

MERCURY

FALL NUMBER

The Lord Buddha

The Tarot In Action

Who Was Saint Peter?

and

Dr. Plummer's

LITTLE ESSAY, EDITORIAL and
RADIO PAGE

True Notes - Color, etc.
SEPTEMBER 1929

MERCURY PUBLISHING COMPANY
NEW YORK

VOLUME 14



NUMBER 3

MERCURY

is the
OFFICIAL ORGAN
of the

SOCIETAS ROSICRUCIANA IN AMERICA

(Society of Rosicrucians, Incorporated 1912)

A BROTHERHOOD OF CHRISTIAN ESOTERISTS

(Ordo Sanctissimus Rubeae Rosae et Aureae Crucis)

an Institution incorporated under the Laws of the State of New York,
September 16, 1912, as the "Society of Rosicrucians."

The SUBJECT of Rosicrucianism is "MAN."

The OBJECT of its Art, is the perfection and improvement of Man.

THE Societas Rosicruciana In America is, therefore, an Institution devoted to the study of the Origin, Evolution and Destiny of Mankind. This is accomplished by research into the Anthropology, Paleontology, Archeology and Ethnology of the Human Species and its habitat from pre-historic times to the present. The Rosicrucian Society extends its research still further, into the Moral, Ethical, Psychical and Spiritual Nature of Man, and its findings are amplified thru its intimate connection with Ancient and Medieval Rosicrucianism, Freemasonry, Druidism and the Arcane Bodies and Mystery Schools of Olden Time.

MERCURY will present the results of Rosicrucian research, together with timely expositions of Masonic, Hermetic, Theosophic and New Thot, eschewing any recognition of the multiform mental vagaries promulgated unfortunately in the name of occult science, and instead, will endeavor to offer a Synthesis of Religion, Science and Philosophy in such a practical manner as will render it applicable to every day life and action.

CORRESPONDENCE LESSONS IN

Occultism
Rosicrucianism
Hermeticism
Alchemy
The Kabala

Tarot
Psychology
Psychoanalysis
Psychotherapy
Esoteric Masonry

are available to all, whether Collegiate members of the Fraternity or not, by a simple form of enrolment as an Associate Member on the voluntary subscription or free will offering plan.

These Lessons are issued monthly and form a synthetic, graded course in the occult arts in a most comprehensive form. Students may enrol at any time and the Lessons will begin immediately and will be sent out monthly thereafter.

An instructive booklet of the Fraternity, entitled "Mastery of Destiny," will be sent free, upon request. Six cents in stamps should be enclosed to cover postage.

CORRESPONDENCE LESSONS IN ASTROLOGY

are also sent out monthly to subscribers, on the same voluntary subscription plan. This course is extremely thoro, covering,—

The Map
Progressions
Directions
Solar Revolutions

Almuten
Pre-Natal Epoch
Fixt Stars

IN THE MATHEMATICAL SECTION ALONE.

This is followed by the

Ethical Section
Medical or Astropathological Section
Horary Section

Meteorological Section
Esoteric Section

Enrolment blanks sent upon request.

All communications should be adrest to

MERCURY PUBLISHING COMPANY

POST OFFICE BOX 420, CITY HALL STATION, NEW YORK, N. Y.

MERCURY

A MAGAZINE OF MYSTICISM

Founded 1916, Is Published Quarterly by

MERCURY PUBLISHING COMPANY

Editor: DR. GEORGE WINSLOW PLUMMER

Office of Publication,
321 West 101st Street,
New York, N. Y.



Post Office Address,
Box 420, City Hall Station,
New York, N. Y.

Volume 14

SEPTEMBER

Number 3

1929

CONTENTS

The Tarot in Action. FRANCIS MAYER.....	99
Little Essay on Human Brotherhood. GEORGE WINSLOW PLUMMER....	105
Special Healing Dates.....	108
Esoteric Masonry. <i>An Announcement</i>	108
Who Was Saint Peter? CATHERINE VICTORIA THOMPSON.....	109
Mystical Principle. MARIE E. BEARD.....	114
An Initiation. SVEND RAASTED.....	116
Use the Bean! <i>An Editorial</i> . GEORGE WINSLOW PLUMMER.....	117
Paragraf Truth. <i>Worrying</i> . S. G. EGHIAN.....	118
Modernism. LAWRENCE TILDEN BRAMAN.....	119
Radio Page. <i>Snapping Out of It!</i> GEORGE WINSLOW PLUMMER.....	120
Contemners of Astrology. JOHN HAZELRIGG.....	121
Ultra to Infra. GRACE ELLERY WILLIAMS.....	123
The Lord Gautama Buddha. MATHER WHITE.....	128
Book Chat. THE EDITOR.....	140

Yearly \$2.00

Foreign \$2.50

The Copy 50c.

Copyright, 1929 by George Winslow Plummer. All rights reserved. Entered as Second Class matter, March 22, 1921, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

NOTICE OF CHANGE OF ADDRESS

must be given in writing at least two weeks before date of publication, to ensure delivery of the magazine. Verbal notification will not be accepted. Every possible care is taken to ensure the correct mailing of MERCURY and the publishers will not be responsible for losses incurred thru failure to provide the proper address.



GOTAMA SIDDHARTHA (The BUDDHA)

An Interesting Statue of the Buddha, Known as the "Mandalay Buddha", Cast in the Time of Buddha Himself, Who Was Supposed to Have Breathed Himself into the Image.

See Page 128.

Courtesy, "Rosicrucian Fundamentals".

MERCURY

VOL. 14, No. 3.

SEPTEMBER, 1929



THE TAROT IN ACTION

The Renaissance of Interest in Medieval Kabalism Epitomized in the Major Arcanes

By FRANCIS MAYER



INTEREST in the Tarot cards seems to be on its ascendent again. Additional interpretations have appeared in the last years, new angles of view have been introduced so that the seeker, especially he who reads French, can assemble a "five-foot shelf" of Tarot literature, in which he will find almost everything revealed and comfortably arranged into well-clicking systems. But if not a tyro, and the Tarot was never meant for tyroes, he will soon discover that this comfort in research is produced, as in modern furniture, by overstuffing. And it is quite difficult to discern what that stuffing really is, whether genuine eiderdown or horsehair, i. e., esoteric truth gathered by inner experience and inspiration, or honest cotton, i. e., intuition reinforced by the studies of an open-minded and open-eyed student, or what is just shoddy, even excelsior, results of wild fancy fattened on hastily collected compilations.

So beware! For in exact proportion to the quantity and quality of the knowledge and to the intensity of concentration with which the seeker approaches the Tarot, he will find in it either the *Thora*, the fundamental Law divinely engraved

into the created Cosmos, or the *Rota*, the Wheel of Fortune, the laws by which the whole creation, including humanity, is rotated in the providential whirl of Becoming, by a continuous and synchronous Formation, Reformation and Transformation. Or else he will find in the Tarot just a deck of playing cards designed especially for divination, which again may be profitable either for the soul or for the pocketbook, according to the direction in which an innate ability is applied. Which innate ability for divination, however, is mostly substituted by more or less shrewd, or only just bold, guessing.

It is, therefore, a fortunate circumstance that the makers of that magnificent *monumentum* of human ingenuity which the Tarot is, inserted into it a clear indication of the fundamentals upon which the whole is constructed. Moreover, in the very method of playing a card game with the Tarot, good leads are given to conduct the thinker toward the discovery of the purpose for which these special cards were designed. So let us look first for the fundamentals and afterward for the leads.

The mainstay of the construction are the twenty-two Major Arcana, called "Trumps". While the Tarot might have been originated in Egypt or India, the form in which it became known to

Europe in the 14th century, and remained in essentials until our era, is evidently a medieval composition. It is not less obvious that the designs have an esoteric meaning, and a closer scrutiny soon reveals that they are related to each other and are systematically arranged into a coherent succession, which by further analysis reveals the right procedure in an esoteric operation.

Medieval esoterism during the last Crusades and more evidently after them, while still keeping in its show-windows Pythagorean, Platonic and Neoplatonist philosophy, developed on the basis of a more or less Christianized Kabbala. But to these esoterists the Kabbala was just the highest part of the triadic *Mathesis* (Universal Science), of which the middle part is Magic and the basic part is Alchemy. And the most obvious symbolism in the Tarot is alchemical symbolism. The implied conclusion is, that the procedure indicated by the designs upon the Trumps as well as by their numerical succession is an alchemical procedure, but which at the same time conducts gradually to Magic, from this again to Kabbalistic Theosophy and in fine to the full comprehension of *Mathesis*. The Alchemy expounded by the medieval alchemists differs distinctly from the alchemy of the *Sepher ha Zohar* and *Sepher Yetzirah*, altho not in essentials but only in the method of exposition and of operations; somewhat as the regenerative procedure of the Apocalypse differs from the essentially identical procedure occulted in the *Zohar* and *Yetzirah*.

It is not accidental, therefore, that the Tarot has 22 Trumps, exactly as many as the letters of the Hebrew alphabet are. So to perceive the fundamental construction of the Tarot, the Trumps have to be correlated in their numerical succession to the letters of the Hebrew alphabet as they follow each other. Then it has to be considered that: (1) the Hebrew alphabet consists of three mother letters, 12 simple and 7 double letters, also that the mother letters symbolize the three primordial emanated elements of air, water and fire, the simple letters symbolize the 12 zodiacal signs and the double letters the 7 planets. (2) That each letter signifies also a number, the value of which has to be considered not only according

to quantitative but according to qualitative and formal arithmetics; and that each letter is an ideogram. (3) That the penetration of the Kabbala has to proceed in three ways: by the *Sephirothic Tree*, by the 32 paths of Wisdom and by the 50 doors of Understanding.

Furthermore, that the 10 *Sephiroth* express the qualities of the infinite One God, as far as the finite human mind can perceive them, (the *Zohar* compares them to ten transparent vases of different color, thru which the light of the Unity at the center radiates), and that these qualities are infused into the emanated and into the created spheres of existence alike, i. e., into the Emanated World (*Aziluth*) as well as into the Mental or Intelligible World (*Briah*), into the Sidereal (*Yetzirah*) and into our Elemental physical and hyperphysical (astral) World (*Asiah*). For God is all in all. Consequently the 32 paths of Wisdom are composed on the basis of the 10 *Sephiroth* plus the 22 letters represented in the Tarot by the 22 Trumps, and the 50 doors of Understanding refer to the comprehension of the 10 *Sephiroth* in themselves and as diffused in the four worlds in general and in the four kingdoms (human, animal, vegetable, mineral) of our earth in special, which are represented in the Tarot by the four groups (each numbered from 1 to 10) of the Minor Arcana, plus the 10 *Sephiroth* which, altho imperceptible to our senses, vitalize, move and govern these four groups.

These considerations, based upon teachings, concerning which Kabbalists well agree, make it evident that the fundamental Kabbalistic unit is the *Sephirothic* denary, consequently it should also manifest in the division of the Tarot Arcana. It does so, quite obviously in the Minor Arcana but somewhat occultedly in the Major Arcana. The very name indicates, however, that the Major Arcana are concerned with the higher spheres of existence, with the worlds above our physical world. But in the highest sphere, in the emanated *Aziluth*, the *Sephiroth* act in their unaltered purity without any admixture of created substance, as this is shown in the composition of the 32 paths of Wisdom: 10 *Sephiroth* plus 22 letters. So these let-

ters, respectively their trump equivalents, have to be placed in the two highest created worlds, into the mental *Briah* and the sidereal *Yetzirah*. Accordingly Trumps I to X incl. refer to the *Briah* and XI to XX incl. refer to the *Yetzirah*, while the XXI symbolizes the final result of the activity of all other numbered Trumps which all are moved by the power of the Zero, the Foolish Man, as this will be explained further on.

An unbiased and duly prepared student will find no difficulty in the correct interpretation of the essential meaning of any Tarot card, and, investigating modern Tarot literature, can quickly discern what in it is substantial and what is just fiction, not *drawn from* the Tarot Symbols but *read into* them. This latter class, however, does not include some good esoterists who apply to the Major Arcana the septenary and divide them into three groups of seven and leave only the Zero apart. In the Kabbala the septenary refers to the seven lower *Sephiroth*, respectively to the created worlds only, so a septenary division can not give full consideration to the three highest *Sephiroth*, altho they are the equivalent of the Christian Trinity, the highest source of all. On the other hand it can give to the Minor Arcana just a secondary consideration too, and either relegates them to the purposes of divination or disregards them entirely. So while the septenary division is permissible, to emphasize certain features, mostly the magical aspects, it is arbitrary and is less in accord with the main purpose of the Tarot: to indicate the natural procedure for regeneration and to guide the worker.

Even a short analysis of the Minor Arcana reveals their importance as an organic and inseparable part of the whole. Each of its four decades is marked by a special symbol: (1) clubs, called also wands or sceptres (2) cups or chalices (hearts), (3) swords (spades), (4) *denarii* or pentacles (diamonds). These four decades represent the ten *Sephiroth* multiplied by four, i. e., the divine attributes refracted in the four elementated elements of which everything physical on our earth is composed, the All in all. Considered from this aspect each of these decades refers to one letter of the Tetragrammaton substantialized:

the clubs to the *Yod* as the masculine part of the creative principle, the cups to the first *He* as the feminine part of the creative principle, the swords to the *Vau* as the result of the union of the first two, and the *denarii* to the second *He*, which is the manifested product of the co-operation of the first three factors. This product of the regenerative work is well symbolized by the *denarius*, a Roman coin made of silver or of gold in a circular form, sign of the sun (as Horus). Even in the equivalent diamonds of the common playing cards the same idea is exprest, tho in different form. The lozenge that marks them is the symbol of the square, respectively cube, which is the first solid, and the diamond, when shaped by man, is the most clear reflector of light, and so is the regenerated and illuminated mind.

Moreover, each of these decades is headed by a group of four human figures: king, queen, knight, page (valet). to indicate that Man is the predestined mediator between the sensible and invisible spheres of existence. As groups, they represent the four stages of consciousness, and analyzed separately the four figures of each group represent the three stages of transformation thru which every student has to pass during the work of regeneration in which, recollect this, the actual sex of the worker matters but little. In the first stage he is a page, i. e., of "free" birth and is undergoing a training for knighthood (Entered Apprentice). In the second stage he is by merit inwardly and actually ennobled and receives the (only real) accolade from the Invisible. He experiences what is called "the light of nature" (Fellow Craft). Progressing further in the inner development he receives "the light of grace", becomes a king and married to his inner queen, a real sovereign on account of his developed spiritual free will, an androgyn image of his Creator, for his mind is illuminated by the divine intellect (Master Mason).

After the investigation of the fundamentals upon which the Tarot is constructed let us consider the leads by which particulars of the game played with the Tarot cards conduct the thinker to the recognition of the purpose of these special cards. This aspect of the Tarot is

entirely disregarded in its literature, because the game is well known all over Europe.

Space does not permit us even to sketch the technic of the game and of the many subjects it offers for esoteric contemplation; it will be sufficient to mention just one. As in every card game, success or defeat in each round depends upon two major factors: the quality of the cards received at each deal mean the fundamental traits of character brot into the earthly life at each incarnation, which again depend upon the harvest the man gathered during the previous incarnation. For life is a continuous game, but fortunately, unlike in playing cards, it is permitted to prepare while the next round is played for a good hand for the succeeding round, i.e., a propitious next incarnation.

It is a curious fact, however, that real sportsmen, even if not esoterists, prefer to win the special prizes paid for certain demonstrations of skill and care much less for winning the rounds. And as it happens, the accomplishments for which prizes are offered, when esoterically considered, are exactly the same to which a seeker must pay full attention in the regenerative work. These specially prized accomplishments are: (1) gathering in the four kings, (2) gathering in the three trumps I. XXI and Zero, (3) catching trump XXI from the opponent, (4) winning the last trick of a round with trump I.

What has been said already about the four kings, makes it obvious that the attainment of the higher states of consciousness, of the spiritual elevation and free-will that makes one a ruler even if only of the lower elements, is really worthy of the steel of any knight out on the quest. So further elucidation is needed concerning the trumps Zero, XXI and I, only.

In Kabbalistic symbolism the Zero, and consequently in the Tarot the Foolish Man (*Le mat*) is connected with the letter *Shin*, which is constructed of three *Yodin* connected with a *Vau*. It is a mother letter and as such symbolizes the primordial emanated element of fire, which generates, regenerates and sustains the three created worlds. It means the undifferentiated virtue of *Ain Soph*, in-

finite Deity. Its power may be recognized from the fact that the name Y H S V H (*Yeshuah*, Hebrew for Jesus), is formed by completing the Tetragrammaton by the insertion of the *Shin* (a prototype of the operation of fusing the four elements into a *quintessence* by the *quadratura circuli*). It is aptly symbolized by the zero which has no specialized value, is a no-thing, yet multiplies by ten every number to which it is added, and accordingly it is the highest trump in the Tarot, esoterically as well as in the game played. It was a daring act, even a dare to the Inquisition, to call this highest trump the Foolish Man, tho there was a good excuse in *I. Cor. II 14*: "the psychic man (*psychikos anthropos*) receiveth not the things of God: for they are foolishness unto him," but an angered inquisitor, desirous of sending a heretic thru the fire to the fire might have regarded it as too flimsy. For a veil the name is too flimsy, almost transparent, indeed, so the expositors carefully covered it with aliases even unto our days.

Trump I, The Juggler, (*Le bateleur*) is connected with the first letter of the Hebrew alphabet, *Aleph*, which is similar to our N. Its very close relation to the *Shin* is indicated by its composition of two *Yodin* connected by a *Vau*. But while all the three *Yodin* of the *Shin* are directed upward, in *Aleph* one *Yod* points upward, i. e. draws its nourishment from the Above (the vital electricity from the aether), the other *Yod* points downward, i. e., draws its nourishment from Below (the vital magnetism from the center of our earth). Both influxes are united by the *Vau*, the Holy Spirit manifesting as the divine "love, that moves the sun and the other stars." (Dante).

Aleph is one of the three mother letters too, and such symbolizes the primordial emanated element air, the breath of the Lord, that to create, moved over the waters and was inbreathed into Adam to make him a living soul. A spark of this fiery air is drawn also into every human being at the moment of its conception, forms its center, the point which by its inherent power moves and forms the radii by which it develops the circumference, be it a flesh body, the sidereal, or the solar body. This the Juggler in us performs with the forces and substances

that he has in and at hand. His magic wand is the club, while the cup, the sword and the *denarius*, the same symbols by which the four groups of the Minor Arcana are marked, lay before him at the table more or less clearly designed.

