

MERCURY

AUTUMN NUMBER

Pluto

Psychic Sublimation

Solomon

Roosevelt and Astrology

and

George Plummer's

LITTLE ESSAY, and EDITORIAL

SEPTEMBER 1930

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VOLUME 15



NUMBER 3



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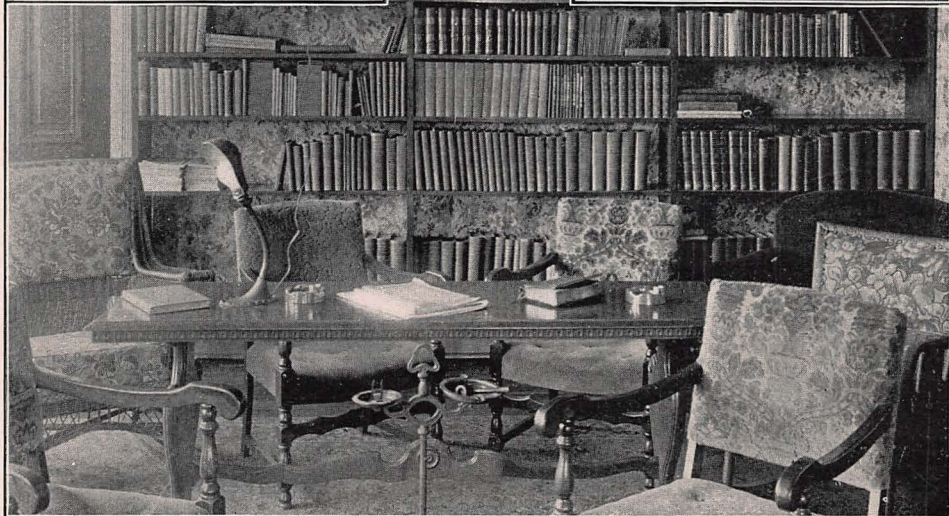
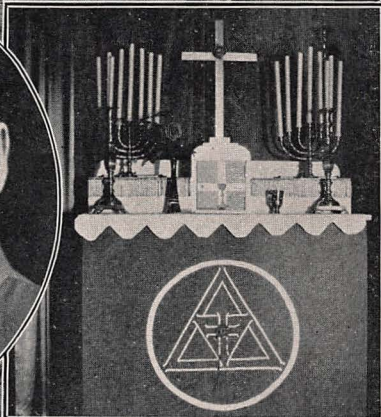
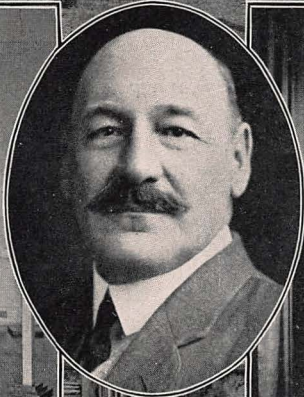
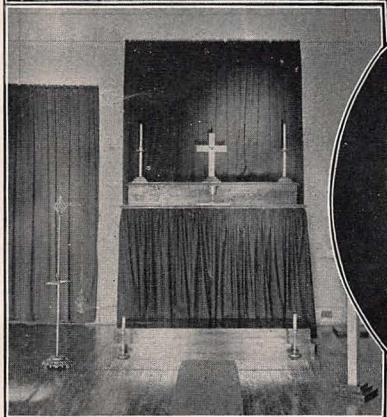
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WILLIAM E. BOWEN MEMORIAL COLLEGE, No. 18 S. R. I. A.,
 Top: Exterior. L. Center: Altar. Center: Dr. William E. Bowen, 32°. R. Center: Altar, Holy
 Graal College, Scranton, Pa. Lower: Corner in Library. Bowen Memorial College, Memphis, Tenn.
 (Bowen College photos by W. L. Gray).

MERCURY

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SEPTEMBER, 1930



PLUTO

Its Discovery, Its Preliminary Orbit and Its Approximate Positions from 1910 to 1940

By LIEUT.-COMMANDER WALTER M. WYNNE, U. S. Navy



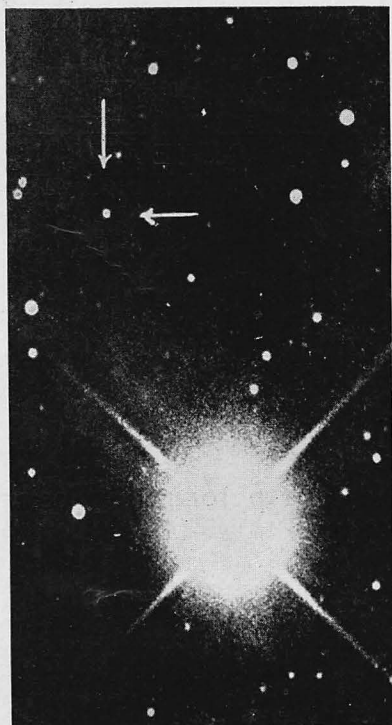
THE year 1930 is a banner year in astronomy because of the comparatively rare feat of adding another major planet to the eight that have, up to now, been all that science allotted to Sol's family. Not since 1846, when Neptune was discovered, has a like feat been recorded; and not only that, but the incident of this year, together with the one of 1846 are the two outstanding achievements of theoretical astronomy whereby the mathematical calculations of the astronomer were the contributing factor in the later, optical, discovery of a new planet.

On the night of January 21st, 1930, Clyde W. Tombaugh, an assistant at Lowell Observatory, saw what seemed to be a planetary object on a photographic plate he had just developed. He at once took the plate to the director of the observatory, Dr. V. M. Slipher, who instituted continuous nightly observations

of the object until its identity and nature were better known.

Moving bodies in or near our solar system reveal themselves on a long-exposed photograph of the night sky by the streak of light that they trace, owing to their motion—the fixt stars remaining as mere points of light. In this manner they may be picked up, as Pluto has been, but once such an object has been noted the problem begins of identifying the wanderer. Usually it happens that a newly found wanderer within our solar system turns out to be either a comet or one of the minor planets. The latter are some very small and tiny fragments, supposedly, of a former planet, situated between the planets Mars and Jupiter, which was disrupted. The fragments of this planet still continue to move in orbits lying, with but very few exceptions, entirely within the space between the orbits of Mars and Jupiter. Lying, as they do, somewhere this side of Jupiter their daily motion, comparatively speaking, is quite rapid and some notion of this may be had after one or two nights' observations, following which the body is def-

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



PLUTO

The trans-Neptunian planet, photographed thru a 24-inch telescope at the Lowell Observatory, Flagstaff Arizona, by Dr. C. O. Lampland. The two white arrows point to the newly discovered planet.

The bright star showing the cross lines of light is Delta Geminorum. It was used as a guide in the search — success of which was predicted 16 years ago by Dr. Percival Lowell, founder of the Observatory.

Keystone View Co.—AP

initely known to be one of the planetoids or minor planets.*

This was distinctly not the case with Pluto, whose motion was found to be very slow, showing that it lay far out in our system from the sun.

Or if a newly found object is a comet it often, tho not always, reveals its nature by its peculiarly-shaped head and tail or again it may betray its position by its rapid motion. Comets are pickt up as they drift by not far from the earth and are not followed outward away from the sun and earth very far, because they can not be seen at great distances.

*Or the body might be identified from the known orbits of many of the planetoids. The *Bureau des Longitudes* in Paris, publishes every two years an up-to-date list of the minor planets and the elements of their orbits.

Lowell Observatory withheld the news of the discovery for a month and a half, then, satisfied that the new object was, *actually*, the *ninth major planet* of our system the press was informed of the event.

The day chosen for giving out the news was March 13th, an anniversary of the discovery of Uranus, also the natal anniversary of the late Percival Lowell, founder of the observatory.

News of the discovery of a ninth major planet was not at once given credence—naturally enuf, for other observatories wanted to confirm the discovery by observations and measurements of their own.

For a time, a number of astronomers, both here and abroad, have continued to refer to what they call "Lowell's Comet," not that they seriously doubted the accuracy of the announcement but, owing to the decidedly new feature of the new planet's orbit—its great eccentricity—a certain amount of skepticism was voiced as to whether the newly found body, instead of being a true major planet were not a "planetary object," possibly a "planetoid."

To understand what was implied, the reader should turn to Figure 1 which shows a plan view of the solar system. The point of view, as the reader looks down from the north pole of the system—which happens to lie in the same general direction as the north pole of either the earth or the sun projected into space—and the view shows the planets all moving about the sun in the sense opposite to that of the hands of a clock. The sun, center of the figure, is not shown, nor are the two innermost planets, Mercury and Venus, owing to lack of space; but outward and in order, from the sun are shown the orbits of our earth, Mars, Jupiter, Saturn, Uranus and Neptune, together with what is actually a trial orbit for the new planet. For convenience in drawing, the orbits of all planets except the latter are drawn circular using as radii the mean distance of the various planets. Actually the orbits described by the older planets are elliptical but only slightly so. In the case of Neptune for instance its orbit is so nearly circular that even if it were

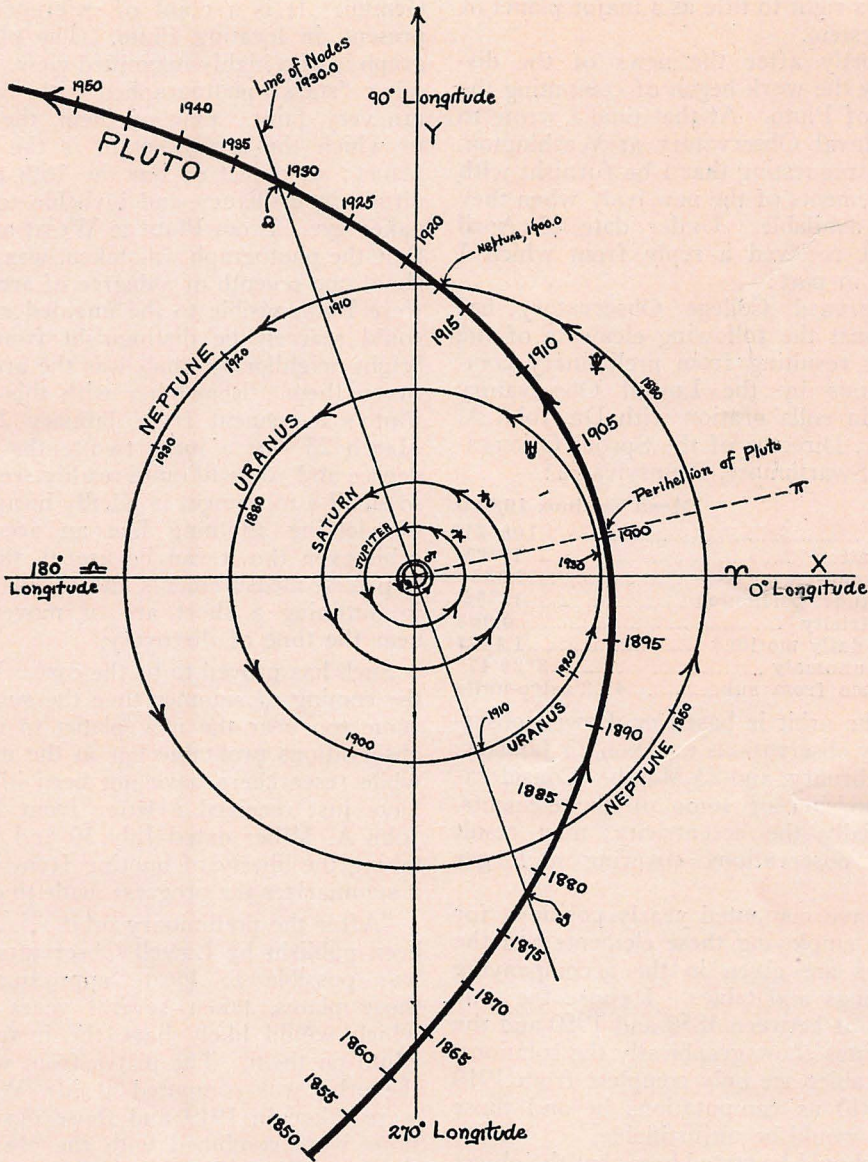


FIG. 1. PRELIMINARY ORBIT OF PLUTO

Projected on the Plane of the Ecliptic, as seen from the North Pole of the Ecliptic. (Note: Use years near 1930 only.)

drawn in exactly correct, the eye would have difficulty in seeing that the orbit was not circular. With the new planet you will note that it, unlike any of the other major planets, moves in an orbit which is a greatly flattened ellipse. As it so happens the path of Pluto, shown in Figure 1, is approximately correct for a short arc either way from the 1930 position and the amount of flattening of the ellipse, termed the "eccentricity," is too

great, yet even with the latest and quite reliable figures the ratio of the minor and major axis of Pluto's orbit is as 1 to 4 still a fairly flat ellipse. It was chiefly this flattening-out of Pluto's orbit that has led certain astronomers to hesitate calling Pluto one of the major planets and instead to give it the rather anomalous term of "planetary object." There is now, as we shall see further along, no remaining ground on which to question

Pluto's right to title as a major planet of our system.

Shortly after the news of the discovery the work began of computing the orbit of Pluto. At that time I wrote to the Naval Observatory at Washington, D. C., requesting that I be furnished with the elements of the new body when they were available. Under date of April 21st I received a reply from which I quote in part:

"Harvard College Observatory has announced the following elements of the object resulting from preliminary computations by the Lowell Observatory staff in collaboration with Dr. John A. Miller, Director of the Sproul Observatory, Swarthmore, Pennsylvania:

Mean Equinox 1930.0

Node	109°21'
Inclination	17°21'
Log. semi-major axis	2.3359
Longitude, perihelion	12°52'
Eccentricity	0.909
Mean daily motion†	1.112"
Mean anomaly	3°20'47"
Distance from sun.....	41.3 astro-units

"The orbit is based on Lowell observatory observations made on 23 January, 23 February, and 23 March. Considerable revision of some of the elements, especially the eccentricity, may result from observations covering a longer arc."

