. R. I. A., Dr. A. B. Allen, IX° Res. 717 West 177th St., N.Y.
 — Fone, St. Nicholas 3612

DECLARATIO OBSEQUII

Metropolitan College acknowledges allegiance to the Magi and Officers of the High Council of the Societas Rosicruciana in America, as the Sovereign Source of the Rosicrucian Art in the United States of America. The House of the S. R. I. A. at present situate in the City of New York.

STATED CONVOCATIONS FOR 1917

Jan. 12-26	Apr. 13-27	Sep. 14-28
Feb. 9-23	May 11-25	Oct. 12-26
Mar. 9-23	Jun. 8-22	Nov. 9-23
	Dec. 14-28	(Annual Election, 23rd)
	(Installation of officers, 28th)	

REGULAR QUARTERLY BUSINESS MEETINGS

of Metropolitan College will be held in Feb. May, Sep. and Nov. at such times and places as may be designated by special announcement.

THE HIGH COUNCIL, S. R. I. A.

Stated Consistory, Wednesday, March 21st. ☉ O ♀ 18-18
 Stated Consistory, Monday, September 24th. ☉ O ♀ 51-25
 Annual Meeting of the Corporate Body, Friday, Dec. 21st. ☉ 29 ♀ 4-34