The name of The Juggler or *Jongleur* may have originated in memoriam of Francis of Assisi, who was, in his early youth, a good prototype of the gay flaming youth of our days. Fortunately for the world he met some itinerant minstrels or jugglers of the type who entertained in castles, towns and villages, and where they saw a chance taught the real "Gay Science" as the *Gnosis* was called in those days. They stirred into flame the divine spark in him and later on The Poors of Lyon finished his transmutation. But his followers also toured Italy and called themselves "the *jongleurs* of the Lord," declaring that they wanted to get paid for the entertainment they gave by singing and preaching, but not with wordly goods; the sincere conversion of the hearers would be their reward. History recognizes nowadays their important services toward making Europe safe for democracy, but Gregory IX saw the "joker" too, and altho personally a good friend of Francis, soon after his death converted the Franciscan Order into one of the best divisions of the papal army. But the Science that had filled with its sacred gaiety the heart of the "sweet singer of Israel" and moved him to dance before the Ark of Covenant and inspired him to write Psalm CXIX in accord with the XXII letters of the Hebrew alphabet, the gay science that exalted Francis on his death-bed to welcome the approaching "*sora nostra morte corporale*" (our sister corporal death) with singing to her an impromptu hymn, is still with us, still ready to carry souls on high. The sign of immortality is not in vain above the head of the Juggler.

Trump XXI is connected with the last letter, *Thau*. In accordance with the statement of our Master that He is the *Alpha* and the *Omega*, the beginning and the end, which refers also to all of his brethren in whom the human is united with the divine, trump XXI is identical with trump I, but presents its regenerated state risen from the temporary grave to eternal life as an individualized parti-

cle of the Whole. The inscription of this trump: "The World" (*Le monde*) indicates, indeed, the position of the human *microcosmos* in the *Macrocosmos*, while the celestial sign attached to the *Thau* is the sign of the sun, indicating a reborn individual sun (Horus). The sign of the sun and the sign of the alchemical gold are the same: a circle with a point in its center, thus indicating a center that has already developed its circumference, which in this case is the golden solar body, the body of resurrection. So trump XXI signifies the accomplishment of the regenerative work, the production of spiritual gold, the most perfect and most valuable of all "metals," which, divested of symbolism means: a Mind individualized and illuminated by the divine Intellect, and the earth is fecundated constantly by the sun.

For the central figure of trump XXI is, despite its solar body, a young (eternally young) woman, naked i. e., spiritual. In its fundamental character the soul (mind) altho bisexual, is rather feminine, plastic, and after having been fecundated by the intellect creates by gestation. In this sense the Churches are correct when they affirm that in the New Jerusalem we all, males and females alike, shall be the brides of Christ. The newborn regenerated soul-mind supports itself by its capacity to draw constantly the living life-winds from the four general directions of the universe, which are symbolized on the trump by the four zodiacal animals, Aquarius, Leo, Taurus, Scorpio. This is the "breath from the four winds" (*Ezek. XXVII 9*) that raises the slain. These winds produce the eternal viridity of the soul, symbolized by the wreath of laurel leaves that encircles the woman. In some old Tarots this central figure is just a single star in the center of a wreath of roses. According to Tradition the perfected soul becomes in fine a star, which is an absurd claim in the eyes of those who take it in the literal sense. But it is reasonable and comprehensible to those who have learned the Gay Science in the silence experienced *sub rosa*, inhaling the attar of the roses of Damascus, with which the celestial Venus confers the highest ecstasy. (*Agrippa III 49*)

Knowing then the significance of the trumps Zero, I and XXI, it becomes obvious why the player who gathers in all of them in one round is rewarded with a special prize. But there is also a special prize for capturing the opponent's XXI. In this aspect the trump has another meaning. In the esoteric sense the opponent is always the Adversary, whose "kingdom" is "within". Hidden animalistic impulses, suppress desires that form complexes etc., are but lesser manifestations of it. Which is then that special adversary of the regenerative work that is strong enuf to nullify the efforts of trump XXI, the highest in the line of numerical development, so high that only the Zero can beat and capture it, and which is within the seeker too?

It is the subconscious urge for sexual gratification. Rather a hard work to subdue the conscious impulses of this passion but to defeat the subconscious urge is a Herculean task and the greatest trial for many a good man who undertakes the regenerative work. Norton, the alchemist, says in his *Ordinale* (Cap. VI) "that there must be five concordances in the aspirant, and the first and foremost of them is that: "his mind should consent to the work" for the lack of this one concordance alone is sufficient to frustrate all other efforts. Of course, if a man takes up a work voluntarily, his conscious mind *ipso facto* consents, but the subconscious inner man has its own mind and will that the untrained man can not control, not even approach. From this side comes in most cases the hardest opposition, as anybody would agree who had a chance to guide the regenerative work of others. There are other stumbling blocks in the path, but subconscious sexual urge is the worst of them, also the most frequent. No wonder then that the Apocalypse (II, 26), as well as the Tarot offer prizes to him "who overcometh"; even the world rewards good self-control.

But the highest praise and the highest prize (a pot of tempting size formed specially for this purpose) of the Tarot game is won by the man who manages to carry home his own Juggler in the last trick of the round and who declares his intention of doing so before the first card is called. This declaration is a *Conditio*

sine qua non and influences the developing of the play, because on account of the pot, the bidder has to double if he loses, the whole attention of both sides is immediately concentrated upon this aspect of the game and no sacrifice of any other aspect is considered too great, if it only helps, or hinders, the realization of that declared intention. This circumstance increases much the intricacy of a naturally complex game, but here only the esoteric analogies of it can be sketched.

In this connection the Juggler, already introduced, is considered as the main factor in the regeneration, but at the same time also the subject as well as the finished product of the work. The aim of this work is to transmute the animal-like personal self into an individualized, self-conscious, inwardly developed and perfected, *really human* being, who can be united inseparably to its Great Ego (the divine monad that created the personality) and thereby, becomes enabled to live the independent universal life, in which time and space are no more. Normally such regeneration takes many incarnations, during which the particle of divine substance inbreathed into man undergoes a continuous trial, is even exposed to the real "second death," which is not the welcome "sister corporal death" but means a final dissolution of the present personality. Consequently to be able to carry that *potentially* very strong but *actually* fragile personal soul (consciousness) thru many incarnations and at the same time to make it so perfect and strong that at the critical moment, when it has to leave the body (the last trick), it shall be ready to enter triumphantly a higher sphere of existence: this is, indeed, the highest prize that can be won in the struggle for eternal life.

It is possible to carry home the Juggler in the last trick, altho this intention was not declared before the first card of that deal was called. But in this case the player does not win the pot and is rewarded only with a special prize equal to those which are paid for the other described accomplishments. This esoterically signifies success in the preparation of a propitious next incarnation.

(Continued on page 127)

A LITTLE ESSAY ON BROTHERHOOD

The Basic Principle of Human Evolution Viewed from a New Angle

By DR. GEORGE WINSLOW PLUMMER



HIS is pre-eminently the halcyon period of antiques. Some folks purchase them. Others marry them. By any method of acquisition, things oldish are in vogue, probably as a polar-

ity to the jazz tempo of the time. In the kingdom of inorganic antiques, highboys, lowboys, desks, rickety bedsteads, broken mirrors, clocks that have long since tickt their last gasp, pewter, old bottles and all the ding bats that can be hauled out of ancestral attics are given places of honor in the palaces of the mighty and the three-and-a-half-room apartments of the mites.

What used to be called junk is now *bric-a-brac* and has found its way into society and the Elite Register.

In this passing craze for things ancient, many people seem to forget that the oldest thing in human evolution is human brotherhood, a principle roared from the rostrums of up-lift cults but barely whispered in personal experience; honored vastly more in the breach than in the observance.

Ages ago in musty geologic times, an incalculable myriad of protoplasmic specks—cells—became flooded with a phase of active, radiant light that we now call reason. Those cells, identical with each other, were, by climate, struggle for survival, search for food and the necessity for defence, groupt into organic structures called men. These men had the same origin, they were formed of identical cells. They sustained the same needs. Their progress depended entirely upon their mutual association in tribal or community groups. Stragglers, and those who insisted upon "living the individual life" were lost—just as they are today.

Times have not changed biologically. Mankind is still composed of individu-

alized groups of identical cells, and whether the last cervical vertebra is crowned with a diadem or an old Fedora, the internal pulp is the same and in either case returns to the dust from which it was taken and of which many of the cranial bulbs seem to be predominantly constituted ere they set out upon that return.

In the individual family, brothers share the substance of the maternal body whence they issued, yet it is a notorious fact that somehow they do not always exemplify the ideal of unity that we are taught to associate with the concept of brotherhood. There are, of course, exceptions. In the world at large, humanity shares the substance of its Great Mother, *Eva*, the Earth, yet with this more extended phase of association, mankind seems to develop at least a concept of the necessity, if not the ideal involved, for intimate co-operation and the maintenance of mutual activities upon a basis of personal honor and integrity.

Dimly, mankind realizes that somewhere in the picture, details appear which indicate that human intimacy and mutual dependence has its basis in a principle vastly more fundamental than mere business or social relationships. The old cry "Am I my brother's keeper"—is uttered, we suspect, far more from an inner fear that it expresses a cosmic truth, than from the standpoint of an intellectual curiosity. Perhaps there is an atavism in the human super-conscious memory that carries the thinker back to a nascent state wherein, as virgin spirit spirit undifferentiated in the body of God, he was not entirely dissimilar to the firemist.

Originally, human brotherhood was a chemical fact as well as an ethical status. The true idea of human brotherhood was lost, gradually, when the development of the individualized Ego that is man, carried the concept of individuality to an extent that also developd another and a

disastrous condition at the same time,—the state of *separateness*. The proof of the validity of this theory is obvious in the two concepts that since have assumed the proportions of universal movements, *Unity* and *Brotherhood*.

Before man can hold the right idea of brotherhood, he must realize unity and he is realizing—not the fact—but the necessity for it, today as never before. Co-incidentally with this realization he is stressing the desirability of brotherhood, but so far it is emphasized as an ideal, rather than as a possible fact, simply because, as yet, no human organizations have been forthcoming, who have had the courage to take the first practical step toward realization. The principle and the theory of human brotherhood has been valiantly stressed by the Church, but not a single practical step has been taken—for fear of loss of denominational support, the support and perpetuation of *separateness*. The theory of human brotherhood has been valiantly, even raucously stressed by cults whose name is legion, but not a single step toward practical realization has been taken—for fear of loss of membership and inroads made upon individual mailing lists.

Stalwart verbal champions of church unity have prayed mighty prayers and preached mighty preachments and junkets for select champs have been held in many socially possible centers of the earth, but not a practical step toward real unity has been taken, for the attendance upon such ethical dinner parties has been composed, for the most part, of sincere gentlemen who represented organizations that desired to be *represented*, but who had not the slightest idea of relinquishing an iota of the doctrinalia and dogma for which their respective and respectable organizations stood. Rather, they hailed efforts toward church unity as a possible means of extending their individual propaganda. So it goes, and so the denominations increase and multiply in numbers but decrease in financial support and revenue. Human brotherhood is conceded in theory and in principle but—side-stept in practice. It is taught by inheritors of the "Apostolic Succession" and by self-anointed soap-box Ciceros

alike, and the teaching is applauded and rewarded by salvos of *smitten* palms and then exemplified by avoiding the *outstretched* palm as carefully as possible.

Of all the churches in the United States today, there is not one that dares to come forward on the platform, "Let us have unity and brotherhood at any cost; all else counts little beside the great desideratum." There is not an uplift-burble or soul-food cult in the United States today, that can tear its eyes away from its mailing list long enough to put its ballyhoo about human brotherhood into actual practice. Why then, is the platitude kept alive?

First of all, in the modern attitude of "good business" acumen, human brotherhood is one of the excellent yet harmless ideals that can always be used, by anyone, anywhere, at anytime, calculated always to make a powerful appeal to the gallery, sure of bringing encomiums from the placidly self-complacent and the smugly self-satisfied. Human brotherhood is a principle that cannot be copyrighted, so all cults teach it and theorize about it and write about it and foment about it and emblazon it upon their banners,—so long as they are not cornered into practicing it. But, thank God, over and beyond all the meticulous asininity of cultism and the hypocrisy of denominationalism, there is a good, solid, satisfactory factual reason for keeping alive this ideal of human brotherhood. It is alive, simply because *it cannot be kild*. It cannot be kild, because human brotherhood is a part of the substance and of the nature of life itself. Human brotherhood is something that is bigger than anything except life itself, for human brotherhood is a feature of the *protoplasm*.

Human brotherhood is a vital principle that wells up from the original protoplasm of which each cell in the human and all other organic bodies is constructed. It comes up from such vast depths in time and evolution, that the ordinary waking consciousness of man cannot fully comprehend it. Therefore, man, ordinarily, can only theorize about it; he can talk all around and about it, but he cannot get himself in *rapport* with

the vitality of the concept, else we would be living in a far different world.

In ancient times, human brotherhood was taught, only as a phase of initiation into the Mysteries, both Lesser and Greater. The Sermon on the Mount gave a new impetus to the general understanding of the notion. The medieval period, wherein devout churchmen, *Catholic and Protestant alike*, ran their individual Inquisition programs for the purpose of inculcating the brotherly ideals of the gentle Christ by exhilarating massacres and the attractive method of *autos-da-fe* (which were not the prototypes of burning automobiles as one scintillant intellectual has recently stated).

Involution was the period during which, while the processes of crystallization were active, separateness, because of increasing individualization, was a keynote. Separateness is the pre-eminent foe of unity. Separateness makes for diversity in confusion. Unity allows diversity in co-operation. Evolution marks the time when separateness is seen to be disastrous and as we evolve back to the Central Source whence we came, we draw closer together and human brotherhood becomes less of a theory and more of a practical reality, possible, normal, desirable.

Mankind is now, as a "wave," in the Philosophical half of the present great world Period, the beginning of which, symbolized and heralded his evolutionary journey back to the Divine Source, whence he emanated as vigin spirit; the Prodigal Son returning to his Father. In this return journey,—evolution—forces which have been largely suppress to allow freedom of action for other forces whose operations have, in the past, been imperative, are now coming to the front and mankind is beginning to realize that much, about which he has theorized in the past, now faces him as a reality waiting to be admitted and recognized.

Occult and spiritual societies, that prate the loudest about human brotherhood are the principal hypocrites when it comes to the little matter of practice. Denominational religious bodies main-

tain the solid rampart of doctrinal and dogmatic lines, but show at least a brotherly attitude in exchange of pulpits, and in their association into federations and councils for mutual co-operation. This mutualism is totally absent in the cultism of the day, which fact alone condemns the major portion of its teaching as an impermanent factor. Most of the cults are composed of followings, for the greater part, of individual blind leaders of the blind. Yet those who claim to understand the basis of human brotherhood the clearest should be the foremost in putting it into practice, but—again, that little matter of membership mailing lists shows just about how pure and rock-founded the general hullabaloo really is.

One factor in the world is, however, proving to be powerfully potent in developing a better understanding of the true principle of human brotherhood and that factor is,—*Freemasonry*.

Since the co-ordination of the Craft-guilds and the institution of what we now know as Freemasonry, a positive forward step has been taken in the objective realization of human brotherhood. Best of all, there has been little theorizing about it. Freemasonry does not engage in preachments. It has no "Masters." It teaches its brethren to stand upon their own feet, not upon the feet of others. It demonstrates human brotherhood without vociferation. It is not concerned with theory but very largely and powerfully with practice. Freemasonry is short on talk and long on work.

Every good thing produces something else that is good. Freemasonry is, unwittingly perhaps, the *pater* of a considerable offspring. Odd Fellowship, Pythians, and a host of other "fraternal orders" are making human brotherhood something *real* in the human fabric, instead of a marketable and merchantable commodity.

It is a curious and interesting study, brethren, to look backward at the antics of the human animal and to see how hard he has tried to disguise the fact that he is both human and animal. He has fought against the protoplasm in every conceivable way and—been lickt at every

turn. The ethics man devised for himself one day, his children upset the next day—or decade. What was wrong yesterday is right this year and will be obsolete in the year to come. But age after age, the basic protoplasm makes man yield to the natural urges that drive him onward unconsciously even to himself. It is only in retrospect that we can see these things in true perspective. And one of the things that we see clearly in this way is, that mankind has been checkt in his suicidal separateness. The day of the hermit is over. Instead of reverence the hermit compels derision. Unity is the big word. Coming together is the active movement of the day exprest in multitudinous ways. Co-operation alone makes possible our present speedy progress in every direction.

There is nothing mercenary however, in the *proper* concept of human brother-

hood. We cannot look to the "occult" and "spiritual" uplift cults for a demonstration of it. We cannot look to the churches for a demonstration of it. We can only look within ourselves and see if we individually, are ready for it and are willing to admit it practically and tangibly if called upon or challenged to do so within the next five minutes. Human brotherhood is a vital principle that is surging up from the very depths of man's being. At present, he hardly knows just what to do with or about it, so some of his species capitalizes it. But the time is close at hand when it will no longer be salable upon the occult curb, because each human individual who has reached the proper evolutionary status will take a hand in the practical realization of brotherhood, not as a cult tenet with fantastic embellishment but as a chemical constituent of the individual.

SPECIAL HEALING DATES

THE Rosicrucian work of Healing is carried on regularly by a corps of workers who voluntarily enrol for that purpose and who possess special qualifications for the work. All readers of MERCURY are cordially invited however, to join in this service to humanity, which is rendered to worthy cases without fee or compensation of any kind. To do this, you have but to devote yourself to deep concentration and desire, that the healing power of the Holy Spirit may rest upon those whose needs are being considered at the House of the S.:S.: Do this, wherever you are, at 9:00 P. M. on the dates below, which are those when the Moon is in Cardinal Signs:

October: 2, 3; 9, 10; 17, 18; 23, 24; 30, 31.

November: 6, 7; 13, 14; 19, 20; 26, 27.

December: 3, 4; 10, 11; 17, 18; 23, 24; 30, 31.

ESOTERIC MASONRY

ANY inquiries have been received during the two years past, regarding our course of instruction in Esoteric Masonry. The Editor of MERCURY is just completing this series and the Instructions will be available for those who desire them beginning about October 1st. These Instructions will not attempt to discuss esoteric Masonry from the standpoint of numerology or the Pythagorean application, as has been so ably done by others, but takes up the principles of Freemasonry in a legitimate yet thoro manner from a new angle of vision. Masons who have already seen manuscript copies are most appreciative of the way in which the subject has been treated, as well as the way in which it is presented. These Instructions will be found most helpful to those who are interested in the deeper side of the Craft. They are prepared by a member of all Rites in Freemasonry and strict adherence to the ethical requirements is maintained.