I have computed yearly positions for Pluto employing these elements and the results are given in the accompanying drawings and tables. I chose the time limits as between 1850 and 1950 and the drawings show graphically the solutions. The tables are only complete from 1910 to 1940 as computations beyond those dates would be unjustifiable.

It should be stated here that the object of the preliminary orbit is to outline the path followed by Pluto for a number of years, say ten to fifteen years back, so that it will be possible to pick up earlier positions of Pluto from prior records.

The photograph reproduced herewith will give the reader a very good idea of what Pluto looks like at its discovery this spring. The light-struck image at the lower right of the photograph is the bright star Wesat, classified as Delta of

Gemini. It is a point of reference, at present, in locating Pluto. The photograph is of a highly magnified view. The other "stars" photographed with Wesat are very faint. One of them, the one to which the arrows point is the new planet: an object of but the 16th magnitude in brilliancy and invisible to the naked eye. From Pluto to Wesat at the time the photograph was taken, was only about one-seventh of a degree of arc and were Pluto visible to the unaided eye it could scarcely be distinguished from its bright neighbor so small was the arc between them. Remember with this that Pluto's movement from January 23 to March 23 was a mere two-tenths of a degree and you will quite readily see that so small a movement is wholly incapable of yielding anything like an accurate orbit even tho it can be useful, thanks to precise measurements and calculations in outlining a short arc of movement near the time of discovery.

Such has proved to be the case. With the coming of summer time the sun has come too near the new planet to make observations profitable but in the meanwhile researchers have not been idle. I have just received a letter from Prof. John A. Miller dated July 30 and I am taking the liberty of quoting from it, as it summarizes the progress made to date:

"After the preliminary orbit . . . had been published by Lowell Observatory, it was possible to locate approximately those plates, taken several years ago, which would likely have the image of Pluto on them. The plates from which the orbit was computed at Mt. Wilson were taken in 1919 and those observations were combined with the observations made in 1930, giving . . . a period of 251.8 years. Later, Ross at Yerkes Observatory found the planet on a plate taken in January 1921 and on another taken in January 1927. Pluto was also found at Uccle on a plate taken in January 1927. Leuschner computed from all this data, including the Mt. Wilson data, and also from observations made at Flagstaff, another orbit which was based on eighty observations in all. He found a period of 249.2 years. I am sure there is no question that these later orbits approximate the truth. When

† The reader should understand here motion in anomaly, not in longitude, etc.

the orbit was published from Lowell Observatory there was available for computation an arc of twelve minutes which the planet had described in two months. We were aware that in all probability the orbit we obtained was not entirely trustworthy and published it as a preliminary orbit which we hoped would enable astronomers to discover the image of the planet on plates taken sometime ago. That was just the result. The elements that have been changed most have been "a" and "e".[‡] The inclination of the orbit and its node are not very different from any of the other computations.

"But of course the final orbit will be much more accurate after a few more years of observations. I think there is no likelihood that it will vary greatly from the elements that have been given by Mt. Wilson and by Leuschner."

In fine, it should be understood that the orbit of Pluto depicted in figure 1 gives approximately true longitudes for a few years either way from the present year. A more accurate orbit is much less eccentric. A statement given to the press on June 17 by Prof. Harlow Shapely of Harvard Observatory sets forth the eccentricity as 0.2500 and further states the perihelion, where Pluto is nearest the sun, to be in the year 1988 when Pluto will lie slightly within the mean orbit of Neptune.

In employing Figure 1 therefore consider only a short term of years either way from 1930 and consider the arc circular or tilted slightly so that as time increases over this short arc the body draws nearer the sun. The line of nodes is approximately correct but the perihelion shown should be disregarded.*

Figure 2 is useful as an illustration of the tilting of the orbital plane of Pluto. It is a true projection. The tilting is correctly shown but only dates near 1930 should be regarded and the perihelion is reached in north instead of south latitude. The inclination of Pluto is over seventeen degrees. Most of the major planets

have orbits which lie nearly in the plane of the ecliptic, varying but a degree or two from it. Mercury is the sole exception save Pluto, with an inclination of seven degrees.

The tables of the yearly positions of Pluto should prove useful for the balance of the present year or until other tables become available. The yearly positions are given for the beginning of each year. These positions were in each instance computed by correcting the elements of the preliminary orbit and employing the tables of true anomaly to be found in Watson's *"Theoretical Astronomy."*

To use the tables all that is necessary is to pick out the values for the year desired and if not near the beginning of the year to interpolate for the required month in the year. This can easily be done by inspection except in the case of the longitudes and right ascension. To interpolate in longitude see the table of months and find the day of the year with which the month begins. Likewise, if no ephemeris is handy, pick out the approximate longitude of the sun shown opposite in the table of months. Add the day of the month to both the values selected and the results are the day in the year of the day desired and the approximate solar longitude.

With the first of the three digits of the day of the year multiply it into the value shown for the "movement in longitude for 11 days." Multiply the nearest second digit into the tabular value of the "movement in longitude for 10 days," then add both movement values to the longitude for the beginning of the year. The result will be the approximate heliocentric longitude of Pluto at the time desired.

For instance suppose it is desired to know the approximate longitude of Pluto on the eighth of September, 1920. That year was a leap year and the month began with the 244th day. Eight plus 244 is 252, the day of the year. Likewise 8 plus 158 is 166 degrees, the approximate solar longitude. With the day of the year, 252, proceed as follows: multiply 2 into the "100 day movement" of 0.55 degrees to obtain 1.10 and multiply 5 into the "10 day movement" of

[‡] The semi-major axis and the eccentricity.

* Figure 1, by the way, was drawn with radial distances of Pluto equal to the radius-secoroes of the planet for a particular reason which is now pointless.

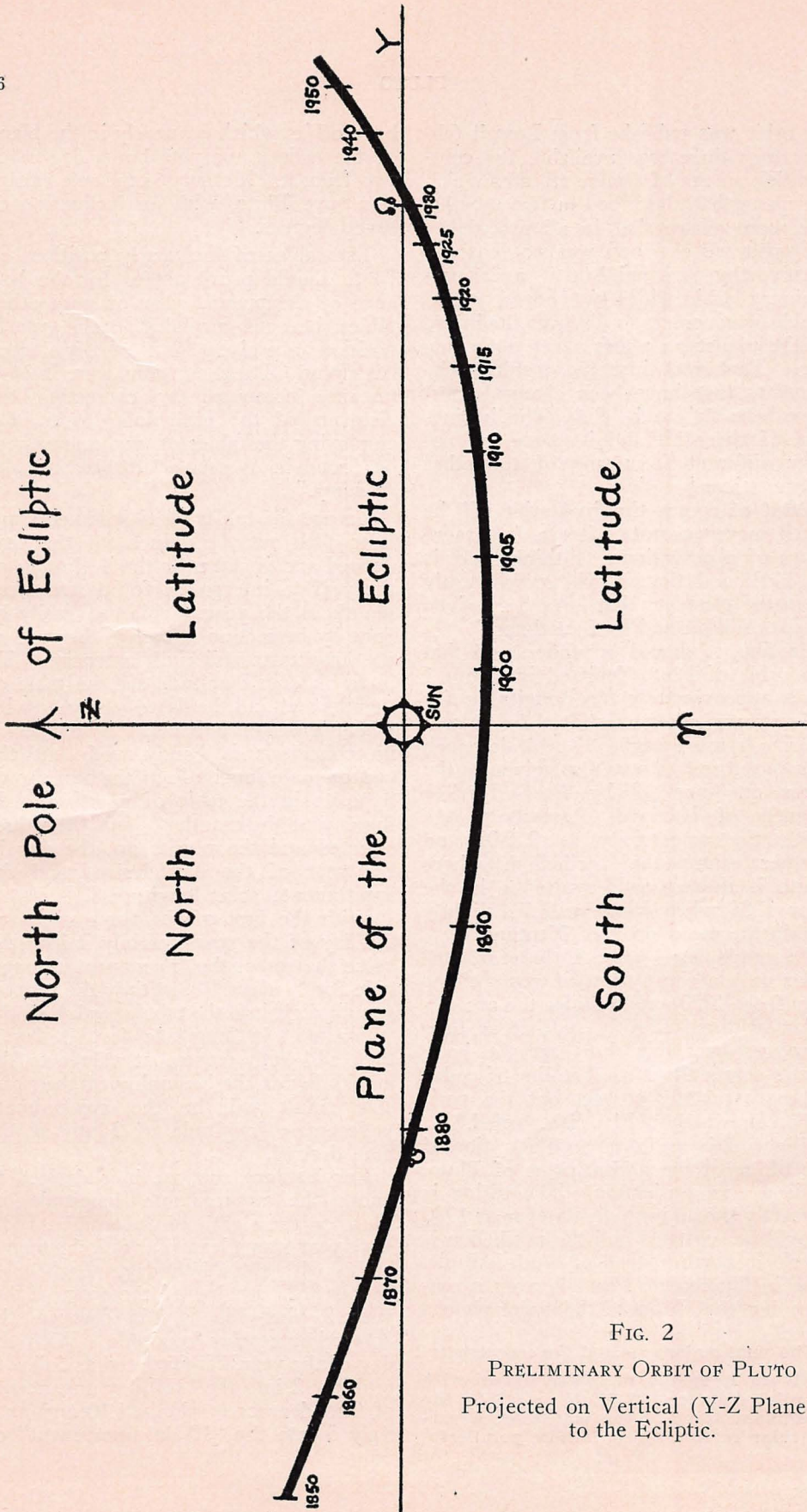


FIG. 2
PRELIMINARY ORBIT OF PLUTO
Projected on Vertical (Y-Z Plane)
to the Ecliptic.

0.06 to obtain 0.30 degrees. Add 1.10 and 0.30 degrees to the new-year longitude of 92.0 degrees and the result is 93.4 degrees. The third digit if small can be disregarded.

The value of 93.4 degrees is still only the heliocentric longitude. From it we pass to the geocentric longitude. The geocentric longitude could not be found by interpolating between the yearly values owing to its eccentric changes whereby it apparently accelerates and at times retrogrades. To find the geocentric longitude in the example above subtract the longitude of Pluto, 93.4 degrees, from the solar longitude, 166 degrees nearly. To avoid a negative result add 360 degrees to 93.4 degrees and from the sun, 453.4, subtract 166, yielding 287.4 degrees. Then with this value of 287 odd degrees enter the table of parallax found herewith. Use only the value of 41.0 units for "K" (40.0 is close enuf) and disregard incidentally all the values of "K" which may be found in the table of yearly positions. Opposite 287 degrees (290 degrees is close enuf) and under "K" equal to 40 will be found 1.4 degrees. Since 287 was entered at the right hand side the correction of 1.4 degrees is additive so that when it is added to the heliocentric longitude of 93.4 degrees we have the geocentric longitude of 94.8 degrees, or 4.8 degrees of Cancer, if we choose to write it that way.

A change in right ascension proportionate to the change in geocentric longitude will be a very fair approximation to the desired right ascension, within the limitations of these tables.

Any values selected or calculated from these tables should be labelled "P. O.", indicating its calculation from the preliminary orbit. This will avoid misunderstanding in the future when more accurate tables appear.

All tables and considerations of an orbit aside, the discovery of Pluto is a milestone in astronomical progress. One, if not the most fascinating, of problems for astronomers, has been the extension of our own solar system.

Once it was believed that the solar system extended no further than to

Saturn, beyond which was the empyreum of the fixt stars. Saturn was the last of the "sacred seven" that we read about in Dante's writings.

It is said of the great astronomer, Tycho Brahe that in one of his years of exile from his native Denmark that he visited the young astronomer Kepler, in Germany. Kepler was then engaged in turning out an elaborate model of the solar system based on the regular polygonal solids, the so-called "Platonic Solids". As there are only five such solids Kepler imagined that a definite limit was set thereby for the solar system. As a matter of fact the ratio of inscribed and circumscribed diameter to these solids in a certain order do give a very fair approximation to the mean distance of the planets and sun *from the earth* and Kepler was enthusiastic about his model. Brahe, with the tolerance of the mature man, did nothing to discourage the young astronomer but advised him to engage in those researches which are today the fundamentals of modern astronomy.

With the discovery of Uranus in 1781 the idea of limiting the solar system at Saturn had to be somewhat modified. The astronomer Bode, who named Uranus, developept, or rather gave publicity, to a so-called law which bears his name. This law, an empirical one, yields the mean distance of the planets from the sun according to a certain numerical series.*

But Bodes' Law did not last very long. On the night of September 23, 1846 Neptune was discovered optically in consequence of the calculations of Leverrier. It was pickt up within 52' of the precise point that Leverrier had indicated. However, when Adams and Leverrier attempted to lay down a preliminary orbit for Neptune they ran into difficulties. They assumed that Neptune obeyed Bode's Law. It did not and their assumptions proved seriously incorrect.

It is astonishing how some people will cling to old laws which are obviously empirical. There are actually some who claim that because Neptune does not

(SEE PAGE 100)

* See Young's *Manual of Astronomy*, page 312.