WHO WAS SAINT PETER?

Interesting Observations Regarding the Origin and Mythos of the Name

By CATHERINE VICTORIA THOMPSON

*"And when Jesus was come into Peter's house, he saw his wife's Mother laid, and sick of a fever."
—Matthew VIII, 14.*



HIS is the first time in the New or Old Testament that the name Peter is mentioned; yet he is introduced as tho the writer took it for granted, that everybody must know who

Peter was; a proof in my mind, these gospels are not original, and could not have been written until long after the time when the subject-matter was familiar among those persons for whose convenience they were composed.

It was the same Peter, who denied his master and that "Simon Peter, a servant and an apostle of Jesus Christ," the first Saint of the Calendar, the Porter of Heaven's gate, and "the rock and foundation of the Christian Church"; for we cannot enter Heaven unless Peter, to whom Christ committed the keys, shall open the gate to us.

The next discovery is that Peter or Simon Peter owned a house and was able not only to maintain a wife and family but also his wife's mother, notwithstanding that he was a poor fisherman of the Galilean lake. But in the *Acts of the Apostles* we are told, that he was not a fisherman but a tanner, whose house was by the seaside and he is, then, *two* persons, Simon and Peter: and then Peter is no longer a householder but a lodger, Peter, lodging in the house of Simon. "And it came to pass, that Peter tarried many days in *Joppa*, with one Simon a tanner, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the sea-side," and the scripture mentions no other place of permanent residence for St. Peter than *Joppa*. Simon had many aliases, Peter, Simon Peter, Peter Simon,

Cephas a Stone, and a Rock; and one of these aliases Christ confers upon him which gives us a clue to other things. "Blessed art thou Simon—bar-Jonah." *Matt. xxi*; which signifies the son of Jonah; and we know that Jonah when he fled from the Lord went down to Joppa and found a ship going to Tarsish, so that Simon—bar-Jonah, that is Simon the son of Jonah, identifies the Peter of the New Testament as a second edition of the Jonah of the Old.

Now Simon,—*bar-Jonah* is a direct anagram and bears the same name as that of *Janus*, who in the ancient mythology bears the same character and fills the same function as the *Simon-bar-Jonah* or Peter of the Gospel, and while there is no historical record of any character to prove that Simon Peter or Simon bar-Jona ever existed at Rome, yet Rome thru all periods of its Pagan history was famous for its temple of Janus.

Janus was not a Greek but a Roman deity, and to this day retains the self-same Janus under his name Peter as her patron Saint, and her temple of Janus occupies the same piece of ground and is known as St. Peter's Church.

The figure of the god Janus was represented with a staff in one hand pointing to a rock, from whence issued a profusion of water while in the other hand he held a key and had near him some resemblance of a ship. He was addressed as, "Two-faced Janus, the origin of the silently flowing year." He was believed to preside over the new year: his two faces (sometimes one old and the other young) were emblematical of his looking both on the old and the new year; the name of the month of January is derived from Janus, and his fingers were so disposed as to represent the number 365, the number of the days in the year.

Sometimes the two faces, the old and young, were represented as one looking upwards to the coming year and the other downwards on the year gone by, and were set on two distinct persons, and in this he can be seen on the western front of St. Paul's Cathedral at London, built on the site of an ancient temple to Diana and he is shown in the character of St. Mark the Evangelist. Some parts of the church have entertained the idea that St. Mark wrote his gospel under the immediate dictation of St. Peter; and there he is seen with a pen in his hand, while a boy with wings having the form of Aquarius the Water-bearer of the Zodiac, is looking up at him and inspiring him what to write. We still preserve the words in the ancient prayer-book which identify him with the Peter of the gospel: "O Father Janus, O regarding Janus, two-headed, two-bodied Saint; O wise sower of things, O chief of all the Gods."

The word *Pater*, now taken for the Greek or Latin for *father*, is but a corruption of the word Peter, The word *Pater* or *Peter* from whence the name of the Apostle Peter, was shown by the learned Bryant to be an Egyptian word, the true name of the Ammonian priests, or priests of Jupiter Ammon being *Petor* or *Pator*. To this day it is found in combination with the name of the supreme classical deity, *Jupiter* and is the origin of the *Jew Peter*: *Jew* was the name of God, which the soft and elegant utterance of the Greek nations pronounst with a *sigma* or *zeta* as Zeus and *Pater* and *Peter* signifies not his paternal character, but his wisdom in foretelling things to come, "or bringing to light" which is the proper attribute of *Time*. The priests of Apollo were called *Paters* or *Peters*, on account of their being interpreters of the oracles of Apollo, as our priests are *supposed* to be today.

The names of our relations, father, mother, brother, sister, uncle, aunt, nephew and niece were, in the opinion of the learned Bryant, originally the names of different orders of priests and priestesses of the gods and goddesses.

The name *Peter*, the highest, first and chief of the priestly hierarchy and part of the name of the Supreme Deity *Jew*

Peter (*Jupiter*), was by an obvious metafor passed over to the father of the household, and he was called *Pater* as bearing the same analogy to the family as Janus to the Gods, as January to the year, as Aquarius to the Zodiac, as Reuben to the Patriarchite, as Jonah to the Prophets, as Peter to the Apostles, and as John the Baptist to the Messiahship.

At Rome, the Pagan origin of the name and character of Janus is overlooked or forgotten in the word *St. Peter*; but at Naples, professing the same Christian religion as Rome and under the same Patron Saint, it comes upon us undisguised as Saint *January* bishop of Benevento, who was believed to have been beheaded in the supposed persecution of Diocletian, and was to some extent a Saint like Saint Monday, whose blood is annually liquefied, when, towards the latter end of January, the Sun turning and looking with a warmer ray upon the month that had denied being under his influences, his icy heart is thawed, his frosts unbound, and January that came in so cold and ruthless and blustered like St. Peter in the gospel "went out and wept bitterly."

One of the most striking epithets of the God *Janus* was *Matutinus*, that is, pertaining to the morning, as he was believed to preside over *all beginnings*, entrances and gates; not merely over the beginning of the year, but over the beginning or dawn of every day; hence the *Cock* whose crowing announces the first appearance of the day was the peculiar accompanying emblem of the God *Janus* as the evidence of St. Peter's repentance descends upon the world in the dewy tears of the morning.

It is the allegorical language of the Sun that is address to the God of Morning in those beautiful words of the 130th Psalm: "My soul waiteth for thee, before the Morning Watch, I say before the Morning Watch."

Not less allegorical and beautiful is that extension of the metafor in the language of Christ to the Janus of the Gospel, "Before the cock crow, thou shalt deny me thrice," that is, extendedly, "*Thru the three watches of thy state of darkness, thou shalt forswear thy Lord;*

but the early bird shall awaken thee, and at his crowing thou shalt perceive my glance upon thee, and acknowledge his influence in dewy sorrows."

The Greeks never adopted the Janus of the Romans, but had a Janus of their own under the name of Æsculapius, who, like the Janus of the Romans, the Jonas of the Old Testament, and the Simon bar-Jonas or Simon Peter of the Gospel was none other than one of the ten thousand personifications of the Sun, as shown in the etymology of the name Æsculapius which is a compound of the three Ammonian radicals: ASH fire-KUL-all: AB-father, with the grammatical termination making *Ash-kul-abius* that is Æsculapius, the Fire, the Universal Father—that is, the SUN.

The cock was also the peculiar emblem of the Greek Janus as well as the Roman, and this gives us the meaning and significance of those last beautiful words of the dying Socrates, who was admitted to have been one of the wisest of the human race, and a strenuous maintainer of the Unity and Perfection of the Supreme Being, when he reminded his followers of their religious duties, saying, "*Remember we owe a cock to Æsculapius.*"

The accompaniments and associations which identify the Saint Peter of the Gospel are:

1. His primacy in the Apostleship.
2. His appointment as keeper of the Keys of the Kingdom of Heaven.
3. His designation as *Cephus*, which is, being interpreted, a Stone or Rock, upon which the church of Christ was to be founded.
4. His being the Brother of Andrew.
5. And the Father of Judas Iscariot, as Judas Iscariot is expressly called the Son of Simon.
6. His being the peculiar comrade of *James and John, the Sons of Zebedee, which were partners with Simon.* Luke V.
7. His being always connected with fishing, or fishing-nets, or a boat or ship, or with something leading the mind to the idea of water, or the sea, or a sea-faring life. The ship into which Christ entered was Simon's, and also the house where Christ went, and there were four

partners in the firm, the brothers Simon and Andrew, and the brothers James and John the Sons of Zebedee; which name means an abundant portion, just as James and John receive from Christ the distinguishing title of Boanerges, which means the Sons of thunder. *Mark iii.*

The first place in the apostleship is given to Peter on no score of superior merit, and can be accounted for on no other principle than the analogy of his character and the absolute identity of his name, Simon bar-Jonas, with the first of the signs of the Zodiac, Aquarius the Water-bearer, from which the name of the month January or January takes its name, followed by the sign of the Fishes of February, which the man with the urn seems to be pursuing, and from this comes the allegorical character of a fisherman given to the Peter of the Gospel, and the belief that Janus was the Son of the Ocean, with the invariable accompaniment of a boat or ship in all representations of the Janus of mythology.

The water which Aquarius or Januarius appears to pour out of his urn is swallowed by the great southern fish *Formalhaut*, and from this we have the allegorical story of Jonah being swallowed by a whale in the Old Testament, and the no less allegorical danger of St. Peter being drowned in the New.

The Keys of the Kingdom of Heaven with which he shall bind or loose on earth and shall also bind or loose in Heaven is language to which any idea of fact or history can no more be attached than can the language of *Æsop's Fables*.

We must renounce our reason altogether to think of a Heaven with Keys to it, and to bind or loose according to the caprice of an arbitrary will; and this renunciation of men's reason has brought about the arrogance of the Papal power, as well as the tyranny of Protestant clergy with all the miseries, cruelties and crimes which religious insanity has fastened on the Christian world.

But use your reason and see how sublime this allegory is. You have the Key of the Kingdom of Heaven put into your hand by Christ, when he tells you that to preach the gospel was "*to preach the acceptable year of the Lord,*" that is, to

set forth the annual phenomena of nature, under the type of a beautiful allegorical history, in which the Sun is represented as Jesus Christ, and the twelve apostles, thru which he sheds his bright beams of light upon the world, are the twelve signs of the Zodiac; and this is the sublime analogy of Janor or January having two faces, one looking downwards upon the old, the other upwards on the new year.

Reuben, the first of the twelve Patriarchs who is this same Aquarius, is thus described in the *Pentateuch*, "*he shall pour the water out of his buckets*," and the Son of Man who is the same Aquarius in the Psalms, is described as "the man of his right hand, whom God," that is, the Sun, "made so strong for himself," and the prophet Jonas, who is the same Aquarius who was swallowed by the whale. And when you go into the city, the heavenly Jerusalem, "there shall meet you a man bearing a pitcher of water," who is this same Aquarius the Water-bearer of January.

John the Baptist is also this same Aquarius and comes baptizing with water to repentance saying that "they should believe on him who should come after him," that is the Sun.

Simon bar-Jonas who is again this same Aquarius, is always connected with the idea of water and fishing, and has the Keys of the Kingdom of Heaven, because he stands for the first month of the year, and has the power of binding up the heavens in *frosts*, whose effect is felt thruout all nature, or he loosens them in *thaws*, and delights us with rains; thru which everything on earth is loosened and liquefied with the consoling assurance, that "the gates of Hell shall never prevail against it," that is, however severe the frosts and thaws may be, and the bindings or loosening of January, the Sun has given such power to this first month of the year that the gates of Hell, that is, the months of October, November and December, which the Sun passes thru in autumn and winter, will never be able to recover their empire; and January the rock of ages, with all his rugged frosts and thaws by the evidence of his lengthening days, assures us, that,

"Tho horrors round our mansion
reign

Yet spring shall come, and nature
smile again."

This is the meaning of that conundrum, that in the days of November and December which are now gone, we desired to see one of the days of January, that is, one of the days of the Son of Man, and were not able. We have also this distinctive axiom laid down by the speaker in the gospels as a guide and clue in the astronomical interpretation, so as to prevent the confusion which would appear to arise from the Sun being spoken of as the sign in which the Sun is, with the Sun itself; viz., "*The Disciple is not above his Lord; it is enuf for the Disciple, that he be as his Lord.*"

And hence equal respect is paid in heathen mythology to Janus, as to the Supreme Jupiter himself, and each of the twelve great Gods when spoken of separately and distinctively are also individually address as the one Supreme and only God. And we have an equal respect paid in the Christian mythology to the apostles as is paid to Christ, and indeed a great deal more, because, thruout Christendom, twenty churches have been built to St. Peter, St. James, St. Andrew, and the rest except Saint Judas Iscariot for one built to the honor of Jesus; and every apostle has a house of his own (in the Zodiac), while the Saviour has not where to lay his head, because the constellations retain their fixt relative positions, while the Sun in passing thru them wanders from house to house.

Jesus in the Gospel calls Peter a Stone, and Peter in the epistle calls Jesus "*a living Stone*, unto whose coming," he says, "as unto a living Stone, disallowed indeed of men but chosen of God, and precious." And this in fulfillment of that peculiar prophecy in the 28th of *Isaiah*, "Thus saith the Lord God, 'Behold I lay in Zion for a foundation a Stone, a tried Stone, a precious Corner Stone, a sure foundation; and he that believeth shall not make haste.'" So we are to worship a Stone and to believe in a Stone and if we dont do it, we shall make haste.

And people say, "but this Stone spoken of in Scripture does not really mean a Stone." Quite true. The speaker in the gospel said, "Woe unto you, hypocrites, for ye have taken away the Key of knowledge; ye enter not in yourselves, and them that were entering in, ye hindered." *Luke xi.*

With that Key we know that by Zion was never meant any place on earth, but the great circle of the starry heavens; and the Stone laid for a foundation in that Zion is the first of the signs of the Zodiac, from which point the whole arch of Heaven begins, when the Sun enters the month of January. "And he that believeth," that is, he who understands the science hidden under this allegory, so as to know the bearings and positions of this first of the constellations, he *will not make haste*; that is, he will become an accurate cronologer, and will be able to keep his account of time with the accuracy of an almanac all thru the acceptable year of the Lord.

In the New Testament, the astrologue rebukes his hearers for their stupidity, "a wicked and adulterous generation," that is, going *ad ultra* looking to the stars that lie outside the Zodiac, "seeking for a sign from Heaven, and there shall no sign be given them, but the sign of the *prophet*, that is, the foreteller of future events, the prophet Jonah," who is Aquarius, the *Water-bearer*. If you do not understand this, you will make very little proficiency in astronomy; but when you do understand it, you will be able to decipher all the rest. For instance:

1. JANUARY is Saint Peter, Aquarius.

2. FEBRUARY is Judas Iscariot, the Fishers; the disciple who betrayed his master, and lost a day, as St. Peter in the *Acts of the Apostles* expressly explains, "that he might go to his own place."

3. MARCH is St. Andrew, the brother of Peter, because formerly the year was reckoned to begin in March, and therefore equal honor is due them both. And Andrew is universally distinguished by his standing before a Saltire Cross, the Cross like the letter X, which is a goniometer or exact measure of the

angle which the Sun makes in crossing the Equator in the month of March.

4. APRIL is St. Matthew, Taurus, the Bull of the Zodiac, and in all representations of St. Matthew you will see him with the head of a bull at his feet, as tho to show us what the proper understanding of it is.

5. MAY is St. John, the disciple whom Jesus loved.

6. JUNE is Thomas or Didymus directly rising out of the Twins, that towards the last half of the sign has a mind to turn backward as crabs do.

7. JULY is James the Greater.

8. AUGUST is Judas, the brother of James.

9. SEPTEMBER is James the Less, surnamed Oblia the Just, holding Libra the balance of Justice in his hands.

10. OCTOBER is Nathaniel whom Christ saw under the fig-tree, gathering in the remaining fruits of the year, and called by Philip.

11. NOVEMBER is Philip whose name signifies *lover of a horse*, as is seen in his characteristic of Sagittarius of the Zodiac, and is always represented as half a man and half a horse, or so fond of the sports of the field as to be always on horseback. And with him is this curious definition in *John i, 44*, "Now Philip was of Bethsaida," Bethsaida literally signifying the *House of Hunters*.

12. DECEMBER is Simon the Canaanite.

SHOW YOUR MERCURY



Find that some of our subscribers think that MERCURY is a secret publication. This is an error. There is nothing secret about it at all. If it means anything to you, let your friends in on it. Show it to them. Incidentally collect a sub. from them and let them have the unalloyed pleasure of personal possession and participation in something worth while. Get MERCURY into your local Public Library. Place it wherever possible. Each issue has a message that should be spread far and wide.

MYSTICAL PRINCIPLE

By MARIE E. BEARD



WHETHER this subject is preceded by the article "A" or "The" makes all the difference in its answer.

So first we will try to see what "A" or "Any" mystical principle is.

A principle is, I should say, that point in truth, in force, in nature, in man and in divinity which causes others things *to be*. Hence it would be the subjective side of objectivity, the invisible side of visibility, the law and order side or cause of all discovered and undiscovered rules of chemistry, physics, mathematics and astronomy.

Mystical means secret or hidden.

So there are many mystical principles—many hidden causes, and hidden at that. From the most earnest researchers into phenomena. I refer to the academic scientific world which has, for instance, poked and pried at a molecule until the activities of its component parts and inter-parts are an open book—and still is able seriously to say "I do not know the real Cause of what I observe."

A principle is *apparent* thru its phenomena. Some one cause always indicates electrons and ions to act in certain relations—but **WHAT CAUSE** is unknown, secret, hidden, mystical to the laboratory specialist.

I believe there is to be found in such deep, if narrow nature-students, however, a grave respect, if not secret awe of the fact that there is a knowledge which passes their understanding, giving a sense of standing upon a threshold which they are unable to cross.

Perhaps in later incarnations, the individual who has made so minute or gigantic a study of nature's wonders as the devoted physicist or astronomer, will, in changing his polarity from academic to spiritual science, bring to it a reverence, resulting from his study, transcend-

ing the more moderately experienced individual.

We, as students of spiritual science, have been given explanations of numerous hidden causes which satisfy us because they actually explain.

Many explanations given in church, home and school had failed to answer the core of our early questionings. But now that we have found a reasonable system of instruction, we are able to enumerate from its teachings what we have learned of hidden causative factors.

We can say fire, electricity, divine mind, force-substance, etc., only to find that any enumeration has but broken up the unity of primal cause into separate attributes and functions.

We break it up in order to devote our attention to one, or to one set of attributes at a time. This we must do in order to find what is to us (as some of this planet's human beings) **THE MYSTICAL**, and **MOST POTENT PRINCIPLE**.

Let us take the most immediate underlying principle of all phenomena first, which is the four elements—**FIRE, WATER, EARTH** and **AIR**, from the combination of which are evolved the three principles known hermetically as **Salt, Sulphur** and **Mercury**.

SALT—the Will and Wisdom of the creator, crystallized in His Solar System.

SULPHUR—the principle of love, the invisible fire.

MERCURY—the principle of Mind—the astral light.

Whether or not we understand the meaning of these terms, we can accept them as the raw material from which something is to be fabricated.

Take the four elements as the growing hemp or flax.

Take the three principles as the spun strands of linen.

We can see that the weaving remains to be done.

Consider humanity as having achieved the intermediate stage. That we are raw

material, our will and wisdom, our creative love, our minds, are indeed garnered from the wide fields of the unmanifest, but they are separate strands—or at least partially so, that all our living is to teach us to weave into a patterned whole.

We have yet to learn to direct our fire of love to the supremely wise purpose.

We have yet to learn to bend our will to the dictates of the fire.

We have yet to focus our mind upon the infallible ways and means of these accomplishments.

We are the strands of raw material, snarled, and separate and the efforts of humanity have been as uninstructed fingers working upon the loom; becoming familiar with texture and colors, but not with their mingling, not with design.

Now go back with me, to the fountain head. To the first wave of virgin spirit emanating from our Solar God.

Think of a courageous presence, evolved therefrom, saying, "I cannot yet accept as the reward of my efforts a more blissful existence, I have a work to do, I cannot rise into the empyrean—I must go down into the density of the elements—my spirit must know the three parts of Divine Spirit and Life Spirit and Human Spirit. I must be able to use and understand the elements of Fire, Water and Air in order that I may serve and liberate those who are the children of nature—of EARTH."

Can we see how aeon long that pilgrimage of one who was not content to be an archangel nor an angel, but must use his will and wisdom, his great love, his mind—each to the ends of the others, till all were blended in a consummate whole? CAN WE IMAGINE WHAT IT WOULD BE LIKE TO HAVE THESE SEPARATE THINGS WORKING AS ONE BECAUSE THEY ARE ONE?

This, I think, is the Mystical Principle, sacrificed to earth—if sacrifice it can be called—to give us the pattern upon which to trace our wavering bobbin.

Not one thread is sufficient unto itself or has meaning or purpose, unless it lie

side by side in cosmic or orderly arrangement one with another.

Love with wisdom.

Mind with love and will.

Will with the wisdom that comes of pure love of spiritual things.

No wonder we need a guide and pattern, and where is it to be found—by you, by me, by anyone?—it is everywhere, and yet it is only one place,—it breathes in every atom of mother earth, but it is to be found only as close as one's own breathing.

If a giant tree falls in a forest and there is no ear drum to receive the impact of the vibrations there is no sound. Ether waves undulating in all directions—but without a receiver to catch them—sound is non-existent.

So, too, this guide, this pattern, this mystical principle; without man, the magnet, to receive its impulses by an inner ear, the sound of its vibrations is non-existent. It is everywhere—yet it is nowhere—unless we listen.

Whether we do (that is, listen) or, if we do, to what extent, I have no way of proving. That is, I can't tell whether my weaving is sometimes just a little after the pattern. I can just go on being dissatisfied with it and trying some more.

Now, I believe that the exoteric figure of Jesus in our Bible is intended to portray the possible achievement of man at his present evolutionary status. We see the mind that confounded the elders. The love reached up to his Father and to the publican. The will that led his feet to Golgotha and the wisdom that answered his hecklers without dishonor to God or to man.

Such attributes make a goal not so far distant as to discourage one who has the will to dare to lead the Christ life. But that is the exoteric figure of Jesus the Christ, a principle, good, constructive but discernible, exoteric.

To find a mystical principle we must forget the present status of evolution. Remember that while we work with single strands, the finished pattern—the we-as-we-will-be is in our midst.

There is one Glory of the Sun, another Glory of the Moon. So it is written.

(Continued on page 139)

AN INITIATION

Being the Meditations of a Mystic

By SVEND RAASTED



THRU the poisonous fruits of the Tree of the Knowledge of Good and Evil, some men rave thru Life, haunted by the delirious nightmare of individual existence.

Thru this Knowledge, man proves to his own satisfaction the supremacy of his Self, apparently ruling that of which he is but an infinitesimal speck.

Thru this Knowledge, he first became conscious of the illusionary existence, the Duality of That All-Pervading-One; as well as thru this knowledge, he is today lost in the Diversity of Millions.

After many lives;—thru many experiences;—having scaled the heights and depths of Heavens and Hells;—having worshipt and obediently followed the selfishness of individual dictates;—having curst the Holy Names of Gods and Demons alike;—having struggled sincerely and hard, at times *for*, and at other times *against* all that out there;—a tiny little light is perceived *in here*, a light, illumining a Circle of Black, Russet, Olive and Citrine, on which is inscribed the following words:

THE KINGDOM WITHIN

Out there, time rolls on thru its multitude of diversities, with its ever-changing precepts, in its ever-swinging illusions.

In here, the Light radiates in ever-increasing expansion, ultimately shadowing forth a Door, on which is inscribed the following:

I AM THE DOOR, THE LIFE, THE RESURRECTION.

As these twelve words become life within, the Door opens, and I become That Light, the Moon, directly reflecting His Light, the Sun, into the Kingdom of the Elements, even in the Darkness of their Night.

As I perceived That Light from without, It was brighter than day; but having become It, I found It but a dull shadow of an inner radiation.

Here was the Foundation to that, which ultimately was to be recognized but as an illusion,—a dream of the night.

Through the Violet Mist of the night-dream, the Splendour and the Victory of That Step gradually rose as morning stars on the horizon of the awakened consciousness, one shining forth in its Orange, and the other in its Greenish Reflection of that which was to be reacht.

But yet, here was duality; for Splendour in all its fulness, and Victory in all its majesty, were both depending upon their opposites for their comprehension; and in their Extreme Greatness, the Greatness of their opposites remains equal.

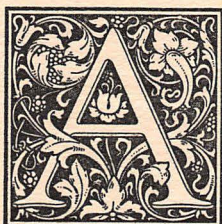
Yet, in THAT LIGHT, of which the reflection was but perceived, the significance of the Pairs of Opposites was recognized, and in their Union the Sun rose in Its Beauty;—and thru the Silence, the Voice penetrating, whispering:

TO KNOW THYSELF IS TO KNOW ALL.

USE THE BEAN!

An Editorial

By DR. GEORGE WINSLOW PLUMMER



FEW centuries ago, the alchemists used to term the human head the "Philosopher's Egg." Maybe this was the origin of the modern expression "He's a good egg." Not an *ex cathedra* statement, just a suggestion.

The modern vernacular has christened the executive department of the human animal the "dome" or, up to split seconds, "the bean."

Some years ago, a friend visited me while I was examining a newly purchased skull. He enquired why I did not have the cranial portions articulated. I replied that having become seemingly solid ivory, the sutures would not come apart. His reply was a corker,—"*Try beans, Doc, nothing can resist beans.*" His idea was to fill the skull with beans and put it in a pail of water. The beans did the job, and the Department of the Interior of that skull is now open to investigation in a way that puts the one at Washington to a deep, rosy blush.

There's a bit of philosophy in my friend's advice. Nothing *can* resist beans,—not only the vegetable kind but the human beans—when they're set to work. All that our modern culture so proudly boasts, is simply the result of hard working beans—not the Mexican jumping variety, but the steady, active kind that go to work seriously, concentratedly and with a specific purpose ever before them.

Some anatomists and psychologists aver and affirm that we do not use more than one third of the cranial pulp with which each of us is blest. I don't exactly know how that statement can be either proved or disproved, but—it's safe to say that few of us use anything like the amount of grey matter we ought to use. None of us work our brains or beans to capacity.

So far, man has used his bean just about the extent that he was obliged to in order to keep up a reasonable semblance of progress. But when man sets out to use every ounce of his ultimate cervical pimple, there won't be any further need of going out to California's sunny clime to geborn new root races of supermen and superwomen.

What is more, if each of us would push the old bean a bit, work it good and hard, many of the seeming problems in life would disappear like a beautiful mist before our delighted vision.

We all know how many times, difficult problems which we took sobfully to bed with us, have a way of solving themselves when we awake. Call it the sub-conscious if you will, *something workt while we slept*, and I suspect it was the old bean that took up the job for us.

Everybody outside of congenital idiots is equipt by nature at the start of life's work day, with a first class brain. Each of us possesses the same kind and quality of brain cells. The trouble is, that many of us let a goodly number of these cells go to seed without using them. Others let external training, tradition, passing fads, and temporary sense gratification transmute these cells into factors that swerve us from the course we should pursue.

If we would only use the bean in matters of every day life more than we do, what a vast amount of sorrow we could dispense with. We let the heart run away with us. We let our senses run away with us. We let our friends run away with us. We let everything under the sun impress us and influence us except the good old bean that we have to come back to after all, when other seeming sources of help fail us.

Use the bean! Keep the old thought-machine working. Make the brain-pan simmer. Cares and worries, problems and obstacles will shake down like jack straws, *for nothing can resist beans*, and the human bean is the most wonderful thing in all of God's Creation.

Thought comes first, then action. The bean is where the thoughts germinate and gestate. Keep the bean working. The man or the woman with an active brain doesn't have very much to complain of in life. Everything comes to the bean that works. Nothing can resist it.

"Use the bean"! :

PARAGRAF TRUTH

Salient Thots in Concise Form for Students

By DR. S. G. EGHIAN

WORRYING



WORRYING is one of the destructive mental states that man creates within his own mind by lack of knowledge of the immutable laws that rule man and all the universe.

A man who identifies himself only with his physical body, and believes that he is like any other natural thing of earth, is subject to external conditions, and that the conditions come and go haphazard, causes worries and fears in every minute of his life. Such a man misses all the facts of the present and lives in the fear of the gloom of tomorrow. For him there is no "here and now."

Worrying is a primitive state of mind that man must overcome in the process of his evolution by learning the underlying principles that bring forth conditions around man.

Man masters worry and its companion, fear, only when he becomes conscious that the "real-man" in him is not his body and that the 'real-man' is not subject to conditions but, on the contrary, he himself is the creator of the conditions. By growing in this consciousness man learns that sorrow and pain are not included in the constitution of the great cosmos and that man is not fated to meet them by accident; but that sorrow and pain and adverse conditions are the natural product of his acts, words and thoughts.

MODERNISM

Some Thoughts Anent the Personality of Jesus

By LAWRENCE TILDEN BRAMAN



If reason could receive fair justice "Modernism" as applied to the history of God and Jesus would not mean anything.

Exceptional personality without great or meritorious work denotes little or no distinction beyond thinking and acting differently from many other people. Animals shun and sometimes kill their kind because of it but humans do not. Altho Jesus never claimed any direct power of his own it was the visible demonstration of his great works which caused the high priests to demand his life.

Some fishermen might leave their families and homes to follow a fascinating human personality; impulsive Peters would be very likely to do so, but a man of Matthew's environment and observation would not. Pilate was not moved to wash his hands because of that. Nicodemus would not have been influenst by it. Jesus, overhearing Nathaniel's remark to Philip, knew he was obliged to show this man greater things to retain him permanently.

An eminent Modernist recently said in effect that a man's outlook on life depended largely upon the approach and his personal relationship of interest to the subject before him. This may be true, but it does not alter the fact that the man who, regardless of the angle of his approach, sees the grandeur of the mountain in terms only of what is uppermost for his own achievement, whether he be miner, merchant, captain of industry, artist or poet, has indeed realized but little appreciation of its full value. It required spiritual patience for Jesus to teach that truth to his disciples. Again in a previous message this eloquent exponent of modern religious thought said that "The Aspen Leaf yet trembled in memory of penitent Judas." Would merely a great human personality continue to enthrall the soul of each disciple unto the very last breath of them?

"Martyrs and Saints" believed at least the history and manner of death which befell these disciples of Jesus and reasoned correctly, that only a personality of proven "Heavenly demonstrated power" could have caused these things to be; a personality which privileged Jesus to bear with men; knowing them to be children in part and forgiving them completely "For they know not what they do."

OUR RADIO PAGE

Snapping Out Of It!

Ye Editor Broadcasting Thru Station G W P, New York City



AVE you ever watcht the man at the switchback on a roller-coaster at a summer amusement park?

That affair always reminds me of many human beings. They go thundering along like the roller-coaster, incapable of following any new line unless or until someone or something switches them off on another track.

This instant switching buisness is what we call, in modern vernacular, "Snapping out of it." It's a mighty good phrase and, like all American slang, it has a big fund of common sense.

If we did not get out of the right side of the bed in the morning, or we've been hit by the gloom bug, or some unexpected bit of bad news has hit us in the Adam's Apple until our throat is full of applesauce, there's only one thing to do—

SNAP OUT OF IT!

If we don't learn this cute little essential of polite society we're going to be a nuisance to our friends the rest of the day and we'll find ourselves as welcome as a bunch of orange blossoms at a St. Patrick's Day parade.

Half, nay brother, three-thirds of our worries, glooms, sulks, fears and mental vaporings have no basis in fact that can't be overcome by snapping out of it. We'll never find that silver lining the poets rave about unless or until we do snap out of the one-track mental attitude that is curst by our friends and doesn't scatter any little sun-beams along the path in front of us.

Snapping out of it simply means changing one's mood by substituting the *right thought* for the *wrong thought*. Do you think this is impossible? It isn't, by a long shot. Listen! You don't need anyone to tell you what the right thought it. Whenever you're down in the grub orifice and feel that the whole world is gone to pot, *you know that's wrong*. Any thought that doesn't give you or your friends happiness is wrong. Any thought that has brot you trouble, in business, society or elsewhere is wrong. The right thought will be just the opposite to what you are thinking. Whatever you're thinking, it is always easy to think the opposite.

Did you get *that* point?

Well, that's all there is to snapping out of it. When things seem on the chute, you're thinking wrong. Think the opposite and you'll be thinking right and you'll find you've snapt out of it and become so sunny that someone may want to lend you money.

Many a man who is a boon to himself is a baboon to others, and there's no use in parading one's ancestry before the public unnecessarily.

Don't let your moods get the best of you.

Buck up, think right, and if you're in trouble,—

Snap out of it *pronto!*

The same,

Genge Winlaw Thomas..

Signing Off.



CONTEMNERS OF ASTROLOGY

By JOHN HAZELRIGG

President Emeritus, American Academy of Astrologians



ABOUT every so often a pseudo-scientific simpleton breaks out with a purulent attack of *astro-hostilitatis*, usually superinduced thru a quaking fear that something too deep for normal understanding is about to be put over on him, that his own circumscribed concepts are being unduly encroached upon, or else a bald need for the limelight, either in the public prints or from the rostrum.

Once the infection approaches the stage of morbidity the virus begins to grow active and virulent, the disease then quickly develops into a hyperphobia of an acute nature, following which the patient drifts quickly into a *sequelae* of cerebral asininities that finally wind up in a species of toxical gyrations that would make a whirling dervish seem a motionless statue—a good example of what the medical gentlemen call a diathesis, partly congenital, partly acquired.

A cure can be effected only by cautious administrations of factual injections into the cerebellum, tho a sure prophylaxis against these attacks would be an enforced study of nature-principles diluted with a super-regimen of *a priori* modes of thought. These failing, the

only alternative to be suggested is the inevitable straight-jacket as a summary means against future outbursts of this malodorous breed of distemper.

In many quarters of the so-called intelligentsia it has been considered a popular indoor amusement to make of Astrology a theme for invidious comment, but this unamiable habit is gradually coming under salutary restraint by reason of a deeper interest slowly creeping into the domains of an awakened soul-consciousness. Where once the mention of it was quite enuf to evoke a vacuous grin of incredulity, this giggle of amusement—better known as a guffaw or belly laugh—has now subsided into what might be better described as merely a visceral disturbance; for there has grown up too numerous a following of this science for it longer to be made a butt of ridicule. The venom hitherto spewed upon it has invariably attached to the charlatanry that obtains here and there in all walks of life: medicine has its quacks, the legal fraternity its shysters, the Church its hypocrites, and the commercial world its rapacious denizens who hold in contempt every precept of business probity. Few avenues of endeavor are immune against these concupiscences. From each of these occupations, as here cited, there are many wearing stripes and sleeping in barred cells, but as yet

no astrologer is inside looking out, which speaks volumes for the inherent sobriety of the sincere scrutator of the stars, tho as yet in the absence of safeguards the science is unable to claim entire exemption from the odium cast by the usual camp follower, between whom and the genuine devotee the uninformed carapist is, unhappily, ill-fitted to discriminate.

Strange to say, a very great deal of this critical animus emanates from the astronomer, he who turns his telescope upon such vast areas of circumambient space that he becomes impervious to truths which lie hidden at his feet. He is afflicted by a sort of scientific strabismus that perceives an object without appreciating its meaning; able to calculate an optic equation with mathematical exactitude, and so synthesize the orbital variations as to find the mean places of the celestial bodies, but with all due respect for the gymnastics performed, what in the name of conscience is he going to do with the information? He denies that man and sublunary constitutions have any psychic relationship with cosmic planes, or that the planet symbolizes any set principle in these economies, and thus his peregrinations into the kingdoms of Effect are reduced to a nullity.

But after all, astronomy, so far as it reaches, is very well within its bounds. Why not? One must know somewhat of his letters before one can hope to translate the cosmic texts into scrutable meanings.

The distinction between these two branches of intellection is merely that of the tangible or concrete and the abstract or philosophical, and the unromantic nut may serve as an illustration: Astronomy is the woody pericarp or outer vestment, while Astrology may be likened to the enclosed nutritive substance; or compared with the cocoanut, inside of whose hardened shell is to be found the all-sustaining lacteal for the appeasement of any hunger need. And if we astrologers must be called "nuts" our attraction is at least toward the edible pith and not to the indurated husk of things, which we can consistently leave to the rapt contemplation of the man with the telescope. Astrology is astronomy psycho-analyzed,

the Reality that gives life and motivation to the Seeming.