YEARLY POSITIONS OF PLUTO

(As Per Preliminary Orbit)

DATE	HELIOCENTRIC		Movement in Longitude		K	GEOCENTRIC		De- clina- tion	R. Ascen- sion
	Lati- tude	Longi- tude	100 Days	10 Days		Lati- tude	Longi- tude		
0 Jan. 1909	—13.6	58.4	1.12	.11	22.2	14.0 S	♄ 26.6	6.0 N	57.5
" 1910	—12.8	62.5	1.07	.11	22.9	13.2 "	♄ 0.9	7.5 "	61.5
" 1911	—12.0	66.4	.99	.10	23.7	12.4 "	" 5.0	9.1 "	65.4
" 1912	—11.1	70.0	.93	.09	24.5	11.5 "	" 8.8	10.5 "	68.9
" 1913	—10.3	73.4	.88	.09	25.4	10.7 "	" 12.4	11.8 "	72.4
" 1914	— 9.5	76.6	.82	.08	26.2	9.9 "	" 15.7	13.0 "	75.6
" 1915	— 8.8	79.6	.76	.08	27.1	9.1 "	" 18.8	14.0 "	78.6
" 1916	— 8.0	82.4	.71	.07	28.0	8.3 "	" 21.8	15.0 "	81.6
" 1917	— 7.3	85.0	.67	.07	28.9	7.5 "	" 24.5	15.9 "	84.3
" 1918	— 6.6	87.5	.63	.06	29.8	6.8 "	" 27.1	16.8 "	87.0
" 1919	— 5.9	89.8	.59	.06	30.8	6.1 "	" 29.5	17.5 "	89.5
" 1920	— 5.3	92.0	.55	.06	31.7	5.5 "	♄ 1.7	18.1 "	91.8
" 1921	— 4.7	94.0	.52	.05	32.7	4.8 "	" 3.8	18.7 "	94.0
" 1922	— 4.1	95.9	.49	.05	33.6	4.2 "	" 5.8	19.2 "	96.2
" 1923	— 3.6	97.8	.47	.05	34.5	3.6 "	" 7.7	19.7 "	98.2
" 1924	— 3.0	99.5	.44	.04	35.5	3.1 "	" 9.5	20.1 "	100.2
" 1925	— 2.5	101.2	.42	.04	36.4	2.6 "	" 11.2	20.5 "	102.0
" 1926	— 2.1	102.7	.41	.04	37.4	2.1 "	" 12.8	20.8 "	103.7
" 1927	— 1.6	104.2	.39	.04	38.3	1.6 "	" 14.3	21.2 "	105.3
" 1928	— 1.2	105.6	.38	.04	39.3	1.2 "	" 15.7	21.4 "	106.9
" 1929	— 0.7	107.0	.36	.04	40.2	0.8 "	" 17.1	21.6 "	108.5
" 1930	— 0.3	108.3	.34	.03	41.1	0.4 "	" 18.5	21.8 "	109.9
" 1931	— 0.0	109.5	.33	.03	42.0	0.0	" 19.7	22.0 "	111.3
" 1932	+ 0.4	110.7	.32	.03	43.0	0.4 N	" 20.9	22.3 "	112.7
" 1933	+ 0.8	111.8	.31	.03	43.9	0.8 "	" 22.1	22.5 "	114.1
" 1934	+ 1.1	112.9	.30	.03	44.8	1.1 "	" 23.2	22.7 "	115.3
" 1935	+ 1.4	113.9	.28	.03	45.7	1.4 "	" 24.2	22.7 "	116.4
" 1936	+ 1.7	114.9	.27	.03	46.7	1.7 "	" 25.3	22.8 "	117.6
" 1937	+ 2.0	115.9	.26	.03	47.6	2.0 "	" 26.2	22.9 "	118.6
" 1938	+ 2.3	116.8	.25	.03	48.4	2.3 "	" 27.2	23.0 "	119.7
" 1939	+ 2.6	117.7	.24	.02	49.3	2.6 "	" 28.1	23.1 "	120.7
" 1940	+ 2.8	118.6	.23	.02	50.2	2.9 "	" 29.0	23.2 "	121.8

PARALLAX

Heliocentric to Geocentric Longitude

Longi- tude Pluto Less Sun	Use Sign	Parallax (K=40)	Use Sign	Longi- tude Pluto Less Sun
0	—	.0	+	360
2	—	.0	+	358
5	—	.1	+	355
10	—	.2	+	350
15	—	.4	+	345
20	—	.5	+	340
25	—	.6	+	335
30	—	.7	+	330
35	—	.8	+	325
40	—	.9	+	320
45	—	1.0	+	315
50	—	1.1	+	310
60	—	1.2	+	300
70	—	1.4	+	290
80	—	1.4	+	280
90	—	1.4	+	270
100	—	1.4	+	260
110	—	1.4	+	250
120	—	1.3	+	240
130	—	1.1	+	230
135	—	1.0	+	225
140	—	.9	+	220
145	—	.8	+	215
150	—	.7	+	210
155	—	.6	+	205
160	—	.5	+	200
165	—	.4	+	195
170	—	.3	+	190
175	—	.1	+	185
178	—	.1	+	182
180	—	.0	+	180

DATA:

Beginnings of Months

Leap Year Day	Month Beginning	Common Year Day	Approximate Longi- tude of Sun
0	0 January	0	280
31	0 February	31	311
60	0 March	59	339
91	0 April	90	10
121	0 May	120	40
152	0 June	151	70
182	0 July	181	98
213	0 August	212	128
244	0 September	243	158
274	0 October	273	187
305	0 November	304	218
335	0 December	334	248

ZODIACAL SIGNS
(Geocentric Longitude)

Zodiacal Sign	Symbol	Begins at
Aries	♈	0
Taurus	♉	30
Gemini	♊	60
Cancer	♋	90
Leo	♌	120
Virgo	♍	150
Libra	♎	180
Scorpio	♏	210
Sagittarius	♐	240
Capricorn	♑	270
Aquarius	♒	300
Pisces	♓	330

obey Bode's Law, it doesn't somehow really belong in the solar system. Whatever value such an inference holds in metaphysical thought it is hard to see any worth for it at all scientifically. Indeed we would be hard up if we could not find some newer "law" that would include Neptune also. There are two such, at least, that will; one of which is a very pretty one indeed, based on a series ordered by the arrangement of the leaves about the stems of planets. You will find that on page 107 of H. E. Lick's "*Recreations in Mathematics*".†

The inclusion of Neptune in our system does not need the support of "laws" governing its relative distance from the sun and the planets. It has long been noted that successive planets in our system have a tendency to "twin-up". Thus, excepting Mercury with a hypothetical interior planet (*Vulcan?*) we find Venus and the earth to be neighbors and almost of a size. Mars pairs off supposedly with the Abelian planet which was "spoiled in the making", whose remnants are thought to be the "asteroids". Then Jupiter and Saturn are neighbors and pair off nicely in size and sure enuf, Uranus and Neptune fall readily in line. Neptune is no doubt a *bona-fide* member of our system and now there is no reason why we should not include Pluto too even tho Pluto must remain unpaired until a next step forward is taken, when perhaps, a twin for him may be found!

The discovery of Pluto brings us to the present time and brings us into new territory. Its disc has not yet been seen but presumably will be, before long. A statement given to the press on May 31st gives the mass and size of Pluto as about that of Mars. It is therefore a much smaller planet than its immediate inner neighbors. I might add that Pluto is of a yellowish color. It's next two inner neighbors, Uranus and Neptune, are both of a blueish color. It is, at this time forty-one and three-tenths as far from the sun as our earth is. The light it receives from the sun is comparable to that given by an ordinary 50 watt "bulb" twenty or so yards away. A newspaper could be read, with a little

difficulty, even on Pluto in daylight altho very possibly many things might interfere with so doing. One thing that someone on Pluto need hardly fear is a "hot spell" such as the United States has sweltered under this summer, for it must be intensely cold on such a small planet as Pluto at that remote distance from the sun and it is still pleasant, if unprofitable, speculation, whether their can be any life possible or not on that far planet.

Possesst of a very eccentric orbit Pluto differs greatly from the other planets in that respect and of course Bode's Law now goes supremely to pot. But of all the novel features brot to our attention by the discovery of Pluto perhaps the most significant is the possibility that we may be on the point of greatly extending our knowledge of interstellar space by the extension of the known limits of our solar system to within equatable measurements as compared with the nearer of the vast dimensions of the-universe.

To understand what this means, see figure 3. No illustrator has yet attempted to draw our solar system to scale with the nearest of the fixt stars because no discernable drawing would result. The preliminary orbit set up for Pluto envisaged a probable extension of our system to nearly twenty-three trillions of miles or about two hundred and forty six times further from the sun than we are. The *actual* orbit of Pluto does not extend as far out as the *preliminary* orbit assumed but we are not for that reason to assume that it will not prove true for other wanderers to be discovered in the future. The aphelion, or in other words, the greatest distance of Pluto, following the preliminary orbit becomes one sixty-fourth of an inch to a scale which would place Alpha Centauri, the nearest fixt star, at twenty inches away. Figure 3 shows the relative distances graphically; the half-distance to the center of the nearest extra-solar system and the aphelion of some supposed planet of our system, beyond Pluto. It is interesting to note, in correction with inter-planetary and interstellar distance the similitude be-

† D. Van Nostrand & Co., New York.

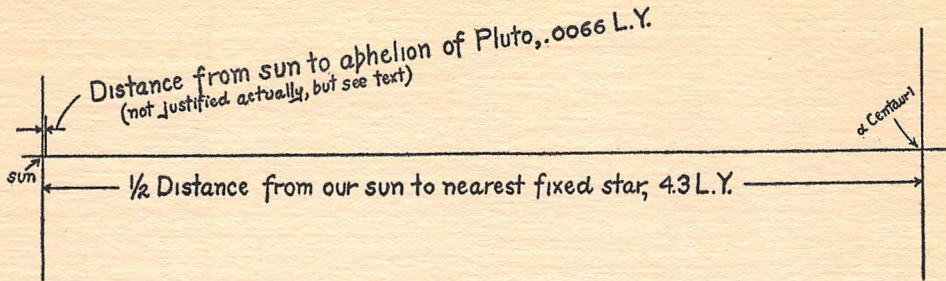


Figure 3.

tween what we note on the huge scale with what we know to obtain in the relations of electrons to atoms and the distances between electrons and atoms and inter-atomic separation. The macrocosm and the microcosm evidently follow the same pattern.

While we are referring to other possible bodies beyond Neptune it is well to know that Prof. W. H. Pickering has been laboring to locate, besides Planet "O" which is related to Pluto, two more bodies which he has called "P" and "S". Some wisp or another of evidence points to these hypothetical bodies.†

I regret exceedingly that I have been unable to get hold of any of Dr. Percival Lowell's writings on the trans-Neptunian planet which has since been found. Seemingly the demand for the one or two copies available locally, in Philadelphia, has been very great. However I have been able to make some notes from the writings of Prof. Pickering who has continued in Dr. Lowell's footsteps since the latter's passing. You will find at the end of Prof. Pickering's article on "*A Search for a Planet beyond Neptune*" the following assumptions made by him in 1909 for the hypothetical planet "O":

Right Ascension.....7h.47m., (or $116^{\circ}45'$)
DeclinationNorth 21°

Further for the epoch of 1900.0 he has the following:

Longitude 105.8°
Mean Distance51.9 units
Period 373.5 years
Mean Annual Motion 0.964°

† Planet "P" supposedly 19 times the mass of the earth, of 11th magnitude, 6.3 trillions of miles from the sun; Planet "S" only 5 times the mass of the earth, of the 10th magnitude and distant about 4.5 trillions of miles. Further see Prof. Pickering's writings.

Contrast these figures with what we now know of Pluto. Yerkes Observatory at 1-53-47 G.M.T., on the 17th of March measured Pluto to be in:

Right Ascension7h.15m.14s.
(or geocentric longitude $107^{\circ}28'53''$)
Declination North $22^{\circ}7'18''$

If we compute Pickering's planet "O" for 1930 we find it to be quite close to Pluto in declination and altho about one zodiacal sign further along than the actual planet yet we must not lose sight of the epochal longitude in the sixteenth degree of Cancer. While Pluto was actually "discovered" at the eighteenth degree of Cancer that in a way was fortuitous. What seems to have been the real accomplishment of the researchers was the approximate location of the ascending node of Pluto (actually in nineteen of Cancer) and when Pluto came close to its node, as it did early this year, it was found!

But surely there has been glory enuf in the finding of Pluto to satisfy everyone engaged in the search for it. The happy feature about it all is the way in which many workers share in the praise for finding it.

Clyde Tombaugh, from Kansas, a self-made student of astronomy, had been engaged in his calling only a few months when he found the tell-table plate.

The lens of the giant telescope at Lowell observatory that magnified the image of Pluto was begun not by a manufacturer of optical goods but by an amateur, a clergyman in a New England city who was seized with the desire to turn out a mammoth lens.

Then, of course, there was Dr. Percival Lowell* of Boston who started all this business to uncover Pluto. Originally no astronomer at all, but a well-known globe-trotter; he turned to astronomy in later life with the avowed object of locating trans-Neptunian planets. As he was a man of means it was not hard for him to establish the observatory which he needed to carry out his work and which now bears his name.

Lowell Observatory has amply justified the efforts of its founder and we will hear more from it in the future.

*The new planet was named Pluto not only for the significance of the myth concerned but also because the first two letters of the name are the initials of Percival Lowell. The letters PL may be used as a monogram for the new planet until a suitable symbol is adopted. This may be best done by writing a somewhat smaller capital "L" over the shank of the other letter.

PARAGRAF TRUTH

By SETRAC G. EGHIAN, M.D.

THE STORM AND THE TREES



DURING a terrific wind storm which raged for several hours, a wanderer of the woods came upon scene of havoc that the storm had played among the trees.

Some trees were torn out of their beds and lay flat on the ground. The wind whistled thru their branches and leaves without the slightest feeling of sorrow. These trees were almost rootless. They seemed as if they had not taken serious thought of their life. They had not sent their roots deep enuf into the bosom of the earth and so, by the the first blow of the winds they were thrown over.

The wanderer came upon some other trees that were standing erect proudly and gracefully, and watching with smiles the futile efforts of the raging winds, striking with terrific force upon their trunks without any effect, and passing disappointed into the nothingness. These trees were well rooted and their heads were way high up in the clear sky, above the gloomy atmosphere of the woods, and above the storm zone.