It has always seemed to me as more pertinent to the proprieties that a self-appointed critic should by all means establish a preliminary acquaintance with the implicits of that which he seeks to discredit. This the contemner of Astrology is disinclined to do, and for two reasons: First and foremost, an inbred prejudice against aught that dares transcend his capacity to apprehend—in this case a subject too abstruse for the inhibitory mind; and again, the fact that he realizes his temperamental unfitness to deal with metaphysical abstractions and the vaticinative urges into which they lead—a disposition to reason from the general to the particular, and not the Baconian philosophy of induction that guides one from effect back to cause—from the particular to a composite whole. The one is open to possible incongruities *sans* rhyme or reason, the other a system of analogies known of John Stuart Mills as *ampliative inference*, and furnishing the criteria for conclusions as to the identity of principle upon every plane. To the first as belonging to the surface observations of the astronomer, 2 and 2 can never make more than 4; to the second as appertaining to the rationale of Astrology, the 2 plus 2 is only a step into the permutative sequences of Something that leads into the very heart of things, and thence into Infinitude.

I am often puzzled to know why these intellectual malcontents should seek to belittle the status of our great philosophers of the aforetime, who founded our systems of thought and of logic. And what can these censors know of philosophy if they repudiate the font?

All these pioneers in philosophy were openly obligated to the stellar hypothesis, for the very simple reason that they were searchers into the depths of Nature's *principium*, knew of the connaturality of all created form, frankly subscribed to the theories of the Chaldeans and the still earlier observers, thereby fabricated much of the fundamental *dicta* upon which the superstructure of modern Astrology is builded.

Of such was Plato, reckoned one of the greatest thinkers of all time, and of

whom Emerson said, "Mysticism finds in Plato all its texts"; likewise Aristotle, his pupil and collaborator, who went even further into the cosmic codes, as expounded in his books on meteorology, natural philosophy, etc., and pronounced by Hegel "the most comprehensive genius that ever appeared"; Thales of Miletus, who advanced the doctrine that the prime element resided in the moisture of the watery triplicity; Pythagoras of Samos, who taught an esoteric philosophy with number as the supreme concept and metaphysical principle of its system, and from which is evolved the harmony of the spheres; Galileo, who discovered the moon's diurnal and monthly librations; Newton, who made known the principle of gravitation; Bacon, father of the inductive method in logic; the great Kepler, who discovered the three important laws concerning the elliptical revolutions of the planets, the very quintessence of astronomical knowledge. And others too numerous to mention in this limited com-

pass, but all students and open advocates of the doctrine of the stars—truly a pantheonic group of minds whose scientific and intellectual prowess places them beyond any sophistical gibes which those of feebler understanding are wont to indulge in, and between whom and these giant thinkers there is an unbridgeable gulf.

And what must be thought of the contemners of Astrology who, unconsciously, ignorantly, or with "malice prepense and aforethought," seek to revile what was designed as the true expositor of the arcane verities, having its *métier* in the deepest pool of what would else be an inscrutable Void, but wherein Eternity is reflected—intoning for all a song of Destiny and speaking as the Voice of an oracle, a covenant between the astral spheres and the world of phenomena—and thus supplying a key to the mysteries of Life, and leaving to finite minds the task of learning the secret of its manipulation.

ULTRA TO INFRA

A Thesis on Relative Values

By GRACE ELLERY WILLIAMS

Fellow, American Academy of Astrologians



AN you recall a pleasant walk under a clear, sparkling night sky when the myriad of twinkling eyes seemed almost close enough to speak their message?

In that silence did you send your thought into the immensity of interstellar space, even beyond the faintest thoughtspeck of light? Did you go beyond the beautiful Orion, wander beyond Betelgeuse, Aldebaran, Sirius, Regulus, Vega, Antares, Fomalhaut, Spica, Arcturus and the Great Bear, only to find still greater wonders to behold?

On and on forever, into the Emyprean without beginning and without end, suns are being created and destroyed. All is ceaseless motion, each

singing and sending its vibration into the surrounding ethers.

Whence come all these fires kept burning by gases and chemicals and creating radio-activity? This we cannot fathom, but we perceive their existence and their force.

Look back to little earth amidst the mass of whirling suns, moons, asteroids, nebulae and comets and it is apparently lost. All these orbs of splendor forming set groups as we look at them, are radiating their life and blending forces to give us the kind of air that we breathe. The points of light are great suns with their planets and satellites whirling around them.

Our sun is the center of our solar system with its planets of Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus and Neptune following around it. While we seem to be standing still this earth is whirling thru space at the

speed of about 1200 miles an hour. Naturally it stirs up some star dust and on its way creates a thunderous reverberation which has often been called the music of the spheres.

While our solar system may seem large it is only one of billions and trillions more. Think of the galaxies of stars such as are seen in the milky way.

The planets travel round their parent sun, then a number of solar systems travel around another greater sun. It is said that from seventy-five to one hundred systems travel around Sirius. One of these groups forms a part of a greater unit traveling around another sun, on and on *ad infinitum*. Here we get beyond finite comprehension.

It is the travel of our small system thru space which accounts for the Precession of the Equinoxes. It requires 2160 years for our system to move thru one sign of the Zodiac of 30 degrees, or 50 seconds a year, and 25,920 years to make one cycle. It is this 2160 year division which determines the expression of the Piscean, the Aquarian or any other Age.

Behold the Moon which is held by an invisible hand or magnetic pull to this earth. How it changes its face each night of the month because of its relative position to our sun.

Man has so perfected instruments that he can measure distances, weigh elements, make spectroscopical analyses and discover laws concerning the heavenly bodies.

Strange that he should find helium in the sun before he found it right under his hand on the earth. This shows how we look to outer things first instead of to what is within.

The ether of space is filled with vibrations from the suns and planets. The seven laws of Nature resulting from these forces are gravitation, magnetic energy, electricity, light, heat, sound, and cohesion. Everything material is the crystallization of these angles of force, focalized at any given point and vibratory rate.

Matter and force seem to merge into the same thing but are different. Force cannot have weight. In order to materialize, one force must oppose an-

other. The positive force comes from the sun while the negative force produces levitation or Aurora Borealis, or the force going back.

All air is full of the life substance made up of high potential energy, continually receiving substance endowed with spirit from the cosmic ethers brot down by the planetary rays.

The Moon, being closest to the earth, acts as the connecting link. As it moves around the earth, the more distant streams of force are brot in over its rays. In order to set a date for any event indicated, we take the time that the Moon touches that sensitized point.

Eclipses are interesting. Twice every year there is a Sun eclipse visible on some part of the earth. The Moon's path around the earth is not a straight line but serpentine, and from most ancient times has been called the Dragon.

When a new or full moon falls in this path, one luminary or the other is eclipsed. The sages of China knew this and the simplest poetical way of expressing this truth was to say that the Dragon swallowed the sun or the moon.

An eminent New York minister, while broadcasting, made some statements on false beliefs by saying that "way back in China they believed that an eclipse was caused by a giant dragon swallowing the sun or the moon." "Now we know better than that today. The old superstitions and beliefs must be beheaded but new concepts always come to supplant the old. We know that no dragon could swallow the sun or the moon, for now the astronomers tell us that it is the shadow formed between the sun, moon and earth."

What a pity that the ministers will not learn some of the astrological truths.

Yes, I say, that shadow is the Dragon. The north node is called *Caput* or Head, while the south node, is *Cauda* or Tail. When an eclipse falls on the south node, the earth in sections as well as individuals whose charts show afflictions to that eclipse degree do feel the whiplash or thongs of the Dragon's Tail. This is figura-

tive but true. So the Dragon does swallow the sun or the moon.

It is to be lamented that men with eloquence and intellect should lack the "Wisdom of the Ages" as is revealed thru astrological symbolism.

The story of the whale swallowing Jonah is another astrological as well as eternal verity. The great fish or Leviathan is a constellation close to Capricorn.

Jonah, Joshua, Jonas, John,—words beginning with JO or IO, signify the Sun. The Sun apparently moves one degree each day, hence three degrees for three days. When the Sun passes the mouth of this great fish, which is pictured as open, it is said to be swallowed. On the third day it is apparently thrown out. Simple, isn't it?

On June 24th, St. John's Day, the Sun reaches its most northern declination and for three days rises and sets at the same point. Hence Joshua commanded the Sun to stand still for three days. This is another way of telling an astrological truth.

Light travels at the rate of 186,173 miles a second. Try to imagine the distance of a star one million light years away, which is one-tenth the distance that astronomers are now able to measure. In comparison with ten million light years, the distance from the earth to our sun, vast as it is according to human standards, is but as an inch compared with twelve million miles.

In the effort to get a glimpse of the immensity of the universe, our little earth is like a cell in the body of God. This cell lives and moves in the whole, is subject to the elements of fire, air and water, receiving its nourishment and sending out rays to be blended with all the rest. It is an integral part of all there is, hence must be subject to Cosmic laws.

"The waves sent out from one sun or one planet to another have power to influence the cellular receivers and their excess or deficiency may be the cause of morbid conditions."

"Life," according to Mr. Lakhovsky, "is a vibratory state of matter, characterized by the absorption and remission of waves of various lengths and

degrees of complexity, differing in intensity with the species and the individual. Diseases are the manifestations or disturbed oscillatory balance, while health results from its maintenance among the various cells and between the individual and his environment."

"Thus we get back to the conception, dear to antiquity, that the conditions of life are dominated by astral influences. Doubtless astrology has counted among its adepts many charlatans, but it is at least a matter of curious interest to find that the most recent acquisitions of science lead us to the very idea that was at its foundation."*

The cosmic vibrations form cellular life which gradually evolves to higher forms under other vibrations according to its attunement with one or more of nature's laws of gravitation, light, heat, magnetic energy, electricity, sound or cohesion.

Peer thru the microscope and see the life in a drop of vinegar, a drop of your own blood or a drop of ocean water.

Water is the combination of two gases, hydrogen and oxygen, salt is sodium and chloride, so when we get back to the ultimate, all is gas, ether or some kind of air.

It is possible for man to live ninety-three days without food, about thirty days without water, but not two minutes without air. With every breath our bodies change, with every thought or motion old cells are broken down to be rebuilt principally by the air we breathe.

Man is the greatest creation but he subsists on the elements of nature in their various forms of manifestation. For ages the Wise Ones have taught that everything is made of the essence of Spirit and they could with this realization say, "I AM THAT," or "I and my Father are ONE," because everything is made from the One Substance called Spirit or Breath.

At the Last Supper, when He broke bread and said, "Take, eat, this is my body," it was the same as saying, when

* *Literary Digest*, Dec. 3, 1927.

you eat bread, the symbol of any food, bear in mind that all of our bodies are made of and subsist on the One Substance which is life no matter where it is found.

Then He took the cup, saying, "Drink ye all of it; for this is my blood of the new testament," etc. He did not say that it was *literally* His blood, but the life giving essence or new witness of the truth for the understanding of the new covenant. This understanding brings a revelation of life and its laws, thereby making all more thoughtful about their ways of thinking and action, thus accomplishing a remission for sins. *Sin* means missing the mark of perfection by thinking the "many" instead of the "One." *Testament* means a witness or covenant.

When this truth is realized, we are more cautious about the kind of thoughts that are harbored because we know that vindictive, hateful or malignant thoughts lead to detrimental actions, rebounding to the sender; likewise do kindly, forgiving and loving thoughts.

Wine is a symbol of the creative, effervescent, life-giving essence of the sun. The generative power grows the grapevine, produces the fruit, ferments the juice and imparts the revivifying Spirit to the partaker. It signifies new life entering the blood stream by the transformed sun's rays blended with those from the planets.

In the blood is the life, the blood carries the ego and if the blood is impure, there is no health in us.

"This do in remembrance of Me," is the same as saying, "Remember that I told you this truth and accept all of it. Everything is the One Substance on the last analysis. Your body is the same as my body, your blood is made the same as mine, both of the same elements." To partake always with this remembrance links everyone more completely with the universal consciousness.

The air we breathe carries in it the elements of the planetary powers. Man is like a radio station, receiving and sending thought waves. The planetary waves of force attune his mind to one

or another layer of thought waves, depleting or stimulating him into action according to the intensity of the wave. When two or more waves vibrate at the same time, the stronger will impel him to handle that influence first.

The scientist says that "All is electricity," the occultist says that "All is life." Then electricity is life. We contact it in the cosmos as the blended rays of the Sun, Moon and planets. The sun generates the ultimate physical atom and the pranic globules which some people can see in the atmosphere. This is *prana*, *vril* or the *Divine Breath*. In the earth's environment we know this force as lightning, and in the individual this force is stepped down so that we know it as the procreative force which is the Holy Ghost. To most people life and its forces remain shrouded in eternal mystery.

Science has broken up the atom into electrons and talks about *beta* and *gamma* rays. The Scientist says that an electron is a stream of negative ions whirling around a positive nucleus. He is gradually getting back to stellar forces which perpetuate creation, preservation and transformation. For centuries, astrologians have understood how the planetary rays vibrate and react upon the earth and humanity.

Considering that life and electricity are similar if not the same, a few definitions given by a scientist and occultist in an apt correlation give food for thought.

"*Mind* is the Creator. *Thought* is Cosmic mind substance from which all things have been begotten. *Energy* is Divine Will Power, projecting the transmuting ideas into thought forms. *Ether* is the colloidal combination of mind substance and energy from which and in which ideas are clothed in material form.

Electricity (positive and negative) is granular ether, endowed with energy and creative intelligence. An *electron* is an ultra-microscopic sphere of negative electricity, containing no other matter. A *magneton* is a similar sphere of positive electricity, equally void of matter. An *ion* is an electron taken from or added to an atom or molecule.

A *Psychon* is an electron of receptive thought substance. A *Psycheton* is a magneton of positive thought substance. A *Psychion* is an ion of thought, taken from or added to a germinal idea. An *atom* is an ultra-microscopic solar system. In other words an atom is made up of a magneton in the center of a vortex of electrons, which revolve about the positive particle as the planets do about the sun.

The number of electrons, the electrical charge of the magneton and the vibratory rate of the atom, decide to which one of the chemical elements the atom belongs. From one and the same matter, from the coarsest of the seven grades of ether,—the primary matter of space—all chemical elements are formed. This unity of creation is remarkable, the All from the One and the One in the All.

The *Psychaton*, the mental progenitor of the atom is a whorl in thought substance in which psychons revolve around a psycheton, a nucleus of positive thought. While thought, like ether, is non-atomic, we use the words 'psychon', 'Psycheton' and 'Psychatom' to indicate the resemblance in the mental to the electron, magneton and atom in the physical.

A *molecule* is a combination of atoms, capable of combining with their harmonic

vibratory affinities. An idea may be spoken of as a molecular thought.

Just as an electron is a whorl in the lines of force in an electro-magnetic field, so too, thought is a whorl in that energized psycho-magnetic mind substance which imagination fashions into thought forms and projects into the ether of space to materialize.*

The sun, moon and planets by their united rays give us the kind of light and air on which we live and unfold.

If we break up a ray of white light with a prism we see the seven spectrum colors. Sound, color and odor are intangible but they are etheric emanations.

Each planet produces its color, tone, odor, mental and spiritual attribute and seems to hold supreme rulership over matter of corresponding vibrations.

There are different octaves of color. While some ascribe other colors than given here, they may be right if considered from higher or lower octaves which would be differentiated as shades and tints.

We might say that all the life giving essences on which we live, move and have our being, gradually unfold an overlasting dawn of consciousness and may well be called the "Perfume of the Rainbow," or the "Music of the Spheres."

Planet	Sun	Moon	Mercury	Venus	Mars	Jupiter	Saturn
Tone	D	F	B	E	C	A	G*
Color	Orange	Green	Violet	Yellow	Red	Indigo	Blue
Organ	Heart	Brain	Lungs	Reins	Gall	Liver	Spleen
Sense	Rt. eye	Lt. eye	Speech	Feeling	Smell	Taste	Hearing
Attribute	Spirit	Soul	Intellect	Love	Energy	Judgment	Memory**

* Babbitt

** Hazelrigg

THE TAROT IN ACTION

(Concluded from page 104)

Various therefore, are, the grades of success in the game which each of us plays, consciously or unconsciously for the highest possible stake: conscious individual immortality. The Tarot discloses the procedures to be followed, but only in proportion to the ability and zeal of the seeker are they effective. The great majority makes, at best only par-

tial gains. Only a seeker who throws his heart and brains into the game and plays it with full faith, full hope and charity wins prizes. But such an one will soon develop his intuition, and this inner guide will lead him safely and triumphantly to the goal.

* Van der Nailen.

THE LORD GAUTAMA (BUDDHA)

The Horoscope and a Careful Resume of the Salient Facts in the Life of the Great Messenger

Number Seven, in a Series of Articles in Special Astrological Research

By MATHER WHITE



MODESTY compels us to speak reverently of those who, by their service to mankind, have consecrated us to the Eternal; to win, in return, our esteem and an enduring place in our hearts.

Such an one was he whom we call simply "The Buddha."

To speak reverently of him I shall make my story concerning him brief but direct. Indeed I have no need to do otherwise, for the simplicity of his life and teachings call for no elaboration.

He was born Gautama Siddhartha, the son of the ruler of a small principality in northeastern India. Educated a prince, he succeeded to the rulership; married; a son was born to him and Gautama continued as the ruler of his principality for a number of years.

It was while he exercised the office of ruler that there came to him an acute perception of the burdens under which mankind was struggling and striving with almost futile efforts to overcome. Naturally enuf, being a ruler over many of these, a sense of responsibility developed which led him to do a rather unusual thing: seeing no way to a solution of his problems while he remained as ruler, he gave up his princely office and set out alone to seek the wisdom which was to enlighten his ministry. He was accompanied solely by Chandra, his charioteer and him he dismissed the following day after delivering to him his rings, the last remaining marks of his former elevation.

Alone remained Gautama until to him came the illumination which he sought. Henceforth, he was called

"Buddha";* which is not a name, but a title meaning simply the "knowing," or the illuminated one.

With the attainment of Buddhahood Gautama proclaimed what he had learned to disciples who gathered about him and during a long ministry preached the message of Buddhism thruout the Hindu lands.

His message was the necessity of looking forward to an ultimate goal—or as it is said, to aspire to *Nirvana*. It came from the perception of so much human misery and from an appreciation of the necessity of numerous reincarnations before so many pressing things could be made right. Now the doctrine of Reincarnation is commonly accepted thruout the East, therefore it was but pertinent for Gautama to preach the necessity of release from repeated reincarnation, properly understood, which release would be the concomitant of an attainment to a higher state. The release from repeated reincarnation is to be obtained by the careful cultivation and strict discipline of the mental faculties, by the exercise of the virtues and by the coordination of all efforts toward the attainment of the goal—*Nirvana*. Such, in few words, is the substance of the Buddhism whose message was preached for some few centuries thruout India and Ceylon to spread thence to Thibet and Burma and finally to reach all of the Mongolian peoples.

This is all that I need say in introduction of the Buddha and of the religion he founded.

What I shall now attempt is an exposition of the life-work of Gautama derived from a study of his nativity. This will come as a rude blow to some

* The Aryan root from which this word is derived gives us the terms "wit" and "wisdom" in our own language.

—of that I am aware. Those who would hold such action to be inappropriate, I shall reassure before hand not to be alarmed, for I shall offend no one.

Furthermore, there will be nothing unusual about my procedure . . . for how many, I wonder, know that all the necessary information about the birthdate of Gautama Siddhartha was made public years ago? Indeed, I am quite sure that you will agree, when you have read thru this exposition, that it almost seems we have been given all the necessary data concerning Gautama's birth as an invitation to examine it.

We know that the nativity of the Buddha is celebrated annually on the first day in May. That it is so means little or much. It's like the saints' days in the Christian calendar, you can't be quite sure of the dates nor of what they commemorate.

It is at this point that we take a leaf from our companions-in-arms, the Theosophists; and refer you to page 236 of Blavatsky's "*Five Years of Theosophy*." There, in an article which deals parenthetically with the Buddha, you will read as follows: "For the profane the Exalted One was born in the 68th year of the Burmese Eatzana era, established by Eatzana (Anjana), king of Dewaha; for the initiated—in the 48th year of that era, on a Friday of the waxing moon of May. And it was in 563 before the Christian chronology that Tathagata* reacht his full *Nirvana*, dying—as correctly stated by Mahavana—in 543, on the very day when Vijava landed with his companions in Ceylon"

The year is 623 B.C., a fact already well established. The 1st of May (Julian calendar) in that year was a Friday! Moreover it was also of the waxing moon, for with the sun in Taurus and moon in Gemini, the latter's further motion would cause it to receive an increase amount of light from the sun!

Such a corroboration of initial data becomes even more noteworthy when we come to exhaust the remaining possibilities set forth in the premises above

stated. There are two more Fridays of the month of May, 623 B.C., on which days the moon was likewise increasing in light; that is, on the 8th and the 29th of that month. However, if horoscopes are cast for conjectural nativities of Gautama as for the 8th and the 29th it will be quite evident that the first day in May of 623 B.C. is the only correct, and therefor acceptable, birthdate.*

Now for the ascendant. Ordinarily, I suppose, I would have to take into consideration a number of things, chief among which would be the physical appearance of the native, before I could arrive at any idea of a likely ascendant. Not so here, however, for there can be but one, and one only choice for the ascending sign in Gautama's natus.

It is Sagittarius.

Why?

Because Sagittarius is the only sign in entire consonance with the great achievement of the Buddha.

We must always remember that Jupiter has to do with the expansive quality in Hermetics. In the case of Gautama the expansion of consciousness termed the attainment of *Nirvana*, was the great achievement of his life.

We must likewise remember that Sagittarius is the day sign of Jupiter thru which his masculine or positive nature is exprest. Thru Sagittarius we would look for the best possible achievements having to do with the expansion of consciousness.

Much might be written concerning the sign of Sagittarius which would illustrate all this. In many legends and traditions you may find the supreme liberating qualities of Sagittarius set forth, so much so, in fact, that you will not fail to note that whatever relates to Sagittarius is an object of attack from less fortunate quarters. We have, for

* For those who would like to go into this further, I list the following planetary positions for the birthplace of Gautama, the 21st dg. of Sagittarius rising on the 29th of May, 623 B.C., Sun 29 8 43, ♃ 11 11 6, ♌ 11 11 0, ♋ 8 11, ♎ 16 8 3, ♊ 14 8 52, ♋ 4 7 6, ♎ 16 7 30. From these positions and those in the horoscope shown, an approximation can be made as to analogous positions for the 8th of May, when the ♎ was in the 6th dg. of Virgo.

* The Buddha.

instance, in our own Scriptures the story of the sons of Jacob, twelve in number according to the signs of the zodiac. Joseph, the son whose "bow abode in strength" is envied by his brethren for reasons you will recall. These, then, degraded their clear-sighted brother and sold him into slavery over which he is completely victorious, attains to a high elevation in another sphere of activity and eventually is the deliverer of all his brethren and his father. I might cite other examples—the rider of the white horse in the Apocalypse, for one—but the reader may supply further examples for himself; the one thing important about all the various examples is that of attainment to a higher state with the accompanying features of: advantage, vision, struggle, attainment, eventual deliverance.

Then, too, if we recall the position of Sagittarius in a certain time-sequence we have yet more light on the significance of that sign. We are reminded here of the novice in alchemy who is admonished to begin his operation in Capricorn. Doing so, he becomes as one "who hands his robes to Saturn and steps into the bath"—progressing thence via Aquarius, Pisces and the intervening signs in order till he returns to his starting point and completes the cycle. If you recall so much, you will not have failed to note that Sagittarius is the last sign passed thru on the round and as it would be expected, Sagittarius is the sign wherein the alchemist on completion of his labors is hailed as the conqueror, the redeemer, the illuminated one.

Lastly we might employ the symbolism of the mounted archer, for in all the conventional imagery of the twelve signs there is but one sign* that implies the reaching of the human into the supernal. Other signs are pictured as animal or human but in Sagittarius we behold animal and human shooting into the empyrean.

So was it with Gautama Buddha, born a man like any of us.

* The eagle as a type of Scorpio would be an exception to this were it the usual symbol of Scorpio, instead of the scorpion.

Gautama did not scorn our estate and have misguided chelas build him bodies to occupy such as 'tis said so-called mahatmas (?) have been doing. Altho a king-priest of the highest rank the manner of his birth was left by him entirely in the hands of Lords of Destiny and as a simple man he attained to the highest level possible in our nature.

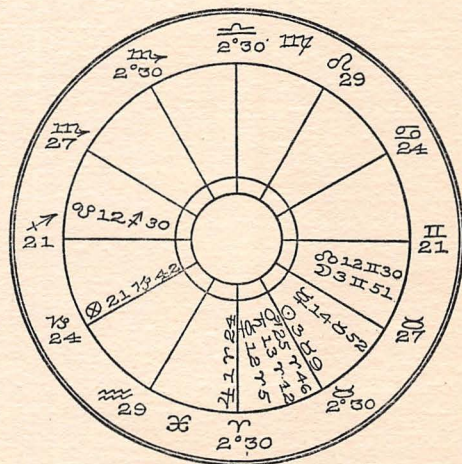
Furthermore, the seal of the centaur was surely upon him for as the arrow of the archer in its swift flight reaches where no man can come, so did the mind of Gautama perceive even the *Nirvanic* plane, the region of Divine Spirit.

But to return to the horoscope.

I take it then, that Sagittarius arose at Gautama's birth. I have restricted my choice, to the second or human half of the sign and have chosen the twenty-first degree in particular.

The nativity is therefore "cast" for the approximate position of Gautama's birthplace and timed at about 10 P. M. on the first of May, 623 B.C.

The local sidereal time is that of 12-11-00.



The nativity of Gautama is seen at a glance to have at least one remarkable feature: all the seven "sacred planets" are in one quadrant and that the north-west quadrant of the chart.

I have drawn the chart in that manner to facilitate noting what follows. To what I say an amendment should be made as regards the transcendental planets. These occur in two other

quadrants of the chart and should be placed there by the reader in order that the horoscope be complete. Uranus should be put at the 3rd degree of Scorpio; Neptune at the 3rd degree of Aquarius.

This bunching of all the sacred planets in the N. W. quadrant caused Gautama to reach his goal late in life for the N. W. signifies the last quarter of life. In a broader sense the massing of the planets in this quadrant may possibly proclaim an individual who has come to the very end of a major cycle in evolution and bearing this out in the case of Gautama are the location of both the lights: the moon in $3^{\circ}11'51''$ and the sun in $3^{\circ}8'9''$.

Both the sun and the moon *have just left the signs wherein they are exalted*. What can this mean? Note, please that I refer to signs of exaltation, not to those of essential dignity. A body in one of its own signs is powerful, but that does not necessarily mean that it is at its best there. Too often strength means weakness somewhere else. The best possible good obtains when a body is in the sign of its exaltation. Luna is not at her best in busy-body Cancer but in the regenerating sign Taurus. Similarly for Sol: he is not at his best in sleepy Leo but in wide-awake Aries. Cancer leads Leo because he is oblivious of it but Aries precedes Taurus which is as it should be. But to get back to the question—can there be any particular significance to the noteworthy position of sun and moon in this chart? Can their cuspal relationship to their exaltation signs that they have just passed thru testify to the perfection already attained in both natures, solar and lunar, of this individual? This question, really only half stated, is as far as I have ever brot myself to inquire, much less answer, and I shall leave it unanswered.

There are no bodies in Sagittarius, but Jupiter is the ruler of the ascendant and of the horoscope. Jupiter is almost at the nadir. Jupiter has just left his own sign of Pisces and still carries a considerable amount of strength from that sign. That Jupiter is in the first degree of Aries is additional testimony to the fact that the native of this horoscope has

completed or will in that incarnation complete a major cycle in evolution. That Jupiter is strongly angular is astrological evidence of his birth into a family from whom he would inherit high office but as Jupiter is in opposition to the midheaven, the native will oppose his own elevation. Herein we see rather unexpected testimony of the unusual decision of Gautama's to relinquish office as ruler of his principality.

At this point we might profitably consider one phase of Gautama's decision. It might be thought that this act of Gautama's would amount to a desertion by him of his duties to his principality or, if not that, then of those to his family. It is well to consider this matter, for the idea of desertion is bound to creep in unless it is thoroly understood and refuted. We know that nothing went wrong with Gautama's former principality, at least during his lifetime. It was probably one of those well-established affairs that run themselves and are no longer in need of some executive to keep things lined up. Then with respect to his family. Jupiter dignified and on the cusp of the fourth house, the house which stands primarily for the home and for family life is excellent evidence of how well cared for Gautama's family were. Gautama's act was no desertion. Yasodhara, his consort, was never in need, no matter what happened to him. Furthermore the princely family were so well-established that no one suffered by his action. Indeed we may say that Yasodhara was deprived of naught but his presence and in this case she had the solacing company of their little son, Rahula. Then there is yet another side to this. If you will reread what I have written concerning the solar and lunar positions in this chart you may come to perceive something of Yasodhara's character and doing so you will agree when we make the observation that for a woman of noble character nothing is of more importance that that her lord shall pursue his destiny.

If we will except the square and opposition respectively of Neptune and Uranus to the sun we may make the statement that there are no malefic aspects between the bodies in this chart.

tion at any one time. Some writers without looking into the matter carefully have classified the negroes with the third root-race: the Lemurians. Such assumption has been heavily discounted and is now seen to be untrue. Each root-race is governed, among the hierarchy that rules this planet, from three members who correspond with the three aspects of divinity. The first among these three is the race Manu, corresponding to the Will aspect of the Deity and since we are informed that there is no longer a Manu of the third root-race on earth, it is impossible for remnants even, of the Lemurians, to continue.* Long aeons ago at the inception of our own fifth root-race, the third came definitely to a close and all matters Lemurian were fully incorporated in the first Atlantean sub-race: the Rmoahal. The negroes then are Lemurian grafts on Rmoahal roots and are not Lemurians but Atlanteans. However, having so large a carry-over of Lemurian stock—with some Aryan too, for that matter—the negro is very much more in emotional and intellectual sympathy with Aryans than with other Atlanteans, for which reason as well as for other reasons dictated by its destiny, the negro race is thrown in intimate contact with the white. The third and fifth notes of the musical scale make harmonious sound together; the fourth note will clash with either of them. As the negro is so largely Rmoahal, we note that the only non-Aryan races of today belong to either the hybrid first or the seventh sub-races of the Atlanteans; a fact which is not remarkable—the first and the seventh in any scheme based on the number seven are of a saturnine nature and will endure after the intermediates have passed away. So it will be with our Aryan race, the last to go will be its seventh sub-race and along with it, the first, the Hindu race. But no matter—the important thing is to remember that all non-Aryan races are Atlantean; that only one Atlantean race remains today, in active manifestation, and in anything like an unmixed state. That race is the great yellow race, the Mongolian, the

last, the seventh sub-race of the Atlanteans.

We now consider the number seven.

The usual significance of the successive numbers in a cycle of seven is given to us in the days of the week, beginning according to the old custom, with Saturday. The days in this manner correspond to Saturn, Sun, Moon, Mars, Mercury, Jupiter and Venus in order. This is the classical arrangement. However, this is not all. Amending or supplementing the classical arrangement is the order of the period of evolution which, so far as I am aware, has been emphasized solely thru the teachings of the Rosicrucians.* These periods of evolution are designated the Saturn period, the Sun period, the Moon period and so on, following the classical week until we arrive at the fourth period. The fourth period is dual. We call it the Mars-Mercury period. The remaining periods are in order: the Jupiter, Venus and Vulcan periods. It is manifestly impossible to correlate all the various periods with correspondences in the classical week but the evidence of two nearly alike systems leads to a suggestion that in any cycle of seven we will find correspondences to both systems at the same time.

Now, we might consider what this combined system of correspondences would be. It would yield this sequence: Saturn, Sun, Moon, Mars-Mercury, Mercury-Jupiter, Jupiter-Venus and lastly Venus-Vulcan. Vulcan is but Saturn in another guise, a transformed Saturn,** one might say. The last of the sequence might well be styled Venus-Saturn. Saturn, you note, begins and also ends the cycle. This is in strict keeping with our knowledge of Saturn's duties as the door-keeper of our system.

I might say that if the researcher will give his attention to the latter numbers in a cycle of seven he will not fail to discover many things which will be illustrated by the suggestion that I have just made and he will note a decided tendency

* See Blavatsky's "*Secret Doctrine*" re the Bushmen of Australia.

*See *Rosicrucian Fundamentals* by Plummer.

** There are old traditions in some religious systems, Mohammedan chiefly, that in the end Satan (Saturn) would become an angel of light.

for Mercury to link up with Mars and Jupiter, for Jupiter to link up with Venus and Venus with Saturn. Much, in fact, could be written about this, if the matter would prove interesting. However, it should not be hard for anyone to make up examples for himself. Take the color or pigment blue, for example. Blue is the color of Jupiter but Venus shares some of it too. Or take green. Green is the color of Venus but it also contains the color of Saturn. Or yellow. Yellow is the color of Mercury, in certain schemes. Yes,—but it is also one of the colors seen in Sagittarius, a Jupiterian sign, whose gem is the yellowish topaz. And so on. Take the case of the Accadians, the sixth sub-race of the Atlanteans. They were a great colonizing and seafaring race. They corresponded with Jupiter, not thru Sagittarius as you may note, but thru Pisces. The mention of Pisces brings to mind the influence of Neptune—the octave of Venus,* not forgetting also that in Pisces, Venus is exalted.

Many may have asked themselves why Libra should be the sign accorded to the Mongolian race by all astrologists, altho various of its members come under other signs. The answer is: that the Mongolian, the seventh sub-race is governed by the number seven which corresponds to both Venus and Saturn and that can only be thru Libra which is both the day sign of Venus and wherein Saturn is exalted (Vulcan).

There is also the tradition that Libra is the youngest of the signs and the one in least sympathy with things earthly. It is therefor the sign most appropriate for the ultimate in any scheme having to do with human evolution.

Having noted so much, we may return to Gautama's nativity and note Venus and Saturn *conjoined* in Aries, the sign *opposite* to Libra. Note also that Venus and Saturn are in the fourth house, the house of the home and of old age.

At this point our argument takes a sudden tack.

You are referred to theosophical literature and especially to the writings of

Miss Alice Bailey, not as conclusive evidence necessarily but in the way of checking-up on what follows.

We are informed that the present *Manu* of the fourth (Atlantean) root-race is not the first but the second *Manu* that that root-race has had. The first *Manu* resigned his office at the time of the sinking of Poseidonis, the last remnant of the former continent in the (present) Atlantic Ocean. The transfer of office to the present *Manu* marked the definite decline of the great Atlantean root-race.

The duties of the present fourth root-race *Manu* are in so many words: "to preserve the racial type and to bring about its eventual disappearance."

Knowing so much, we are in a very favorable position to postulate certain things. We know that as long as the fourth root-race is linked to the creative hierarchs thru its *Manu* and his associates it will continue to thrive and give evidence of vitality and power. As long as its *Manu* remains, the Mongolian race will continue independent of control from any other source than its own from within. But together with all this we see evidence of the racial decline. Barring the hybrid first sub-race, a transition stage—we find that all the sub-races excepting the last, have disappeared. The last, the Mongolian race will continue in power and will preserve its type until the appointed time and then it will disappear. Its end will not come soon—nor in anything like what we would call soon—yet its days are numbered.

It beholds its own end.

It is a common thing to note the strong sense of resignation that all the yellow people show. Their race is old and is tired. It looks up to view the industry and the inventiveness of the white man. It smiles condescendingly. It has seen similar things before—but it cannot be enthusiastic.

The most progressive among the yellow races adopts our innovations and inventions to protect itself. There is a decided lack of aggression in this old race, varied only by an occasional *weakness among our own aryan races* which by reflex action puts a brief show of ag-

* Those who say Mercury, are not entirely wrong, either.

gressive force in some one or another of the Mongolian divisions.

We find every evidence to show forth the work of the root-race *Manu*: to preserve the racial type and to bring about its essential disappearance.

If we set out to find a furtherance of the affairs of the Mongolian race we would expect to find Venus and Saturn (governing the seventh) in *Libra*, best of all, or we would expect to find one or both bodies in beneficial aspect to each other and both favorably posited. But tutored by our knowledge we are not looking for a promotion of the affairs of the race, in the accepted sense. We must expect merely a preservation of the racial type which is effected only by *conjoining* those planets. If we conjoin Venus and Saturn, where shall we expect them to be placed? In *Libra*? No, for that would bring about great advancement; neither in any sign sextile or trine to *Libra* for that would bring about advancement too. In signs peregrine or in weak aspect to *Libra*? No, for the matter would then suffer from lack of direction such as would arise were the race to lack guidance, i.e., to be abandoned. Well then, from the signs square to *Libra*? No, for the squares are the disintegrative or cutting aspects; that would defeat preservation.