The wanderer came upon another set of trees where the winds had played their terrific game. These trees were well rooted, in fact too well rooted, but they were lowly grown. It seemed they had spent all their energy in the effort of spreading their branches covetously to the surrounding space for the purpose of

grasping more room from their neighbouring trees. So they had never given thought to growing upward.

These trees had fallen within the storm zone. The raging winds had found resistance in their spreading branches. They had played with them gleefully and rejoicing every time when they broke or twisted or tore away a branch. These trees were standing bare and desolate. Their torn leaves and branches were scattered all over the woods, carrying with them their moans and groans.

In calamity, in the storm of life, it fares just the same with the selfish and the greedy man, they fall within the very current of destruction, and sorrow and suffering.

SEEKING AFTER HAPPINESS



THROUGHOUT all his life man struggles to find happiness. He runs in every direction of human effort. He creates all sorts of things, and brings about diverse states that would give him happiness, but none of them satisfy him, and every one of them becomes, at the end of a certain length of time, the very source of displeasure, and discontent.

By repeated failure to find happiness man learns that all things exterior to him are impermanent, and he himself is in a

(Continued on page 106)

DON'T SKID!

An Editorial

By GEORGE WINSLOW PLUMMER



HERE'S no denying that 1930 thus far has had most of our fellow-tax dodgers on the jump.

The highly paid propaganda of prosperity has pretty well petered out. When we *have* prosperity, we don't have to brag about it and when we haven't got it, there's little use in kidding ourselves contrariwise.

However comma it wont do any good to nurse the jumps or to get all hot and bothered over the situation. The main thing is—DON'T SKID—mentally or physically.

We can't play the game of life and have it all home runs. Every one of us has to knock a few fouls. But—whether we have prosperity or the lack of it, there's only one way out, namely, to keep our heads, preserve our equilibrium and keep the steering wheel steady. If we jam on the brakes from too much prosperity or from too little of it, were' bound to skid, and—

SKIDDING IS ALWAYS DANGEROUS!

Progress is made, individually and collectively, by careful plugging ahead, not by spectacular plunges, in any department of life.

Bony didn't become Emperor of France in one yump nor did the immortal George become Father of the good old U. S. A. thru one battle. The way to success runs about as swiftly as the proverbial flow of molasses at the North Pole.

When we skid, we're pretty apt to reverse our individual polarity and find ourselves landing on our necks instead of our head. Such playful tricks of fate are not pleasant.

Meteoric successes are seldom permanent. Victories that boast no scars are only half victories, and—open to question.

Any weakling can chortle with complacency when life runs smoothly but it takes *strong* men and women to keep from whimpering when they find wash-outs and detours unexpectedly before them in the King's Highway.

When Wall Street is bearish; when employment is at the lowest ebb; when industry is less industrious, when, in fact, the whole works seem to be gummed, then is the time to watch our step and not skid for it is the easiest thing in the world to seek some easy way out and that *some* way usually turns out to be the worst way.

Keep the pineal or pituitary or whatever confounded gland it is that acts as our individual gyroscope, steady and healthy and don't turn turtle. Keep on your feet instead of your head and eventually things will readjust themselves. They must, because equilibrium is a cardinal law of nature and—God.

The world hasn't gone to pot and the next big war is still a long way off and there's no immediate cause for worry.

Grind the ivories tight together brother; keep the Adam's Apple well out in front and the nose up where you can breathe freely and healthfully. Don't skid. Don't try to find an easy way out of present trouble, but—keep plugging concentratedly in a constructive way and you'll find that "Silver Lining" Marilyn Miller used to sing about.

These are the days that develop *strong* men and women.

A DIAGRAM OF A THEORY OF COSMOS

By MAUDE S. PRESSLY



HE accompanying chart was especially prepared for use in connection with first and third chapters of "*Rosicrucian Fundamentals*" by Frater Khei, showing how we come "From the Center", or are differentiated from the Absolute thru a series of World Regions, Cosmic Regions, Sub-regions and Vehicles of the Human Ego.

Each circle in the chart indicates the boundaries of a Cosmic Region, and the radii are put in to show the seven-fold Division of each Region. The outermost circle is amplified because it is our world and we know much more about it.

The inspiration to draw it in a circular form came while meditating on the question "Whence came we"? and the Rosicrucian answer, "From the Center".

The Absolute is the Essence of all potentiality in Cosmic Root substance and exists in a state of vibration so much beyond our finite understanding that we term it "Chaos", "The Universal Matrix", or "The Womb of Nature". It is separated from Its first emanation by an "Abyss".

We are taught "That as above, so below" and in the center of the Chart the Absolute is represented as the first "Mulberry Mass", the first creative activity. Its negative polarity, Cosmic Root Substance is polarized by Its positive polarity, Spirit or Life Principle and from this fusion emanated the the Supreme Being. "The Great Architect of the Universe".

The position or vibration in Space to which the Supreme Being corresponds is markt on the chart as the 1st Cosmic Region and you will note that this circle further contains the 7 Great Logoi, who are Celestial Beings emanating from the Great Architect.

The Attributes of the Supreme Being are indicated as POWER, which thinks out. WORD, the "only begotten",

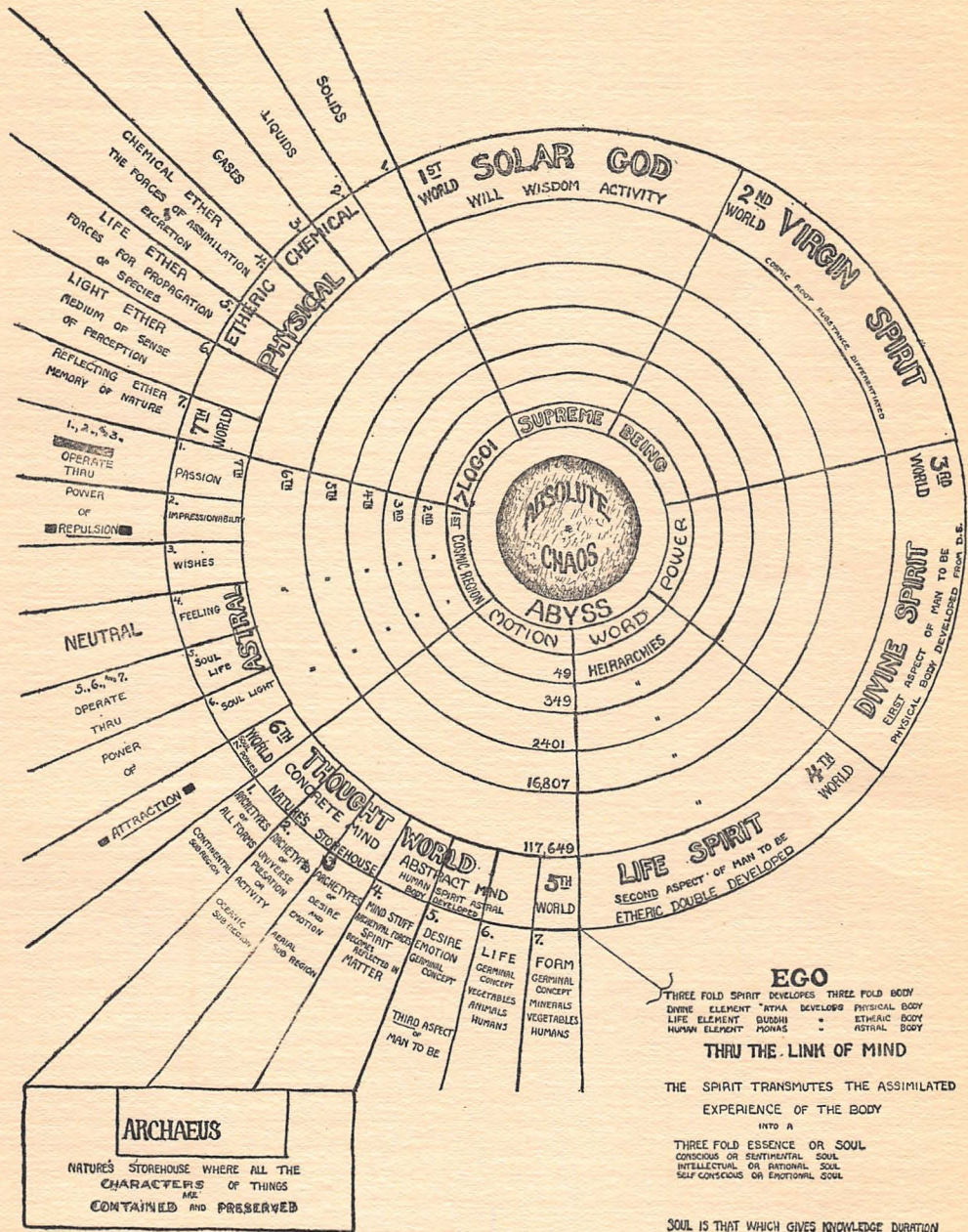
which molds Cosmic Root Substance, and MOTION, which prepares Cosmic Root Substance.

By the process of Involution the Universal Principle of Life is brot deeper and deeper into matter for the purpose of building concrete forms and gaining experience. The higher or finer Regions are developpt first and greater and greater density is attained until the ultimate of material expression or visible matter is reacht.

The seven Great Logoi bring into manifestation and direct what are known as HIERARCHIES which diffuse and differentiate in seven-fold progression thru the six succeeding Cosmic Regions, as will be noted in the chart. We know very little about their work or duties until we come to the Seventh Cosmic Region, but we are taught that each Cosmic Region is subdivided into seven World Regions and it seems plausible to think that each one of the Seven Logoi may have charge over a particular World Region.

When we speak of the First or highest subdivision of the 7th Cosmic Region we do not mean that this region is above us in space, but that it is vibrating at a higher or more spiritual rate than the lowest or 7th World region, for all Cosmic and World Regions interpenetrate one another; only they are differentiated states of vibration and in that sense "Specialized Dimensions in Space".

In the highest subdivision of the 7th Cosmic Region dwell the Gods of the various solar systems, including the God of our own. We term these Beings "God", because they are actually responsible for our creation, altho they, as well as we, exist only in the Mind of the Absolute. But they are understandable in such a way that we can personify them and feel AT ONE with them much more easily than with the Absolute, who is, to most of us, something of an intellectual abstraction. Each of these Gods express in Triune form as WILL, WISDOM and ACTIVITY.



they begin their plunge into matter. These sparks are here endowed with Divine Consciousness, but they have not attained Self-consciousness, which is a faculty only gained by Evolution and one of the main purposes of the descent of Spirit into matter. In this Region the Lords of Will and Flame develop the germ of DIVINE SPIRIT, the first aspect of the threefold Spirit of Man-to-be, and also develop the germ of the Physical Body.

Our knowledge of the 4th World Region corresponds to the beginning of the Sun Period, and in this region, Man-to-be, assisted by the Cherubim, develop that germ of his threefold spiritual nature that we term LIFE SPIRIT, and with the aids of the Lords of Wisdom also develop the germ of his present Etheric Body.

Each of these regions is subdivided into seven but until we come to the 5th we know very little about the specific purpose of each subdivision. Our knowledge of the 5th World Region or World of THOUGHT corresponds with the MOON period, and here Man-to-be, assisted by the Seraphim, develop the germ of the third aspect of his Spiritual nature, HUMAN SPIRIT.

The 7th, 6th and 5th sub-regions of this plane are known as the Region of Abstract Thought, and it is here, that the EGO, the totality of the threefold Spirit, after it has attained individuality, and become a distinct, imperishable entity, operates thru the Mind, or Mental Sheath, one of the Vehicles of Humanity.

During the Moon period, the Lords of Motion develop the germ of the Astral Body from this plane of Abstract Thought and then gave it concrete form. During this period individuality was attained.

The other germinal concepts pertaining to these three regions are fully shown in the chart.

The four lower subdivisions of the 5th World Region we term the "Region of Concrete Thought", and the fourth is an especially important one, for here Spirit becomes "reflected" in matter. Spirit, as Spirit, can descend no lower than this; it only projects from itself the various lower vehicles. The 4th is also the Region of Archetypal forces and MIND STUFF of Man-to-be. The 1st, 2nd, 3rd, and 4th sub regions are often termed ARCHAEUS, nature's storehouse, where the Archetypes of all things are preserved.

The 6th World Region is that of the ASTRAL World and the chart indicates the seven grades of Astral Matter of which our Astral Bodies are composed. This is the plane on which all Desire and Emotion originate.

The 7th World Region is that of the PHYSICAL World. The seven grades of matter that make up our physical bodies, three of them Chemical and the four higher ones of finer Etheric Stuff, are indicated on the chart and the principal purpose of each noted.

The tiny flickering sparks, known as Virgin Spirits, have, thru the process of Involution, descended into matter all the way down to the mineral kingdom and by the process of Evolution have now attained the Status of the Humanity of the present day, and are "Returning to the Center", Gods in the making.

Let us never forget that the Absolute is Omnific, Omniscient and Omnipresent, and tho It seems so far from us, it may be that meditation on this circular chart, with its spokes extending from the Center to Infinity, may aid us in the realization that "In Him we truly live, and move and have our being".

SEEKING AFTER HAPPINESS

(Continued from page 102)

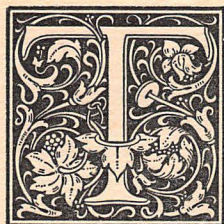
constant change. He also learns that he is searching happiness in wrong places and among wrong things.

Searching for happiness thus becomes a process of growth, and thru it man attains higher spiritual understanding. He learns to discriminate between the

real and unreal. He discovers within himself a region that is real and beyond the touch of time, the region of his *higher self*. There he learns that thru unselfish love and service he can attain a state of real happiness, and that all the rest are vanity of vanities.