We are left then to a single possible alternative and that is the positing of Venus and Saturn in the sign opposite to *Libra*, i.e., *Aries*.

Do we find this configuration in the nativity of Gautama? We do. Venus and Saturn are conjoined (preservative) in *Aries*, in opposition to the sign of their greatest joint advancement and by that opposition so posited as to bring about the essential decay of the matter they govern.

By this do we see a remarkable consonance between the work of Gautama and the plans of the fourth root-race *Manu*, in a measure illustrative of the essential harmony which prevails among the governing hierarchs.

The relationship of Gautama's work to the destiny of the fourth root-race is, of course, what we are already aware of. Buddhism flourished in India for some centuries and then declined. It was not

so long before the older Brahmanism reasserted itself and supplanted it in all but Ceylon. It took early root in Burma and spread slowly from there to the lands to east and to south. In the reign of the emperor Ming Ti (58-76 A.D.) Buddhism was received with all necessary sanction in China and spread thence to Japan and to the Tartar peoples.

In the much that has been written about Buddhism its alignment with the destiny of the peoples who now adhere to it, is glossed over, if indeed it is mentioned in any way at all. One would think that from our vantage point the great purpose of Buddhism would be plain to see. And yet that is not so. Too many investigators of Buddhism miss the one big issue in its mission either because they are unaware of it or are too easily led aside by its trivial details and its airy mysticisms.

There is one thing and one thing alone which is of any practical importance about this strange faith of over half a billion people and that is its perfect alignment with their destiny. It answers what abides in their hearts and illumines their lives.

It is at this point that we might well conclude this exposition were it not that there are some persistent questions that continue to arise, provoked by the unusual genesis of this faith.

Why should it be that a religion for the Mongolian peoples should have been instituted by a white man and an Aryan at that? In fact, no other Aryan has ever instituted any great religions of today. Non-Aryans have instituted all else. Why has it been that way? That is perplexing surely but it becomes even more so when we consider that for any leader to be acceptable to a people he must not be too far removed from them, yet we have Gautama Siddhartha, a Hindu prince, as founder of a great religion which lights up the pathway that many millions of Mongolian people are to follow. Involved, rather; yet before attempting a word or two about this, let me note one of the well known parallels between Buddhism and Christianity and ask another question. Why should it have been that Jesus, a Jew, should found a religious system embraced by

many gentiles, sons of Japhet, whom he never visited?

The writer makes bold the suggestion that perhaps we may find food for thought in a consideration of this parallel, or near-parallel, just stated. In our work, there is a cause or reason for everything; whether we know it or not is another matter.

Jesus was born a Jew because there was a reason for that. When asked concerning his ministry, Jesus replied that he was "sent but as to the lost sheep of the house of Israel" and his hearers understood him correctly, for we read that one Jew remarked: "Will he go to the scattered among the gentiles?"—the lost tribes, in other words. Jesus never set foot outside of Palestine during his ministry. The "lost sheep" were reached by his disciples and their followers in very much the same manner as the followers of Gautama carried Buddhism to the yellow peoples.

It has been suggested that the reason that Jesus was born a Jew was in the sense that we say in Hermetics: "the stone becomes a plant, the plant an animal, the animal a man and the man a Jew!" Such a suggestion directs us to the ultimate and since there is so strong a sense of the ultimate about Buddhism what, we may ask, may Buddhism hold for us?

Just as Jesus was born a Jew, that he might illustrate an ultimate in our religious scheme, so Gautama was not born a Mongolian but in a higher race, that the ultimate of the individual Mongolians apotheosis might be illustrated, and not only that, but there is a carry-over of his message to our own Aryan race.

We come down then to ask what earthly use Buddhism can be for practical men and women in the occident.

Our answer is—very little, as a religion. There are many fine precepts in the practice of Buddhism that would do us all good if we put them into practice. Rudolf Steiner in his works on Initiation has shown us how these precepts are the fundamentals of Unfoldment. We mean however, the use of Buddhism as a *religion*, its concept of *Nirvana* and the necessity of release from rebirth. Such use of Buddhism

by us is unwarranted. You would not advise a man of thirty-five to lead the same existence as a man of sixty-five, for one reason, because the younger man has a totally different outlook on life. Our race is still young, full of vigor and has considerable yet before it. For us *Nirvana* is nothing and is synonymous with extinction. Our exotics may write sweet nothings about the glorious bliss of a mythical hearsay *Nirvana* but that's about all the good, or harm, that they can do.

For the Mongolian, *Nirvana* has a meaning and for him Buddhism is proper. The race that thru him is, is content to pass on and when it does there will be release from rebirth, thru him. To him this *Nirvana* is real. It calls and he obeys. And as in all other ways in which Providence is humbly followed, he too will find that it is very kind.

Therein is the value that Buddhism holds for us. Indeed that is all that we can do with it as a religion. We can see the pathway our yellow brethren go and thereby try to foresee how our own proud race sometime must go.

We begin to see but in no detail.

As Gautama attained to Buddhahood in Sagittarius so will our own race-passing bring to us the glorious possibilities of that sign. If there is one outstanding characteristic of the day-star of Jupiter, it is this: Independence. But to digress.

I said that to the yellow men reaching upward to *Nirvana*, Providence would be very kind. But how is that? The Mongolian race will pass on and for our humanity at any rate it will be no more. The egos that now so largely incarnate and reincarnate in it will then return, in all probability, in our own white races. The fourth root-race when it goes will not affect our fifth race, so dissonant to it; but when it passes—and only when it does—this splendid possibility will come true: THE SIXTH ROOT-RACE WILL BE BEGUN.

In the root-race* to come we will have, in keeping with the predominant Jupiterian qualities of the number six, a great coming to the fore of the Jupiter quali-

* The reader must not confine the 6th root race with the 6th sub-race of our own 5th root-race.

ties within us. In those days the individual will possess a high degree of independence, such as we today hardly know to be possible. The children of that time, for example will not be *made* dependent, neither will parents expect their children to remain for them, such as some fond people do today. There will be a great insistence on the abolition of inter-dependency and for one to impose upon another will be unknown. No one knows how great a problem is our mutual inter-dependency who has not shouldered a few of this world's burdens, for only then will he or she understand what a formidable thing it can be.

We look forward to the Day wherein every one will stand squarely upon his or her own ground and as we do we envisage a message that the founder of Buddhism seems to pass on to us. We can do but very little toward helping forward our own racial evolution and that only by fulfilling our duty to ourselves, our families, our communities and our nations. but we can assume the over-arching duty which requires that every man shall be an enlightened and fully responsible being, and as we do so we hasten the coming of the next future root-race and strangely enough we help along the Oriental toward his own racial *Nirvana*.

Therein is our insistence upon the value of exact knowledge, for it is the foundation upon which the enlightenment and the moral responsibility of men and women must rest. The Buddha, you will recall, said that all sin was from ignorance. We urge the study of all natural laws. We admonish men and women to know themselves for only then may they know those about them. As men and women increase in vital knowledge they will be enabled to lay the foundation upon which spiritual enlightenment and true morality may abound. It is to this same end that we have brought forward the ecliptic truth of reincarnation for it is no mere intellectual delectation that we seek but to aid in the spread of exact knowledge in order to free the aspiring individual from undesirable karma *and* to aid him to take his place as a truly independent human being.

To those who would care to know more about the workings of Buddhism we would advise that they seek further information about it from those who are *actually engaged* in its work among those who profess it. Especially do we advise that information concerning it that emanates from Hindu sources be taken with a precautionary "*granum salis*," not that we have the slightest objection to things Hindu as such, but to remember that the Hindu world rejected Buddhism long ago.

But to study Buddhism from the standpoint of the yellow races is not an easy thing. The first thing that you run smack into is the great wall between the root-races. By patience and some forbearance you can get around that barrier and then you will find that Buddhism has gone the inevitable way of all manifested things. It has as many if not more side-shows than Christianity displays. There are good-luck buddhas and the conventional gilded yellow-faced buddha that must endure a semi-perpetual smoking-out from joss sticks. There are buddhas of all human shapes and sizes. There are temples of umpteen hundred buddhas wherein are buddhas for all virtues and also for all vices. There are the garish sideshows of sparsely populated Tibet and Mongolia. There are lamaseries where the red-hats commemorate the Buddha by "finding" him a new reincarnation in the person of some ill-starred boy, rewarding with incarnations *ad nauseam*, the memory of him who preacht release from rebirth!

It is not among such that we will find anything of any value. There is nothing that saves all this other than that somehow it still possesses the keynote of Buddhism. Thru these absurdities there still runs the idea of the racial *Nirvana*. Those who perpetuate these absurdities reap a just degradation and are faced with self-extinction.

We turn rather to the average temple priest found thruout China, Japan, and in the older Buddhist lands to the south of China. A visit to him will not prove fruitless. He is usually a quiet, simple-living and not unprogressive man who receives both the native and the stranger in a kindly, graceful way that bespeaks a high order of spirituality.

With him the inquirer may proceed with profit. We recommend him to you, wishing that you may be enabled to visit him in your turn.

For the many of us who must remain at home, we recommend the road that Gautama has marked out.

The way to an understanding of Buddhism is not thru faith but thru knowledge.

There is no danger that the student will compromise his Christian faith by the study of Buddhism, as some overzealous brethren would warn us. There is no danger of that as long as the student keeps in the straight and narrow path of exact knowledge.

To investigators of Buddhism, an understanding of its principles must be a

long and arduous task. There are no aids, ready at hand. For their benefit I can do no better than to conclude with the words of the Buddha* himself, giving what should be the code of belief of the progressive man or woman:

"Believe not what you have heard said; believe not in traditions merely because they have been transmitted thru many generations; believe not merely because a thing is repeated by many persons; . . . believe not conjectures . . . believe not solely upon the authority of your Masters and elders. *When upon observation and analysis a principle conforms to reason* AND LEADS TO THE BENEFIT AND WELFARE OF ALL, ACCEPT IT AND HOLD IT."

* (Buddha, *Angutara Nikaya*)

MYSTICAL PRINCIPLE

(Concluded from page 115)

The Glory of the Sun (Son) that is one with the father is in the inner ear of him who listens, a force substance permeating, interpenetrating, vibrant.

A sufficiently good bible student will be able to locate the passages that speak of the elements and the principles. There are plenty to convince us that some of the writers knew their alchemy, and had they written it as they knew it, the child-

mind of the world would not have been well served.

But as we advance in understanding, we can look in those pages for each hint of the hidden cause that is to bring us out of bondage to the elements into a real maturity that patterns after the pattern until will, wisdom, love and the powers of mind shall work together in a creative harmony, dedicated to the sheer love of service as was His who remains with us today.

NEW ASTROSCIENTIFIC BOOKS



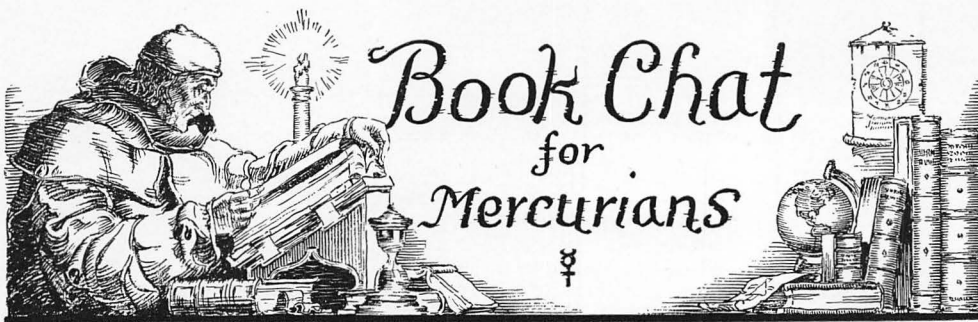
NEW MEASURES IN ASTROLOGY; By W. Frankland. (*L. N. Fowler & Co., London, Eng.*) Foreword by Protheroe Smith. The author, Mr. Frankland, develops in this book his theory or secret of a measure which he terms the "Operative Influence."

It is in principle, a new method of directing astrology. Without too much technicality the student is provided with a set of keys that give access to many things hitherto inexplicable. Part I is devoted to House Influence and the remainder of the book to Operative Influence. Both parts are unique in their subject matter and constitute a valuable acquisition to the bibliography of astrosciences. The whole comprises a symbolic basis in directions and is of unusual value to the persistent student of the Divine Science.



THE ACTIVITIES OF URANUS AND NEPTUNE; By Helen H. Robbins. (*Theosophical Publishing House, London, Eng.*) The best feature relating to this brochure, is that it lays down no laws. Each of the two planets mentioned is considered astronomically as well as astrologically and then they are considered together.

Data accumulated over a long period of time, is given in a way that leaves it as quite reasonably explanatory of the influences of these two planets, but the author is wise enough to omit wild-cat speculation, affirmation and blurb and give only such data as may logically have a direct application to the assumed influences of the heavenly bodies in question. Interesting, convincing, well written—good.



PLEASE NOTE:—This Book Review is intended as a SERVICE to readers of *MERCURY* and students of the Societas Rosicruciana in America. It is not contingent on any advertising agreements whatever. Only books that are believed to have some special value to our readers and students will receive notice in these columns and it is our purpose to recommend the latest works of merit covering the subjects of Religion, Science, Philosophy and the various departments of Psychology.

ALL BOOKS MENTIONED IN THESE REVIEWS WILL BE SUPPLIED DIRECT BY THE MERCURY PUBLISHING COMPANY

NEW LIGHT ON OLD TIBET

Three Important Contributions to the Bibliography of the "Roof of the World"



ALTAI-HIMALAYA; By Nicholas Roerich. (*Frederick A. Stokes Co., New York, N. Y.*) With an Introduction by Claude Bragdon. A splendid volume of some 407 pages, with illustrations from twenty of the author's paintings. This book purports to be a travel diary and is not, therefore, consecutive reading. It is all the more interesting for this fact. One reads as one will, and each paragraph is a complete observation in, by and of itself, sentient with shrewd logic and an appreciation of the mystical values of scenery, tradition, history and even current matters in this far off Asiatic center of mystery. Much has been written about Tibet, and most of what has been written is trash. From intimate connections with Tibet, the Editor of this magazine knows and recognizes many of Mr. Roerich's statements and observations to be *fact*. Few scholars will agree with Mr. Roerich's identification of "Issa" with Jesus. There is not a shred of evidence to indicate that the Jesus who taught in Palestine ever was in either India or Tibet, notwithstanding the highly imaginative affirmations of some cultists to the contrary. But *Altai-Himalaya* is interesting,—there isn't a doubt about that. It is instructive, profitable and in some sections gives the reader the true thrill of real adventure. A vast stretch of territory was

covered by the Roerich Expedition extending from Bombay and Colombo in India to Omsk and Tataurove in Siberia, thru Mongolia and a section of Tibet. Then the usual troubles with Tibetan officials commensurate, for Tibet is still the "Forbidden Land" and many explorers find to their intense dissatisfaction that if they disobey Tibetan law they must pay the penalty. Altogether, *Altai-Himalaya* is one of the best works on Asiatic travel we have read in recent years.



THE PEOPLE OF TIBET; By Sir Charles Bell, K.C.I.E., C.M.G. (*Clarendon Press, Oxford, and New York, N. Y.*) Sir Charles Bell "was the first white man to visit Lhasa on the personal invitation of the Tibetan Government. He lived there for eleven months, and saw the life of the Forbidden City as no white man has seen it before or since. It is no exaggeration to state that Sir Charles is accepted by the Dalai Lama as the mouthpiece of a nation which means honestly by Tibet." Tibet is probably the most misrepresented country in the world. On account of its inaccessibility nearly everything under the sun is claimed for it by irresponsible cult promoters, but facts are beginning to "come thru" and sources of information like the present volume, and earlier works by the same author, are invaluable to the student

or reader who desires accurate information regarding the Forbidden Land, minus the blah of charlatanic hum-bug. Nor are all the adventurers who have penetrated somewhat into the "Roof of the World" to be fully accredited. Vivid imaginations are sometimes fearfully overworked and in many cases the stubbing of a toe has been expanded into a frightful fall in crevasses in the Himalayan glaciers, with no probability of the tale being dangerously disputed. Tibet is a wonderfully interesting land to those who know it and will amply repay the reader who takes time to become well posted thereon. This is a wonderfully fine book. We recommend it to all and sundry.



THE LAND OF THE LAMA; By David MacDonald. (*Seeley, Service & Co., Ltd., London.*) This is another work on Tibet that we can and do cheerfully recommend. It is by a personal friend of the Editor of *MERCURY*, David MacDonald, until recently, for nearly twenty years British Resident at Gyantse, one of the three principal cities of Tibet. Mr. MacDonald has had, therefore, an unusual opportunity to know Tibetan life in a way not available to the ordinary explorer, or the rare transient visitors admitted across the border under special circumstances. Mr. MacDonald enjoys the personal intimacy of the Dalai Lama and the Tashi Lama or Abbott of the famous Tashilhunpo Monastery at Shigatse, Tibet's second largest city, in the Tsang province. Mr. MacDonald's book is a wonderful recital of the facts that constitute Tibetan life; government, folk-lore, religion, economics, society, family, tradition, food and shelter, by one who has actually lived a good portion of his life and still resides in Tibet. Mr. MacDonald's recent contributions to the magazine *Asia* have met with a reception that has made his name quite familiar to American readers interested in Asiatic subjects. As a matter of fact, political matters now operative in Tibet may be a direct contributory to later world-conditions of really serious import. A fine, readable, informative volume.



EXPERIENCE AND NATURE; By John Dewey. (*W. W. Norton & Company, New York, N. Y.*) John Dewey, Professor of Philosophy at Columbia University since 1904, holds an enviable reputation as America's greatest philosopher. Whatever he writes, therefore, deserves our respectful and serious attention. This, his latest book shows Dewey at his best, for in this volume "he has revealed the metaphysical heart that beats its unvarying *laet tempo* thru all his writings." No better description of the contents of this volume can be given than is contained in the title itself, *Experience and Nature*. The relations between the two and the descrip-

tion of the method by which philosophy is adapted to the problems of man instead of the usually reversionary process is presented in a way that makes us take on, for a space at least the "singularly humane and liberalizing philosophy of life that characterizes Prof. Dewey himself. Space prohibits detailed comment, but this book by a man big in every respect, is of the sort that will last thru generations to come as a standard. Do not let the year pass without making its contents a part of your own consciousness.