PSYCHIC SUBLIMATION

By FRANCIS MAYER



THE alchemists of old had a method of refining by which their *materia*, a "substance" but still not "matter", was first dissolved and vaporized, "volatilized", by the application of their special *fire*, then an aethereal influx was attracted into it and after this, by the application of cold, the blend of *materia-plus-influx* was coagulated, "fixt", again and at the same time cleansed from its superfluities. This was their "sublimation."

Alchemical books describe this very important operation as carried out with divers metals for the purpose of perfecting them, i. e., to transmute them into silver and gold, which two have been considered to be the only *perfect* metals. There was, however, a consensus of their opinion that, to produce gold, one has to have the *seed* of gold, also that, during the procedure, the divers metals, which had to be mixt and then fecundated by the addition of the seed of gold, react upon each other and mutually assist each other's perfectioning.

Taken at its surface meaning, this was, of course, as palpably absurd as it was *intended* to be. It veiled so perfectly the real doctrine that even scientists, who knew that the propagators of these absurdities were the same minds who founded chemistry and furthered medical science, were left in the dark, unless they found the entrance of some sanctuary and were initiated. Then it was revealed to them that the so-called metals, which were identified with the seven planets, also with organs of the body and mind, are actually psychic substances vitalized and dynamised by the energies of the Universal Life; that base metals mean the undesirable qualities of the *psyche*, that silver is the perfected soul-mind, gold is the spirit-intellect, while the diversity of the imperfect metals means not only certain qualities of the

psyche but also its degree of development.

Not so long ago, however, positive science started to catch up with the ancient alchemists and now recognizes what they have taught thousands of years ago: that matter is but the static state of the same thing which, in its dynamic state, is called force. The dissecting of the atoms into protons and electrons guided them to this recognition, while at the same time the rotation of the electrons around their protons justified the claim of the alchemists that there is something more than mere similarity between the movements of our solar system and of the atoms. Furthermore, the hypothesis concerning the modern ether, carrier of all energies, approaches closely the ancient concept about the fiery air, *aether*, while the discovery of the independent cosmic X-rays makes the alchemists' claim concerning celestial influxes more comprehensive. And if the recent discovery of healing by the application of short etheric waves becomes generally recognized, the possibility of an "universal medicine" will be considered from quite another angle.

Much earlier, however, the intuition of poets, writers and filosofers sensed the arcane truths implied in the alchemical term sublimation. H. More wrote: "The precepts of Christianity are apt to cleanse and sublimate the more gross and corrupt." Others considered religion as the perfection, refinement and sublimation of morality. Here the idea of cleansing what is gross by sublimation and thereby perfecting it is applied, and the refinement of morality is become a psychic procedure. Moreover, psychoanalysis recently has adopted the term sublimation and confessedly uses it in about the same sense as did the alchemists.

To the modern psychoanalyst sublimation means the procedures by which the *psyche*, and consequently the emotions, also the impulses received from it by the *individuum*, in short what the ancients called the "passions of the soul," are

purified, refined, brot from their baseness to a higher level and are fixt there. This baseness means the innate animalistic tendencies more or less latent in every man, while the higher level is at least the really human level, thus purified, at which the mind is receptive to inspiration, and, in some instances, even such height upon which direct divine communion is obtained. As Dr. Silberer (*Problems of mysticism*, p. 256) states: "Freud makes it clear that the *libido*, particularly the unsocial sexual libido, is in favorable circumstances sublimated, i. e., changed into socially available impelling power. This happens in the evolution of the human race and is recapitulated in the education of the individual." Inasmuch, however, as the terms "sex" and "*libido*" are nowadays often misinterpreted, it may be emphasized that, as Dr. Pfister, pastor of a Swiss Reformed Church in Zurich and a psychoanalyst recognized here as well as in Europe, declared: "I found that nearly all maladjustments are the aberrations of sex. Sex is a bad word.—people will not understand that when a psychologist says sex he means mother love, filial love, all loves." (*The World*, May 15, 1930). Furthermore, *libido* means to them all kinds of inner satisfactions of great intensity.

Considered, in this broader sense, the statement of Freud-Silberer, makes it evident that psychic sublimation is, and has been for thousands of years, one of the most potent factors of civilization. The idea is by no means a new one. Plato taught in his "Banquet" that love, when sublimated, leads men to immortality. According to him the procedure by which love reaches this highest potency starts with the consideration of beauty in corporeal forms, is then raised to the recognition of harmony in nature as well as in human institutions and mental concepts, and by continued meditations ascends to the cognition of spiritual beauties until beauty in the abstract, Beauty in Itself and not in any embodied form, is recognized, and a loving communion is entered with It, whereby the seeker is regenerated into immortality.

The absolute necessity of the application of love for regeneration as well as

in all human relations, however, was not an idea originated by Plato, altho it was never so clearly elucidated as by him. It was present in the laws by Moses, borrowed probably from Egypt, and since Jesus adopted and adapted it to be the fundamental doctrine of the Christian religion, it is preacht unceasingly from every pulpit. Moreover, it is, even now, the foundation upon which is slowly developing the universal pacificating movement by which the modern world hopes to reach its redemption.

But if love, even in its sublimated forms, as neighborly love, brotherly love, universal compassion or divine love, produced in the last three thousands of years but a small part of the results expected from it; if our proud civilization is but a veneer easily broken thru vehement outbreaks of the animal in man, what are the causes that have hindered further realization of love's civilizing effects? The causes are many and complicated, but a closer consideration of the teaching of Plato reveals at least one of the most important obstacles on the way of progress.

In the *Banquet* of Plato the climax of the whole dialogue, the doctrine of regenerating love, is expounded by Socrates, whom the Oracle declared to be the wisest man. But Socrates emphasizes that all that he knows about the arcana of love was taught to him by Diotima, an initiated woman. None of the partakers of the symposium belittled this source of information for they all were initiated into the Mysteries, and there learned the arcana of Isis and Ceres, who taught humanity not only common but also esoteric "agriculture", i. e., the science of regeneration. According to that teaching, as opposite poles of the sex organs, the mind of the woman is active, masculine, and the mind of the man is receptive, feminine. So that man or woman are *whole* only while they are in loving communion.

This is a providential arrangement executed by nature. Consequently, since the beginning, woman was the inspirer and man the realizer of the inspirations received. But the inspirations received thru the woman are not *originated by her*, but are *received thru her intuitive faculty from higher sources*, i. e., from

her unconscious mind which is in steady communion with the Universal Mind, *anima mundi*, the Great Mother. Moses, initiated as Plato was in the sanctuaries of Egypt, symbolizes this procedure in the third chapter of *Genesis* where the Serpent (the most ancient symbol of the aether-conveyed higher influxes) influences Eve to taste the forbidden fruit of the Tree of Knowledge of good and evil, which is then given by Eve to Adam. The consequence of this act is the "fall", i. e., the division of Adam-Eve, i. e., the whole human race, into individual men and women by the now normal way of generation. But Moses indicates in the same chapter that Eve, "the mother of all living", the Woman, is predestined to bruise the Serpent's head or, as Fabre d'Olivet says in his literal translation, "to repress the venomous principle of the Serpent."

All this sounds rather oracular, as do most of the ancients' teachings. But they give always some fragments too, of which the whole mosaic can be reconstructed. Moses heals the Israelites bitten by the serpents of the desert, homeopathically, as it were, by the crucified brazen Serpent, which Jesus recognizes as the symbol of the Redeemer, while the Jews, just out of Egypt, knew that the brazen serpent meant Uraeus, the sacred asp, symbol of sovereignty. Another fragment is that copper is the universally accepted symbol of Venus. Furthermore, Moses' copper made "love", universal and not sexual love, an obligatory law, that Jesus extended, sublimated and recognized not only as the Law but also, as Plato did, an absolute condition of regeneration, which means also spiritualization and reintegration into the paradisiacal wholeness that existed before the fall.

Moses declared that the Woman shall bruise the head of the Serpent, to suppress its venomous principle. He indicated also that the venom-evil of the Serpent can be cured by its transmutation into copper (Venus) and by its uplifting, i. e., sublimation, symbolized by the horizontal bar of the cross. That Jesus knew the same truth is evident, not only from the fact that he taught to some women esoteric doctrines, but also from the teaching of John concerning the

Woman clothed with the Sun. (*Apocal. XII*). Among the first Christians, women performed sacerdotal functions too. As to Plato, his introduction of Diotima reminds the reader of the Mysteries of Eleusis, where the high-priestess, the *hierophantides*, initiated women into the arcana of their sex. Let us recollect also the high position of the Pythia at Dodona and of other pythoneses, also of the Sibyls in Babylon, Egypt, Greece and Italy as well as of the Druidesses of the Celtic nations; then it will be evident that the inspirative faculty of women was not only well recognized by the ancients, but their intuitive receptiveness which is a necessary prerequisite of the inspirative faculty, was carefully developed by initiations. A decadence came, therefore, when the initiations were discontinued.

All qualified men and women of Greece and most of those of pagan Rome were initiated, and history now recognizes the great importance of these Mysteries for the progress of humanity. When Christianity became, however, the dominant religion, the Oracles were silenced and the initiations submerged. It was about 500 years before they emerged again officially in Cairo with the Fatemites who subjugated Egypt. There esoteric wisdom was taught by the Society of Wisdom, Medshalisol Hikmeth, protected and assisted by the government. In their House of Wisdom, Darol Hikmeth, connected with the famous university of Cairo, men and women were taught and initiated. This was the prototype of our universities, the doctors of which still wear the Arab mantle of honor, *khalaa* or *kaftan*. There was initiated Omar Khayyam.

At about the same era chivalry, affiliated in the North of Europe with the Minnesinger and in the South with the Troubadours, kept alive the doctrines of Tradition. Unfortunately their women were more idolized than educated, and when, in 1074, the celibacy of the clergy was decreed, a new obstacle was raised against the higher education of women. The secret societies enrolled men only, and even the Reformation did not change much, in this aspect, the general situation. A few excellent women-mystics emerged, but theirs was rather innate

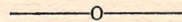
religious mysticism. Yet all these handicaps notwithstanding, Woman as a collective entity retained remnants of her providentially ordained inspirational influence for the promotion of the progress of civilization. Women were the powers behind the throne in the affairs of the states as well as of the families, while during the Grand Revolution the opinion of the secret societies was expressed by the fact that a woman was put on the altar of Notre Dame in Paris as the living image of the god of reason.

Two seven-mile-steps on the way of the inner progress of the race were made, however, in the last decades of the nineteenth century. One was the establishment of co-education and the other the connection of Eastern and Western esoteric Traditions by the organization of legitimate Theosophical and Arcane Societies. It is a very significant fact that a group of Eastern adepts entrusted a woman, H. P. Blavatsky, with this great and difficult mission, but the results soon justified this selection. At the Chicago Congress of Religions in 1893, Hindu members of the Congress openly recognized that the work of H. P. B., gave a fresh and potent impulse to the, at that time, strongly declining religious sentiments of India, while since then the rapidly spreading theosophical movement popularized more of the esoteric philosophy than the underground work of secret societies did in the last two centuries.

Such as are able to perceive behind the current events not only their immediate but also their fundamental causes will readily admit that co-education, by widening the intellectual vision, and the Theosophical Movement by deepening the inner consciousness of Woman, were potent factors in the establishment of the Nineteenth Amendment of the Constitution. And such as do not class with the group that long ago was characterized as of little faith and do not expect miracles to happen from one day to another in the life of a nation, consequently do not whine because the entrance of women into politics has not cleansed, in one day, an Augias' stable, will also perceive that tremendous life forces were released and added to the national life by this amendment.

Women are nowadays organizing in every state and, fortunately, many of their organizations have cultural purposes. Intuition prompts them this way, makes them more or less conscious that one of the most important providential missions of their sex is to furnish the other sex with the right inspiration that will quicken the mental, emotional and moral evolution of the race. And in order to accomplish this they have to prepare themselves first. At the present time probably only a small minority recognizes this to be a fact, but the light of this inspired minority soon will elucidate others too and they will follow the leaders. In this connection reread, please, what was said at the beginning of this paper, how experience taught the alchemists long ago about their perfection of the metals and about the prerequisites to draw the aethereal influxes, and you will comprehend the subject in its right and broader esoteric sense.

Such full comprehension of the subject will insure the future inspirators against the easily made but dangerous mistake of considering the capacity of *inspiring* others as an inherited right to *dominate others*. Domineering always creates a destructive reaction. So in the best interest of both parties let the inspirators work as the stars do, which radiate their energies constantly and thereby always prompt us to activity, but never coerce us.



LET US ALWAYS DO OUR BEST

By CHARLES NEVERS HOLMES

When our thoughts are cheerless, dreary,
And we feel forlorn, deprest,
When our very soul is weary,
Let us bravely do our best.

If good fortune grants us treasures
And a life of health and rest,
Let us not abuse its pleasures,
Lest we fail to do our best.

When life's noon is far behind us
And we walk amid the west,
Let the years of youth remind us,
We should always do our best.

And when we are homeward roaming
After life's hard toil and test,
Let us whisper in the gloaming,
"I have done my very best."

SOLOMON—FACT OR MYTH?

Deductions Based Upon Astronomical and Numerical Correspondences Interesting to Students of Astroscience

By MAXIMILLIAN C. SCHULTZ



SOLOMON was the child of King David (*The Sun*), by his wife Bath-sheba (*Virgo*).

Solomon is, literally, "peaceful Sun". The name is derived from, or rather, is one translation of, the Hebrew—*sale*m=peace—the Summer Sun. It is composed of three words or syllables: 1st. The Latin and Egyptian word *Sol*=Sun, also *Sol*—(the alone) or Winter Sun; 2nd. *Om*=O'm or Aum—the unutterable Sanscrit word, analogous to the *Jahveh* of the Jews, the living or Spring Sun; 3rd. *On*=The Greek as well as Chaldean word—the being, the hot or Summer Sun. The syllables combined into the word Solomon mean the annual Sun. So much for his name, let us examine some of his activities.

Solomon, being now ready, at the fall equinox, for active work, "Made an affinity with Pharaoh, King of Egypt" (winter) i.e., the Summer became the Winter Sun, and took Pharaoh's daughter, (*Virgo* in winter), and carried her to the house, or city of David, (Summer solstice), "until he had made an end of building his own house (the year), and the house of the Lord (the seven Summer months), and the wall of Jerusalem round about" (circuit of the year). The buildings will be explained at some future date.

Tho Solomon loved the Lord (Summer) and sacrificed in high places (Summer months), he went to Gibeon (*The Sun's Hill*—either of the solstices—the one here mentioned is that of Winter), where "the Lord appeared to him in a dream by night (Winter) and told him to wish. Solomon simply asked ability "to discern between good and bad", i.e., between Summer and Winter,

that he might reign the whole year. This wish was extremely modest, and God (Aries on his meridian, at the Winter solstice) granted his wish, (1 *Kings* ii, 11). Soon however, Solomon awoke (Spring) and found "it was a dream" (15). He proceeded to Jerusalem (Summer solstice), where his wisdom was put to the test. There came two women (*Virgo* of the two halves of Summer, harlots, i.e., rejected women, for *Virgo* was not then at either of the equinoxes, where she would be wife or concubine), before Solomon (sun at summer solstice); the one bringing a dead child (the past three months), and the other, a living child (the next three months just entered upon). Both claimed the living child. In the absence of all evidence, Solomon proposed to divide the living child, and give half to each claimant. To this the rightful owner objected, preferring to lose the child to herself, in order to preserve its life. By this device Solomon discovered the rightful owner of the child, and gave it to her, i.e., the Sun, leaving his solstice, passed from the dead to the living half of the Summer.

Kings iv. Solomon was now king over all Israel. He appointed Azariah (whom the Sun helps=*Japheth*), the Son of Zadok (the just=*equinox*) the priest; Elihoreph (Aries setting=*Ham* and Ahiah; brother Sun=*Shem*) sons of Shisha (the Sun) scribes, i.e., the three seasons which encircle the year. Jehoshaphat (the judging-Sun=*Sun* at Spring equinox), the son of Ahilud (brother=*born*=fall equinox), was made recorder, remembrancer, begetter, or Spring. Benaiah (Building-Sun) the son of Jehoida (known of the Sun) was placed over the host (the seven summer months), i.e., the Sun in Aries began the year. Zadok (the just) and Abiathar (father of plenty) were priests, i.e., elders, or chiefs. Azariah (spring) the

son of Nathan (the giver) was chief officer, and Zabud (a gift=the crops) was the king's friend. Ahishar (brother of the upright=Winter) was over the household, i. e., he was the eater, and Adoniram (Lord of Light=Summer solstice) the son of Abda, (for Abdael=servant of the Ram) was over the tribute (the crops). Besides these, "Solomon had twelve officers over all Israel, who provided victuals for the King and his household; each man his month in a year made provisions." (v. 7.), the twelve signs of the Zodiac or twelve months of the year.

Solomon's family (the entire year) was a very large one, and required an immense amount of daily supplies. To be able to procure these, a commensurate amount of wisdom was necessary. With this he was sufficiently supplied by the Lord. He spake 3,000 proverbs, (the three seasons of the ancient year) and his songs numbered exactly "a thousand and five" (v. 32) The summer half of the year). He spake of trees, plants, animals, in fact of all things; nothing escaped his sagacity, i. e., his (the Sun's) genial influence was everywhere felt. Indeed the fame of his wisdom was so noised abroad, that the queen of Sheba (of the seven=Virgo=his wife and Mother) having heard of it, came "to prove him with hard questions," (Sun in Virgo), Having satisfied her curiosity, she told Solomon that, she disbelieved what was told her until she saw for herself: "behold, the half was not told me" i. e., the year was not half gone when the Sun entered Virgo (x,7).

"The visit of the Queen of Sheba, marks the culminating point of Solomon's glory" (*Smith's Old Test. Hist.*; p. 495), which is certainly true, for when this meeting took place (Sun in Virgo), the feast of the "ingathering" was held, and "The whole of the chief fruits of the ground, the corn, the wine, and the oil were gathered in"—(*Bib. Dict., Art. Tabernacles, Feast of*). On the departure of this renowned Queen (at the fall equinox), Solomon, the wisest among men, entered the lower hemisphere, (Winter Months) where he was

"Led by fraud to build His Temple right against the Temple of God

On that opprobrious Hill; and made
his grove
The pleasant valley of Hinnom—
Zophet thence,
And black Gehenna called—the type
of Hell."

Besides the "cedar trees out of Lebanon" (southern constellation in Summer), and the "hewed stones" (twelve constellations), Solomon (The Sun) required immense quantities of gold for the ornamentation of the Lord's house (summer). This he obtained from the land of Ophir (*Note) (The East=Spring equinox); for he had "a ship" (not "navy") of Tarshish (when the Sun rises in Aries, the ship Argo is on its meridian with Cancer) with the ship of Hiram (High-hole=the meridian)—(1 *Kings* x, 22). This was the same ship of ships, which Solomon (sun in Aries) made in Ezion—Geber (backbone of the man=Summer. The man of the almanac answers to the earth during the year; trunk=Summer; the lower half=winter), which is beside Eloth (Rams=Aries, which is then in partile aspect with Cancer and the ship Argo).

This ship (Argo) of Tarshish once in three years (i. e., at the end of the three seasons, or every year) brought gold, silver, etc.; to Solomon, i. e., the Sun apparently moving from Aries to Cancer, the opposite point in the heavens (Hiram) keeping pace the while, brot the "golden fleece" of the Argonauts, and the harvests of the husbandman.

"Now the weight of gold that came to Solomon in one year, was six hundred three score and six (666=the number of the Sun's seal) talents." This 666 is also the number of the beast (Sether=Winter), and is made up by adding together the numbers represented by the Hebrew letters composing the name Sethur, thus S=60, th=400,—u=6, and r=200, in all 666. In fact gold (sunbeams) entered

* As to the locality of Ophir (over) all has been conjecture. In the Hebrew text, one can detect the work of the giant finger of deception. The Hebrew is Auphir for which Gesenius can find no root. By inspection, it is evident that dropping the serviles p and i, we have aphor; change the A for O which is allowable, and we get Opher—a calf, or young animal.

largely into the Lord's house (summer). Spring, with the ancients, was the golden age. Spring, on the Mithraic monuments, was indicated by a calf's head, and the budding (*almug*) tree. The word *almug* is composed of E 1=Aries, or March, and mug, to flow out, or sprout—the budding trees of spring.

The temple of the Lord (Summer) being completed, it must next be dedicated. This was done in the month of Ethnaim (gifts), when the feast of the ingathering was held. It was right here, too, that Solomon blest all the congregation, i. e., gave the people food (the crops of Summer) for winter.

Solomon now (after the fall equinox) fell away from the Lord (Summer), for he "loved many strange women" (Virgo during the winter). He had besides 700 legal wives, 300 concubines—1,000 in all. They belonged to five different tribes (the five winter months,—see (1 *Kings* *xl*, 1). No wonder these strange, or winter women turned Solomon's heart after other gods (Aries during winter); for his heart was not wholly with the Lord i. e., it was not confined to the Summer) like his father's. Solomon's heart, then, was not wholly with the Lord (Summer), but with the three seasons of the year of four months each.

Not satisfied with 1,000 women, (Virgo, 700 wives and 300 concubines=1,000 this number being divided into thirds as near as round numbers will do it. The 300 concubines denote the 10 women, or one-third or decan of Virgo, which David (Summer) shut out of his own house by themselves, into the winter hemisphere). Solomon went after Ash-toreth (the Moon), the goddess of the Zidonians, and did evil in the sight of the Lord (Summer). He even built a high place for Chemosh (the winter Sun) in the hill (winter solstice) that is before, or opposite, Jerusalem (summer solstice). At these things the Lord was angry (1*Kings* *xl*, 9), and stirred up an adversary (Satan), unto Solomon, one Hadad (fierceness=winter), an Edomite (a dweller in the winter Hemisphere), whose wife (the end of the Year), bore Genubath (thefts, because he steals a little off each of the shortening days).

Genubath was weaned in Pharaoh's house, at the winter solstice, whence the days begin to lengthen. Hadad, the adversary of Solomon, did much mischief (in shortening the days), but Rezon (pining away—the last half of winter) bothered Solomon the rest of his days. Rezon was the son of Eliadah (whom God cares for=Summer), which fled from Hadadezer (Hadad's help=summer), King of Zohah (station). He abhorred Israel, and reigned in Syria—the last half of winter (1 *Kings* *xi*, 25).

Jeroboam (the people will be many=summer) was the son of Nebat, (the seer=Spring equinox), an Ephratite (fruit-producer), from Zaroda (cold=winter, i. e., the earth during summer was called Jeroboam. Jeruah (the leprous, or white woman=Virgo in winter), his mother, was a widow, her husband having died six months before. "He lifted his hand up against the King", because Solomon built mills (fullness=Winter, because winter with summer fills out the year, summer is always opposite winter), and closed the breaches of the city of David—the latter being the Sun during Summer.

Jeroboam, on account of his valor had charge of the house of Joseph, i. e., the earth in summer produced its crops (Joseph). Leaving Jerusalem (summer solstice), the prophet Ahijah (brother Sun), the Shilonite (of the summer solstice), found Jeroboam in the way (at the fall equinox, where these two always meet) and, seizing the new garment of Jeroboam ("they two were alone in the field"), he rent it (the crop) into twelve pieces, one for each month in the year. Ten of the twelve pieces he immediately gave back to Jeroboam, saying "I will rend the kingdom (the crop) out of the hand of Solomon (the year), and will give ten parts of it to thee. Now, counting from the fall equinox, where the parties there were, these ten months would bring us around to July (Leo), which Saul gave to David as the price (100 "Foreskins" of the Philistines) for Michal (Virgo), his daughter. David, finding Saul's price too little, doubled it, as he could not get full possession of his

bride without. Hence one of these months (August=Virgo) was given provisionally to Jeroboam—"for my servant David's sake, and for Jerusalem's sake" (*xl*, 32). The other (July=Leo) was reserved for a special purpose;—as "the city which I have chosen me to put my name there" (*xl*, 36). This was Leo, which, astrologically, is the Sun's house. At a future time, "I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be King over Israel (the year)". Solomon sought, therefore, to kill Jeroboam, but he fled to Shishak (legs=winter), King of Egypt, where he tarried until the

death of Solomon at the spring equinox, where the year (Solomon ended).

Shishak is probably a reduplication of Shak, the Chaldaic for Shak, a leg; hence Shishak=legs=the winter hemisphere (see the Man in our common almanac, i. e., the head is Spring, the Trunk, Summer, and the legs Winter. "The Hebrew interpreters, as also Jerome, suppose Shshk to stand for babel or bbl, according to the secret or cabalistic mode of writing called ethbash, wherein the alphabet is inverted." Thus, sh, would stand for b, and k, for l. (*Heb. Lex*; P 1114).

A LITTLE ESSAY ON SPIRITUAL WASTRELS

Wherein the Asinity of Certain Alleged Profundities of a So-called Occultism is noted.

By GEORGE WINSLOW PLUMMER



HE piffle in the profundity of some phases of alleged occultism lies so closely on the surface that it is difficult to understand why it is not more universally observed. All along

the pathway of study in the arcane sciences the student encounters warnings against the unnecessary use of vital functions. Besides this, he is warned to kill out desire, to stifle the natural longing for a long and happy life, to accept the fact (*sic*) that life is something merely to be endured and that it is advantageous to get each incarnation over with as soon as possible.

The student is admonished to cultivate dispassion: to become dissociated from the common herd and view the procession of events as a disinterested observer, swayed by no sympathies, exercised by no semblance of emotion.

Well, the man or woman who cannot do a reasonable amount of emoting cannot do very much of anything else worth while. The following verse, by Alice de Leeuw, descriptive of the situation was recently received from my good friend L. P. Brown, of New Haven, somewhere up in Connecticut:

Long, long ago I learned to steel
The hot rebellion of my will:
To mould my face in placid lines,
To hold my thought within confines
So narrow that they could not stray.
I learned to put desire away,
To set my feet where duty led,
And now—the rest of me is dead.

Every human faculty and function is a factor to be used with equal vigor, always, of course, assuming that the use will be constructive. The man who does not use his muscles sees them atrophy and he becomes a pest and a weakling, useful only to the pill-men. The man who does not use his brains degenerates either into a moron or a dumb-bell and is the community nuisance. The man who will not emote when emoting is indicated becomes one of the fishy type we instinctively shun. The man who has no desire or who fails to utilize his desire functions becomes the negative type who either lives upon his friends, if he has any, or else upon a long-suffering family.

Any school or cult that teaches its pupils to kill out desire ought to be shunned as a moral and leprous plague spot. Desire to live is what brot us into human expression. Desire to climb to the heights of spiritual exaltation is what

makes for human progress. It is impossible to annihilate desire for the effort toward such annihilation comes from the erroneous *desire* to do so.

The man who sees in human life something only to be endured patiently and to be gotten thru with as quickly as possible has no right to live. He is drawing upon the common fund of life energy to support his useless existence. He is a spiritual wastrel.