PREFACE TO MORALS; By Walter Lippmann. (*The Macmillan Co., New York, N. Y.*) This book is of an unique importance in a very special way. As the author says, "Among those who no longer believe in the religion of their fathers, some are proudly defiant, and many are indifferent. But there are also a few, perhaps an increasing number, who feel that there is a vacancy in their lives. This inquiry deals with their problem." The author's premise is quite true. There is an increasing number turned adrift thru the failure of religious orthodoxy to satisfy the spiritual man and these seek safe anchorage or at least secure moorings while they mentally ride at anchor. This book endeavors to provide such a mooring, without in any way infringing upon the process of self-equilibration that is going on. It does not offer a new system, but it *does* indicate how one may develop a sane, practical working philosophy of life as an "escape from the chaos of modernity." What is the meaning of virtue? What is the nature of modern morality? This is not an academic discussion, but a readable work for the well informed man and woman of the average home. It will help you to adjust your perspective on many matters of twentieth century thought and practice. Good book, brother!



GESTALT PSYCHOLOGY; By Wolfgang Kohler. (*Horace Liveright, Inc., New York, N. Y.*) Dr. Kohler, author of *The Mentality of Apes* has founded his new *Gestalt Psychology* since his world famous experiments in the mentality of apes, that he conducted in Africa. This psychology deals with the "relation of sensations and their distortion due to the presence of sensations from other fields. It establishes a theory of psychological relativity on the sensory fields and attacks former notions of habit. The characteristic of relationship between sensations is also true for other fields of psychology and the new Gestalt Psychology "embraces them all." As M. Esther Harding has put it, "We understand the world of color, form and movement about us as the drama in which we play our role, and we adapt ourselves to it with more or less difficulty. But when, as

scientists, we begin to ask ourselves questions about our knowledge, we find that we know practically nothing about our powers of knowing about anything. In *Gestalt Psychology*, Dr. Kohler grapples with our ignorance in a brave effort to dispel it, at least partially. The student who always seeks to be well informed will not miss this important work.



WHAT IS WRONG WITH MARRIAGE? By Dr. V. G. Hamilton and Kenneth MacGowan. (*Albert and Charles Boni, New York, N. Y.*) We might give a Yankee answer by asking a question: "What is right about marriage?" We hear a great deal about marriage, but when the more or less reverend clergy cannot agree, when our right irreverend statesmen cannot agree, when husbands and wives themselves cannot agree, the idea seems to have taken wings. It is hardly fair to expect a married critic to comment upon such a subject with any degree of sanity. Nevertheless, when each and every one of our oddly assorted States has different marriage laws; when a man may have a lawful wife in three different States at the same time, (and *has*, in two instances); when the binding nature of marriage is dependent upon the man-made canon laws of archaic religious institutions that stand impregnable for reactionism at its worst, then it is permissible for us timidly to suspect that something may be wrong with this idealistic and intimate relation. Anyway, read the book yourself,—its worth while.



THE NATURE OF THE PHYSICAL WORLD; By Prof. A. S. Eddington. (*Macmillan Company, New York, N. Y.*) This book has already been quoted and discussed extensively in the press of two continents, but it is mentioned in these columns in order to bring it actively before the attention of all Mercurians. It is one of the best and most substantial books of the year. Rarely have we seen a work wherein the spiritual values of physics and the consciousness of spiritual values are so ably presented. Mysticism, especially religious mysticism, is shown to have its place in the scheme of things and physics is shown to be a system of mind-created symbols. Prof. Eddington is one of the few men in the whole world who understand Einstein, therefore we can understand that he brings to bear upon any subject, the whole force of an unusually powerful mentalism. Gravitation, the running-down of the universe, man's place in the universe, the quantum theory, world-building, science and mysticism are given careful and thoro presentation. Read this book and do yourself the honor of being up-to-the-minute in essential knowledge.



INSTINCT AND INTELLIGENCE; By Major R. W. G. Hingston. (*The Macmillan Co., New York, N. Y.*) The problem of the possibility of mind in animals has been under careful consideration at the hands of competent researchers for many years. We may not be appreciably nearer the complete solution but we can rejoice in the wonderful progress made toward a better understanding of the deeper problems involved and the new knowledge developed. In the present work, the author has devoted his studies to insects, which seems to be the coming world menace, as the "most suitable group for study, because their instincts display such infinite variety, they solve so many complicated problems and illustrate perfection in the highest degree. "From instinct to the domain of true thought, the author 'recognizes in the objects of his study the rudiments of intelligence.'"

The wonders of the insect world are seemingly innumerable. In that world there are Gardeners, Divers, Calculators, Telegraphers, Slave Owners and Slaves, Balloonists, Zoologists and Botanists, Masons, Cattle Tenders, Engineers, Cowboys, Carpenters, Roadbuilders, Warriors, Hunters and Anaesthetists, and many other types. This book will open to you a world you have never imagined to exist.



FIELD BOOK OF MARINE FISHES OF THE ATLANTIC COAST; By Charles M. Breder, Jr. (*G. P. Putnam's Sons, New York, N. Y.*) "They that go down to the sea in ships see wondrous things" and not the least among the wonders are the funny denizens of the deep. Playful, malignant, poisonous, electric, voracious, harmless, beautiful, ugly, graceful, clumsy, every possible kind and quality. Habits, food, range, spawning ground, specie feature, genus type—all the data essential to naturalist, sportsman and ordinary observer alike, are readily at hand in a compact, pocket volume of complete information. Beautifully and profusely illustrated with many colored plates, photographs and line drawings. Prof. Breder is Research Associate at the New York Aquarium and the American Museum of Natural History.



WE ARE; By Victor de Kubinyi. (*Frederick A. Stokes Co., New York, N. Y.*) With a preface by Dr. Ales Hrdlicka, Curator of Physical Anthropology, Smithsonian Institution, U. S. National Museum. A collection of 63 reproductions of paintings composing a symbolic analysis of Life and Human Emotions. The originals of these reproductions were exhibited at the Smithsonian Institution in 1926 and as examples of creative art attracted unusual attention, being described as pictures no artist had hitherto dared to paint. Dr. Hrdlicka calls them "A series of psychographs, a mental phenomenon, deserv-

ing the earnest attention of the artist, the psychologist and the cultured thinker." A volume of unique and interesting concepts graphically presented.



THE FOUR GREAT INITIATIONS; By Ellen Conroy. (*Rider & Co., London, Eng.*) This is the first book we have seen from this author and we have no knowledge of the experience upon which she bases her theses. The subject matter purports to be an exegesis of the nature of a treatise on Christian Mysticism according to the understanding of that philosophy by this particular writer. A bibliography at the end of the book will hardly be really useful to the student on account of the considerable number of references which are really of no particular value. On the other hand, the text of the book itself has much to commend it to the thoughtful student. Some of the chapters are truly interesting and instructive, while others indulge in speculative thought to an extent that, while interesting as speculation, is not exactly forceful as to logic. The author evidences a wide range of reading and the sources of many ideas are quite familiar. Readable, interesting, profitable.



WHILE PETER SLEEPS; By E. Boyd Barrett. (*Ives Washburn, New York, N. Y.*) Some time ago we published a review of Dr. Barrett's book "*The Jesuit Enigma*." We are glad to see another product of his pen and scholarship, for his message regarding the Roman Church is instructive, enlightening and authoritative and in sharp contrast to the usual literature on this particular subject. Dr. Barrett's book is not the result of frenzied anti-ism but the thoughtful observations of an ex-Jesuit who writes from a standpoint of factual knowledge. Contrary to the general opinion that "all's well" within the Roman Church, *While Peter Sleeps* shows that there are, among the Roman clergy, those who are not blinded by Vatican Decrees and that there is a growing demand for the reformation of many abuses. Reliable and Eccentric Catholics, Saints in the Making, Mortal Sin, Hell's Waning Prestige, Celebacy and the Church, The Bushel and the Light in America, Angelical Purity, The Black Pope and God's Forgotten Biography are among the most important chapters. A fine, instructive and illuminating book, fearlessly written and logically exprest.



ANCIENT PAGAN SYMBOLS; By Elisabeth Goldsmith. (*G. P. Putnam's Sons, New York, N. Y.*) Those who read "*Life Symbols*" by the same author, reviewed in these columns some time ago, were delighted with the book. The present volume, tho a bit smaller, is equally useful, for it is encyclopaedic in a way. Symbolism becomes something more

KNOWING PEOPLE

(Registered, U. S. Patent Office)

America's Authority on Scientific Character Analysis and Self-Development

Departments Conducted by Experts on:

PHRENOLOGY ASTROLOGY
PALMISTRY GRAPHOLOGY
NUMEROLOGY PSYCHOMETRY

Sample copies on request.

Subscription price in the U. S. \$1 per year. Has featured exclusive articles on Signatures, Insanity, Social Back-Sliders, Feeble-Minded, Pathological Indications in Handwriting, Symposium Analyses (a single individual analyzed by six different experts working independently), Royal and Historical Personages, etc., etc. Only magazine of its kind.

Edited and Published by D. B. LUCAS

Mr. Lucas is America's foremost Graphologist. He performs analyses of character from the handwriting of clients. Has 25,000 individual clients. Many large institutions and corporations utilize his services in business.

HANDWRITING AND CHARACTER

Mr. Lucas' book on Scientific Handwriting Analysis just off the presses.

Sent to any part of the U. S. for \$2.25. Descriptive circular free. Satisfaction guaranteed or money refunded. Address:

D. P. LUCAS

P. O. Box 66, Birmingham, Mich.
(a Suburb of Detroit)

TRUTH OF THE STOCK TAPE

by WILLIAM D. GANN

The best practical book ever written giving successful trading methods on Stocks, Cotton and Grain. Enables you to stay away from the ticker and read the tape correctly. Contains rules that will enable you to determine the position of the various stocks and commodities and forecast their future course.

Four books under one cover, embracing: The Preparation and Knowledge Required; Methods of Operating and Determining Position of Stocks and Commodities. Pronounced by college professors and practical men as the greatest book ever written on the subject. Formerly \$10. Now reduced to \$5 prepaid.

THE TUNNEL THRU THE AIR

Mr. Gann's latest book deals with the future war in the air, tells you about the cycles and rules found in the Bible for forecasting the future of nations and stock and commodity markets. It goes ahead until 1932, giving hints on the coming campaigns in stocks, cotton and grain. A fascinating, mysterious love story is interwoven with scientific knowledge, making this book interesting reading as well as instructive to men and women in every walk of life. Price \$2. Descriptive literature on request.

FINANCIAL GUARDIAN
PUBLISHING CO.

80 Wall Street, New York

than a collection of curious and seemingly meaningless devices, when described and explained by thus author. All the more prominent symbols and symbolic figures found in the religious art of early civilizations will be found properly listed, fully explained and illustrated. Handy, convenient, readable, interesting. It will be especially valuable to the student of the arcane sciences and mysteries.

HAVE YOU DEMANDED —

PERFECT CONSCIOUSNESS?

Perfect Consciousness is possible!

Thru eight intensely constructive instructions, we will lay the foundation to That Perfect Consciousness in you, which will enable you to bring Harmony and Peace into every part of your life and being, physically, mentally, spiritually. The complete course is \$25, which will be refunded any time during your study, should you not be completely satisfied with its results.

SCHOOL OF EQUILIBRIUM

P. O. Box 1288
LOS ANGELES — — CALIFORNIA

The A To Z HOROSCOPE DELINEATOR

(Fourth Edition)

The American Text Book of Astrology

A complete, up-to-date, reliable work for private or public practice, 657 pages, illustrated, double indexed, well bound. Price \$4.00 postpaid.

100 page descriptive Catalogue of Astrological Books sent free upon request.

LLEWELLYN COLLEGE OF ASTROLOGY
8921 National Blvd., Palms, Los Angeles, Calif.

EXCHANGES RECEIVED

AMERICAN ASTROLOGICAL STUDENT-ADEPT,
Milwaukee, Wis.

ASTRO-ANALYSIS, Tulsa, Okla.

ASTROLOGICAL BULLETINA, Los Angeles.

ASTROLOGY, London.

BIRTH CONTROL REVIEW, New York, N. Y.

BRITISH JOURNAL OF ASTROLOGY, London.

BUILDER, St. Louis, Mo.

CHRISTIAN ESOTERIC, Applegate, California.

CHURCH INVISIBLE, Jamaica Plain, Mass.

FEDERAL INDEPENDENT, Sydney, Australia.

FORTNIGHTLY FIELD NOTES, Los Angeles, California.

INDIANA FREEMASON, Franklin, Ind.

KNOWING PEOPLE, Birmingham, Mich.

L'ASTROSOPHIE, Carthage, Tunis.

L'UNITE 'DE LA VIE, Montpelier, France.

MASONIC OUTLOOK, New York City.

NEW AGE, Washington, D. C.

OCCULT DIGEST, Chicago, Ill.

OCCULT REVIEW, London, Eng.

PRACTICAL ASTROLOGY, San Francisco, Cal.

REVUE METAPHYSIQUE, Paris.

SCIENCE OF PRE-NATAL ASTROLOGY, San Francisco, Calif.

THE ASTROLOG, Hollis, N. Y.

THE CENTER BULLETIN, New York City.

THE OCCULTIST, Los Angeles, Cal.

THE TORCH, Vancouver, B. C.

✠ Regularly Instituted Colleges ✠

of the

Societas Rosicruciana In America

A Brotherhood of Christian Esoterists

DECLARATION OF ALLEGIANCE

These Colleges acknowledge allegiance to the Magi and Officers of the High Council of the Societas Rosicruciana In America and Affiliated Councils, as the Sovereign Source of the Rosicrucian Art in the United States of America. The House of the S. S. S. and the See of this Obedience are at present situate in the City of New York.

METROPOLITAN COLLEGE NO. 2

(Instituted February 27, 1914)
New York City

WASHINGTON COLLEGE NO. 3

(Instituted June 23, 1916)
Washington, D. C.

WEST GATE COLLEGE NO. 5

(Instituted March 1, 1917)
San Francisco, Cal.

FREETOWN COLLEGE NO. 6

(Instituted March 1, 1917)
Freetown, Sierra Leone, West Africa

PHOENIX COLLEGE NO. 7

(Instituted March 3, 1918)
Atlanta, Georgia

PYRAMID COLLEGE, U. D. NO. 8

(Instituted January 16, 1920)
Spokane, Washington

YAKIMA COLLEGE NO. 10

(Instituted July 20, 1921)
Yakima, Washington

HOLY GRAAL COLLEGE NO. 14

(Instituted February 18, 1926)
Scranton, Penna.

MAGI COLLEGE NO. 15

(Instituted April 16, 1926)
Birmingham, Ala.

FLORIDA COLLEGE, U. D. NO. 16

(Instituted February 2, 1927)
Tampa, Florida

IGNIS COLLEGE, U. D. NO. 17

(Instituted March 6, 1927)
Detroit, Mich.

MEMPHIS COLLEGE NO. 18

(Instituted April 7, 1928)
Memphis, Tenn.

AUTHORIZED STUDY GROUPS

CHICAGO, ILL.—Alpha Group
COLUMBUS, O.—Columbus Group
GRAND RAPIDS, MICH.—Hermes Group
MIAMI, FLA.—Blazing Star Group
MONTGOMERY, ALA.—St. John's Group
NEW YORK, N. Y.—Harmony Group
SCRANTON, PA.—Scranton Philosophical Society

BOOKS STRONGLY RECOMMENDED FOR ROSICRUCIAN STUDENTS

By the High Council of the
SOCIETAS ROSICRUCIANA IN AMERICA

(Society of Rosicrucians, Incorporated 1912)

A BROTHERHOOD OF CHRISTIAN ESOTERISTS

Rosicrucian Fundamentals—Khei, X°.

Official Text Book for the First Grade of the Fraternity. A positive necessity to all interested in or studying Rosicrucianism. Postpaid..... \$3.15

Manual, S. R. I. A.

Containing the Ancient Landmarks, Constitution of the S. R. I. A., By-Laws of Metropolitan College, Principles and Practice for Rosicrucians, *Fama, Confessio, and Chymical Marriage.* (For members only). Postpaid \$2.50

The Master's Word.

A Treatise on the Word, the Self, and the Light; for Rosicrucians and Freemasons. Postpaid \$.85

How And Why We Live

A New Text Book, Authorized for Use of Student Members of the S. R. I. A. Splendid for Study Groups. Postpaid..... \$1.75

Metaphysical Astrology

by John Hazelrigg

A Scholarly Treatise on the Rationale and the Inductive Aspect of Astrology; Symbolism, Eclipses, and Nature Analogies, by America's Foremost Astrologer. Postpaid \$1.50

WHILE THEY LAST—A SHORT TIME ONLY!

Year Books of the American Academy of Astrologians For 1917-1918

Containing the Astrological, Alchemical, Hermetic and Philosophical writings of America's foremost astrologer, John Hazelrigg, with valuable articles by George J. McCormack, Willis F. Whitehead, Pontin, Painton, Carey, Hodges, Hazard, Barnett, Blake, DeBielska, Whitty, Knapp, Underhill, and others well known. Cloth bound. Postpaid, each \$3.00
For the two years \$5.00

Ex Oriente Lux.

A Standard Text Book of the Fraternity, Authorized and Recommended for Use in Colleges and Study Centers of the S. R. I. A. Absolutely Invaluable. Postpaid \$2.65

Divine Pymander	Hermes	Postpaid	\$1.25
Zanoni	Lytton		\$2.15
Rites and Mysteries of the Rosicrucians	Jennings		\$4.25
Primer of Higher Space	Bragdon		\$2.15
Apologia Alchymiae	Counsell		\$1.85
Nature's Harmonic Unity	Colman		\$5.15
Signature of All Things	Boehme		\$.90
Problem of Atlantis	Spence		\$3.15
Atlantis in America	Spence		\$4.15

ALL BOOKS SENT BY MAIL ARE FULLY INSURED, BUT WHEN SENT AS ORDERED CANNOT BE RETURNED OR EXCHANGED.

OMNIA AB UNO



T.:T.:G.:O.:T.:S.:M.:O.:T.:U.:

CARPIGRAMS, No. 8



AM YOUNG,
BUT I HAVE
SEEN THREE
GENERATIONS. EACH
SAID THAT THE
NEXT WAS GOING
TO THE BOW-WOWS.

Archimedes the Lesser.