Masters who are so high and holy that they cannot live in our sterner vibrations or mix with the common herd—*do not exist*. They are merely fables of cult propaganda. Their existence has never been proved. Masters are those who live *among* men and affairs, accessible to *all* and who prove their mastery by *deeds*. Christ, than whom no greater or truer Master ever lived, moved entirely amongst the people. High or low it made no difference to Him. He did His works openly and His works have, verily, lived after him. Buddha, of a race to whom pork was abhorrent, ate pork willingly with the humble hosts who offered him of their best. He sagely observed that it would do him far less harm to eat forbidden food than to offend hospitality generously offered him. We have seen some modern "strict vegetarians" with far less consideration, charity, or common courtesy than Buddha showed altho these same vegetarians affected to worship Buddha no less than they worshipt Christ.

Christ, Buddha, Confucius and the long list of spiritual Masters whom the whole world acknowledges to be such, who are the exclusive possession of no cult or even of the religions assumed to be conducted in their names, did *not teach dispassion*. They gave luminous examples of *compassion* and profound sympathy with every human need. They did not sit upon the hilltop and view the procession of events. They joined the crowd and marcht with them and assisted to make the events of their day.

Self control is a magnificent goal. Few attain it. Those who do, become world conquerors. But strivings to confine thought into conventional grooves of orthodox opinion; adherence to mistaken concepts of duty that change with

each decade; the cultivation of an artificial placidity, like that undertaken by a prominent cultus of the day, are practices that result in cases for the psychologist, psychoanalyst, psychiatrist and mental expert. Our asylums are full of the splendid results of such idiocy.

The struggle to divert natural emotions, sentiments, desires, functions and faculties into unnatural attitudes, avenues of expression and view-points is just as futile and as fatal to true happiness, individual and community value and higher attainment as any of the silly and absurd practices of regeneration, re-vitalization and shooting the kundalini up *Shusumna* between the guardian dragons of *Ida* and *Pingala* by the development of alleged super- will power attained thru practices against which every natural impulse and instinct repels.

Don't subvert the faculties with which nature has so generously endowed you by adherence to abnormal, morbid, unnatural, unscientific teachings, methods and practices. Use *every* function you possess, mental and physical. Enjoy life to the utmost. Prolong it as best you can. See beauty in everything about you. Make yourself a part of nature by close communion with her in her "various moods". Be yourself at all times. Be natural, normal, healthy and cheerful. True spiritual attainment is a process operative from within and it doesn't require any abnormalities, mental or physical to effect it.

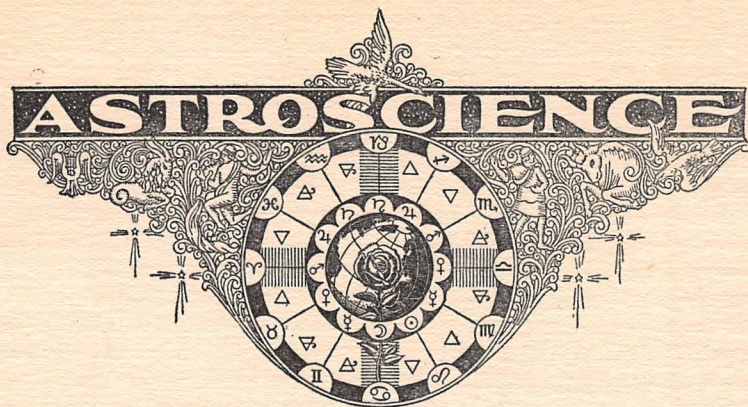
Beware of any alleged "spiritual teaching" that strikes a discordant note with what you instinctively recognize to be natural, normal, healthy human impulses. This will compel a good many spiritual charlatans to go to work at some means of earning an honest livelihood but you will be doing them, your community and yourself a big favor in the long run.

| Don't try to feed your soul on spiritual piffle.

INFINITE

By GEORGE E. STEPHENS

Our contact with Him is so small
We can't perceive, explain the All
What finite hand is so astute
That it would paint the ABSOLUTE?



MUSINGS OF AN ASTROSCIENTIST

By JOHN HAZELRIGG

President Emeritus, American Academy of Astrologians

No. 1. THE EYE A VENUSIAN ORGAN—



THRU the habit of accepting without question the *ipse dixit*s of old pronouncements relating to astrological canons, a persistency of opinion obtains that leads finally into dogmatic sanctions in spite of any irrationality that might easily reveal itself upon closer analysis.

Let us accordingly examine into one of these mooted points, and see in how far we may have gone astray as to the true planetary rulership of the eyes. Practically without exception the astro-textbooks thruout the ages from Chaldea to the land of Columbia have placed these under the celestial jurisdiction of the luminaries, the right and left optic under Sun and Moon respectively. These as being the "lights" of the firmament, and the eyes as the physiological organs of vision, perhaps led the parents of our philosophy to confuse their relationship, and so to be led into a misapprehension of the principles involved, else how account for what, upon more careful scrutiny, would apparently justify a wholly different allocation? Once the problem is viewed from a mystical angle, and with the privilege of metaphysical induction as opposed to the purely theoretical

or speculative, mayhap a more rational conclusion will be arrived at.

Principle, tho an abstract concept in creative physics, is none the less a subsisting force correspondential with like energies on all planes of being, whether applied to a minute organization or to the cosmos of Jupiter, to the earth or any one of the other celestial bodies. This is a premise to ignore which leads easily to a debacle in logic. For example, if Sun rules one eye and Moon the other, to accord with the accepted astro-formulary, then—to reason syllogistically as well as philosophically—what in time is the Jupiterian to do with his four moons as optical units? Do the inhabitants thereon, granting they possess anatomies similar to our own, have four left eyes? The conclusion is enuf to give one an astrological strabismus.

No, moons as secondary or attendant satellites may be likened to excrescences of the body politic to which they are related, and exercise reflective and not creative functions, belong to the category of elements rather than to the sphere of principles, and are prefigurative of the moist consistencies in Nature which unite fire-air with earth. That is why the Moon is said to rule the brain, which is an instrument or mediary between thought (fire) and expression (earth).

Now, we venture to allot to Venus the regency over the "windows of the soul" whence is radiated the passions both of the sensual and the spiritual, and which reflect the lower hebetudes together with the longings for human as well as Divine matehood, and whereby we find the functions and the prerogatives of this planet fully demonstrated.

To illustrate, we may be pardoned a recourse to some well-defined analogies in the physical and spiritual economies as verifications of the argument here presented. Thus, while Spirit, Sun, is prefigurative of the central point of intercellular organisms, called the nucleolus, to Venus is assigned the nucleus or fluidic body that floats in what may be likened to the astral fluid of interplanetary space. It is the *Psyche* or mother principle, the Mary (*mer*, sea) of the Christ allegory. Aphrodite of the Greeks, who rose from the foam of the sea, and the feminine principle as adumbrated in the Ancient Mysteries, and a fundamental postulate of every Nature doctrine, likewise the implicit of the Soul in all sacred dramas, whether of Creation or of Redemption. She is the Soul, love, or unifying faculty in the Macrocosmic scheme, and, by equivalence, the Eye thru which the Grand Artificer views His handiwork.

We are not unmindful of the fact that in planetary symbolism the lunar crescent is used as a glyph for Soul, as Soul of the World (24), World of Soul (7), etc., a reflector of component qualities express in the character of each of these planets. But Principles in the pneumatic mysteries are not here involved, rather in which connection Venus connotes something radically different, being a deified personification of a physical force in the noumenal spheres, and so depicted in all initiatory rites. The physiological system, with its various centres as channels for the outer expression of these inner forces, is merely the laboratory wherein transmutations into higher potentials proceed thru mediation of sense.

Venus is often represented in old medals as holding an apple in her hand. "O wall of the daughter of Zion, let tears run down like a river day and night let not the apple of thine eye cease." *Lamentations*, ii; 18. There is

something astrologically significant in this, for Saturn (lamentation), afflicting Venus at birth makes the native very susceptible to tears when the emotions are disturbed; the cause of this being that Saturn rules the lachrymal glands, and Venus the eyes that mirror the emotions of the soul, and so the tear ducts become easily flooded when these are excited thru passionnal tensities. A similar attestation is to be observed at funeral obsequies, where Saturn and the *feelings* of Venus are brot into juxtaposition, and so instead of rejoicing with a risen soul the mourner is constrained to indulge a lachrymal paroxysm that disorganizes every atom of his being. Incidentally, the lachrymal bone, in man, is situate within the orbit at the inner side of the eye.

"That eye was in itself a soul."—Byron, *The Bride of Abydos*, Canto, i; Stanza 6.

"Into the eye and prospect of the soul."—*Much Ado About Nothing*.

"The rapt soul sitting in thine eyes."—Milton, *Perseus*.

Anent "apple of his eye," the orchard apple is under the rule of Venus. This has reference not to the tree but to the fruit, that which is sweet, unctuous, delectable, and obviously not the sour, or the crabapple. This term as applied to the eye, by the anatomist as well as the poet, signifies the pupil and iris combined; or, by way of correspondence with the organic cell, the pupil of the eye is the nucleolus or Sun, the iris is the nucleus or Venus, suspended in its aqueous humor, and whence is derived the color characteristics of the organ of sight. The writer has observed that Venus conjoined with Jupiter invariably gives a bluish tint to the eyes, evidently a quasi-reflection of the latter's planetary ray in the solar spectrum, which is indigo. A lady of our acquaintance has Venus "besieged" by Jupiter and Saturn, and one eye is blue, the other a dark brown. Natus, November 16, 1901, 9:25 a.m. There are few instances of this peculiar color anomaly, another being a prominent screen star, birth date unknown to writer. Of course, one finds it often occurring after a scrimmage with fistucuffs, with one orb passing into a darkened state of occultation, not infrequently followed by

metamorphoses thru all the gradations in the rainbow. We suspect this, however, to be a clinical and not an astrological example.

Our comparison of the optic structure with definite features of both the physical and soul worlds, is by no means an inapt one, for every organic constitution is in reality analogical therewith, and by similitude is one with the Cosmic Egg, which I have presented more fully in *Fundamentals of Hermetic Science*. The

foregoing is in substance a corroboration of the same argument, and Nature employs but one set of tools, tho they seem to vary according to plane of manifestation.

And to what does all this lead? This, that Venus symbolizes the Soul, and the eyes are its windows thru which are expressed the ebullitions and the constrictions incident to and in accordance with the circumstances that for the time are in dominance.

No. 2 CONTROVERSIAL AND OTHERWISE



OMEWHERE about three centuries B. C. there flourished at Alexandria a sect of physicians known as the Empirics, a school said to have been founded by Philinus, tho its doctrine is also reputed to have had its origin in the Hippocratic tradition. While not without many just claims in respect of its theory and praxis, they considered it useless to inquire into the causes of things, and deemed it sufficient to know only what was common with all disease, with its phenomena, experience, and judgment by analogy as guides to treatment. Also, as with the latter *methodici*, they held a contempt for anatomy and its logical implications as to myology and diagnosis, and so in time the word empiricism came to be synonymous with quackery, malfeasance in practice, charlatanry, etc. There is an impassive subtlety in the term that may connote either good or ill, but even divested of its various significances it yet sounds very forbidding to the senses in that it suggests dubitable methods and something not ethically befitting, or that which violates the integrities of the subject to which it applies.

We see somewhat of this culpability here and there in the professional field of Astroscience, whereby rules and formularies are standardized to meet any given problem either of analysis or of prognosis, and the task of cerebration reduced to a minimum by methodized cullings from printed authorities, duly transcribed into mimeographed form.

and ingenuously given forth as specialized judgment. This is but part of a system that so easily lends itself to irrational inferences.

The follower of this vogue is of the commercial ilk, a wholesale dispenser of pseudo-astroscientific lore, his equipment consisting mostly of selections from the empirical grab-bag, with the appellation of "The greatest ever" appended thereto as the high muck-a-muck. This quality of self-laudation serves as a differential between near-mediocrity and a personal claim to eminence, tho one is constrained to wonder why greatness should need the shouting vocable and printer's ink to proclaim the fact. Contradictory as it may sound, any sort of self-eulogy is *prima facie* evidence of an inferiority complex and the resultant need to make others believe what the subjective consciousness denies. Much like the boy whistles to drive away a fear of the dark—and some there are who need a vast amount of it a *la fortissimo*.

But let us be fair, in the belief that no prostitution of the dignity of truth is ever committed without some virtue remains; and doubtless the attention of many is first drawn hitherward thru the medium of tactics such as these, without which equivocal effort the philosophy of the stars would continue to be a closed book to many who, once interested would feel impelled to further and more serious investigation. So the ballyhoo artist doubtless achieves a moiety of good in a seemingly imperfect manner.

If in Astroscience we should regard mathematics as its anatomy, its rules and aphorisms as records of observation and experience, and its interpretations

as judgment by analogy, we would thus have a likeness to the "tripod" of the olden-time Empirics. But there the similitude ends, for there are multitudinous elements to be pondered which can be dealt with only according to their character and combinations, and in order to do so one must hearken back to fundamental principles. There is no rule so hard and fast that admits not of qualifications, emendation, or a counterbalance, else we would be in the position of trying to fit round pegs to square holes.

We are taught in our elementary physics that H_2O = water, an empirical compound that might be designated a chemical constant so far as molecular weight is concerned, tho in reality there is no such thing as a fixt constant, as the word would seem to imply. If we change the above combining power to a trivalency, as of nitrogen in ammonia (NH_3) we find the element of variability as a structural feature is introduced, and these may extend up to the mystic seven as distinguishing the equivalents in other compounds. And similarly may the magnetic value of any given planet be chemically gauged in accordance with the aspects thrown thereto, with attendant changes in significance.

Thus, Sun conjunction Jupiter in a feminine nativity would symbolize something in the nature of material preference; but add opposition Mars thereto the complexion is changed, and one immediately faces a domestic *casus belli* that no school of diplomacy could hope successfully to arbitrate; or obtrude the presence of Saturn from the seventh house into this combination and the lady, when buying the orange blossoms, might just as well stop at the bargain counter, first corner to the left, and lay in a supply of widow's weeds.

Again, the zodiacal signs as also the domal places of occupancy of these planets would constitute a different class of ingredient to the astral broth, and no empirical page from File 3 or Pigeon-hole 4 is going to be of much utility in this concoction.

I have always maintained that a workable knowledge of Astroscience involves only four basic considerations: that of the inherent character of the planets, the elemental and constitutional qualities of

the signs, the economic functions of the twelve houses, and the combining nature of the aspects. With a skill proficiency in these, the student is ready to dispense with vicarious opinion and to hie himself to his own mental laboratory, there to weigh in his own scales the elements to be delt with, that he might synthesize their meanings into terms and corollaries consistent with the chemical features as implied in the foregoing desiderata.

As with the chemical unit, the fixt constant in mathematics is an anomaly, for in the midst of continuous motion there are incessant modifications, with displacements and new consortments following the one upon the other, as in a kaleidoscope. The term is only relative, with an element of variability to be conceded in the interest of ever-changing values and dissimilarity of conditions. So with Astroscience when subjected to interpretative physics—no set rules or methods of procedure can be followed, even in apparently resembling circumstances, and the presumably steadfast aphorism necessarily reduces itself to a variable constant, in conformity with the particular case to be analyzed and brot to judgment.

The problem may be elusive, but never illusive, and its interpretation belongs to a faculty much removed from the mathematical or the purely intellectual. That is why some minds are temporarily disqualified for its pursuit, as the physical scientist for instance, the empiric who can reason only from analogy and experience, and who must first reduce his findings to an algebraic formula before it can take on any weight or relevancy. The psychic or soul faculty is thus crucified, immolated on the sense altars in the effort to rationalize a subjective concept.

And this it is that forever challenges the pronouncements of the text-books whose trustworthiness—as with the Irishman's flea—doesn't happen to "be there" as it should in accordance with the pontifical statements that abound 'twixt the pages of primers and advanst treatises alike. The same factor enters into successful medical diagnosis, into "lucky" coups on the Stock Exchange, into fortunate business deals—that which con-

found the dicta of the empirics despite the fact of past experience, and which cannot be measured by any scientific yardstick. Some call it intuition, but whatever its name any astroscientist without it is a sad misfit, and must continue to wend his wabbly way amid the phantasms of figures and "rule by rote." These confessedly have their legitimate purpose as a ground plan of procedure, for they serve as a foundation to the superstructure of Interpretation; but who cares to abide in the cellar once the damask curtains are artistically placed, and the *lares* and *penates* are comfortably enconstrued on the second floor front?

The resolution of a horoscopolical problem, from primary analysis and into the faidical sovereignties, are more dependent upon the psychic urges than on empirical fiat made to fit the many and not the individual. The one presupposes a needful elasticity of judgment, the other a compulsory adherence to rule and precept—the one a vent for the in-

spiration, the other a treadmill where one's progress is admeasured to the uniformity of steps so contrived as to compel steady pace with a mechanism moving in a contrary direction.

It is far from the aim of these comments to depreciate either the value or the necessity of careful computations in the determination of the astronomical elements to be made use of, but rather to regard such as being merely preambulatory to the far more consequential features of celestial dynamics; those that contribute to the greater appreciation of the cosmic potentials when aligned to a given purpose. The one connotes mental acumen—the other soul scrutiny; one is the alkali—the other the acid, of a brew whose components separately are not akin. But properly combined, they make for a transcendental effervescence that enlivens the spirit and qualifies one for glimpses into those spatial vastnesses wherein are graven the formulas of Being and of Destiny.

IN MEMORIAM—DR. WILLIAM E. BOWEN



NCE more the hand of Death has removed one of the most faithful and most honored of our Fraters. On February 7, 1930, Fr. William Bowen, Worshipful Adept of Memphis College, S. R. I. A. A., Past Grand Commander of the Grand Commandery of Tennessee, expired in the Gartley-Ramsey Hospital, Memphis. The immediate cause of his death was heart failure.

Dr. Bowen was born in Quebec, Canada, January 12, 1862. After completing his medical education and receiving the degree of M. D., as a graduate of McGill College of Medicine, Montreal, he was commissioned as a Captain in the Medical Corps of the British Army, and served a time as such. In the early nineties, he came to Knoxville, Tennessee, and began the practice of his profession. He received the degrees in Symbolic Masonry in Oriental Lodge No. 453 as follows: Entered Apprentice, June 18, 1895, Fellow Craft, August 2, 1895,

Master Mason, October 4, 1895. He at once took an active interest and participation in the affairs of the lodge, and served as its Worshipful Master in 1898. All thru the years his interest in the Blue Lodge did not wane, and in 1922 he assisted in the organization of Knoxville Lodge No. 718, serving as Master under dispensation in 1923.

He received the degrees in Capitular Masonry in Pearl Chapter No. 24 in 1895, being exalted on Nov. 22. In 1912 he participated in the organization of Paxton Chapter No. 184 and served as its first High Priest. He received the Order of High Priesthood in 1912, and served as president of this body in 1929.

He was also a member of Knoxville Council No. 75, Royal and Select Masters, being greeted on Dec. 18, 1896.

He was knighted in Cœur de Lion Commandery No. 9, Knights Templar, on March 13, 1896. While he was loyal in his service to all of the various branches of Masonry, his supreme devotion was given to the commandery and from the time of his knighting up to within a few months of his death, he was active in the affairs of the commandery.

He served as Eminent Commander of Cœur de Lion Commandery in 1907 and soon after was elected to a position in the Grand Commandery line. He was appointed Grand Sword Bearer in 1907, and following the regular order of advancement, he became Grand Commander of the Grand Commandery of Tennessee at the annual Conclave on May 20, 1914.

As a member of the Grand Commandery, he was active in the interests of the order, and was in attendance at all of the annual Conclaves and at the Triennial Conclaves of the Grand Encampment of the United States.

With his splendid physique and erect, military bearing and by virtue of his commanding presence, Dr. Bowen was always an outstanding figure in the public appearances of the Commandery. He always performed with grace and dignity every office which it was his privilege to assume. Perhaps the finest thing that can be noted as indicative of his real devotion to the interests of the Order is the fact that after having held the highest office in the gift of the fraters to bestow, he was still regular in attendance upon the Conclaves of his own Commandery, and served as Director of the Work when the orders were conferred.

Naturally, he was a member of the Masonic Veterans Association for a number of years, having been a Master Mason for more than thirty-four years at the time of his death.

He was a member of the Board of Directors of the Masonic Temple Association, being active in the deliberations of that body for a number of years, and he just resigned in July, 1929 when the state of his health made it necessary for him to go to Memphis for treatment.

He was also a member of the 32d degree in Trinity Consistory No. 2, Ancient and Accepted Scottish Rite, Nashville. In addition, he also belonged to certain honorary Masonic organizations in Canada. He was a member of Ker-bela Temple, Nobles of the Mystic Shrine.

Cyprus Commandery has lost one of its most loyal and devoted fraters in the passing of William Bowen, but it is believed that the memory of his life and service will be a constant incentive to

those who remain to carry on in the interests of this Rite of Freemasonry.

In his professional life, as a physician, Dr. Bowen held the confidence and respect of all his associates. In his early years he engaged in general practice, and, later, devoted most of his attention to the field of internal medicine. At all times he stood for the highest code of ethics in his profession.

In the Spanish-American War, he answered the call of his country as a Major in the Medical Corps of the U. S. A., seeing service both in Cuba and in the Philippines. In the World War he volunteered, and it was a matter of keen regret to him that due to his age he was not accepted for service.

In his church life, he showed the same devotion to duty and willingness to serve as characterized his fraternal life. He was a loyal and devout member of St. James Episcopal Church, having served in all of the official capacities which a layman might fill. He was a member of the Vestry, for a time the Senior Warden and also a Lay Reader. At times when the church was without a minister he conducted the services and by his untiring energy did much to keep the congregation functioning. His work here will long be remembered and admired by his fellow members.

Worshipful Frater Bowen became an Associate Member of the Societas Rosicruciana In America October 27, 1924. His examination papers over a period of four years' preparation, are evidence of his remarkable scholarship and devotion to our Work. Thru his efforts, Memphis College, S. R. I. A., was organized and Frater Bowen became a Collegiate Member and first Worshipful Adept of the new College, at its Institution, April 7, 1928, the ceremonies being conducted by Ill. Fr. Marcus Grover of Birmingham, Ala. The beautiful property shown in our Frontispiece was acquired as a permanent home for the College and since his Transition, the College has been renamed, in honor of its Founder, the William Bowen Memorial College, No. 18.

Able, well qualified and enthusiastic associates of our former Frater are carrying on to make the College a worthy memorial to his splendid work.

INTER-FAMILY NEWS SECTION

Edited by ETHEL M. B. HELMER

FLORIDA COLLEGE

Once again the time has rolled around to make our fraternal contribution of inter-family news. How the time has flown! And in that time how little there is for the public view, how much that may not be written! And that, of course, is the more interesting part.

Florida College, S. R. I. A. recently had the unique experience in its history of listening to its youngest member in point of fraternal affiliation with us, make perfect scores on two quizzes the convocation following his initiation.

All members are working faithfully in removing the obstacles which have so far kept Florida College under dispensation. By Fall all examinations should have been taken and passed with credit. This in spite of the fact that our summer vacation has been declared, so far as the regular college convocations are concerned.

Under the indefatigable leadership of our W. A. the College has grown as never before so that an Adytum more suitable to the needs of the College becomes a necessity. Each member is constituted a committee of one in the search for that locale as will lend itself amply in the building of the Spiritual Temple.

The program of expansion goes on apace even tho there are no Convocations until the latter part of September. Cessation of regular convocations affords greater opportunities for strengthening our resources in all directions. Our vacation period is one of apparent inactivity only.

EMILIA B. SEXTON,
Sec. Florida College, S. R. I. A.

PYRAMID COLLEGE GROUP MAKE PILGRIMAGE TO YAKIMA

June the 8th, 1930 was a great occasion for the following members of Pyramid College of Spokane, Washington., who made a trip to Yakima, Washington., for the purpose of receiving the Theoricus Degree 2-9.

Fraters Telander, Lozier and Mrs. Lozier and Sorores Henneck, Nyswanger, Weaver and Clark.

Frater Telander came from Seattle by auto, Frater Lozier and Mrs. Lozier and Soror Henneck from Spokane by auto, Sorores Nyswanger and Weaver from Spokane by auto bus, and Soror Clark from Portland by auto bus.

After a short meeting at the Commercial Hotel in Yakima, Sunday morning, June the 8th, we went as instructed at ten o'clock A. M. to the Masonic Temple where Yakima College holds its convocations and where the

Theoricus Degree 2-9 was exemplified by the Theorici members of Yakima College. All were greatly impressed with the exemplification of the degree and also with the lecture of the degree, as given by Frater Thomsen the Worshipful Adept of Yakima College.

After the degree, we were to learn something of the generosity and fraternal spirit of the members of Yakima College, as they immediately invited us to lunch with them at the Commercial Hotel, where we partook of a wonderful meal and succeeded in forming more intimate acquaintance with each other.

After lunch we were put into automobiles and whisked out to Frater Thomsen's home, at Selah, Washington., which is located just a few miles West of Yakima, and here we passed, what seemed to us, one of the most delightful afternoons of our lives, for we learned to know Frater Thomsen as he lives from day to day. Surprises met us at every turn. His home is a quaint little bungalow, built (so we were told) by his own hands; both inside and out all things seemed to breathe an atmosphere of tranquility, simplicity and beauty. After driving around to the rear of the house, we were led in from the back of the dwelling thru a rustic garden which surrounds it. In passing along we were obliged to cross a tiny brook which winds about thru the garden, before reaching the front of the house. A miniature water wheel and numerous little cataracts were to be found in the course of the stream which terminated in a small pool near the front of the house. As we passed along to the front door, we were confronted with a huge spider's web upon the side of the house, the web being about six to eight feet in diameter and constructed of manila rope; fashioned we fancy by the hands of Frater Thomsen for we were soon to learn that he is an artist in many ways.

At the front entrance as well as the rear of his home, are pergolas constructed of small sticks about one-half inch square and ten or twelve inches in length, these were laid up on the four sides of six by six inch upright timbers, starting from opposite sides and alternating from bottom to top. The cross timbers being finished in a similar manner. It makes one think of Old Japan, it is so quaint and different from the usual thing found in America.

Just across the drive which winds around the garden past the front of the house, is a rectangular frame building with no windows on the sides, the light being admitted from the top, this is Frater Thomsen's Studio and Art Gallery which contains numerous paintings, mostly the handiwork of Frater Thomsen.

There are many more interesting things about this most unusual retreat which are

too numerous to mention in this article, but this will serve to give the reader some idea of the many things which we enjoyed on this visit. We shall never forget the quiet tranquility in the very atmosphere about this place and needless to say, we were loath to depart, as our beloved Frater Thomsen endears himself to all who chance to pass his way.

Many thanks to Frater Thomsen and to all members of Yakima College who have kindled such a warm feeling in our hearts.

Because of these things, Pyramid College hereby extends a most cordial invitation to Yakima College to visit us in a body at the earliest opportunity in order to give us a chance to properly reciprocate.

This invitation is also most cordially extended to any Frater or group of Fraters of the S. R. I. A.

Most Cordially and Fraternally yours,

Pyramid College,
HARRY J. LOZIER.

MAGI COLLEGE

Because of the extreme heat in this Section, Magi suspends all activity of both College and Classes during the months of July, August and September.

As a farewell of the Class a party was given at which the members were asked to come prepared to write a "tome" about that which life held for them most dear, with explanation as to why this was true. Prizes were given for the best subject and for the best exposition of a subject. Such subjects as Health; Love; Memories; The Ego; Transmutation; Thinking Principle; The Child, Life's Gift to Life; Friends; and God were presented, many of them expressed in poetry, and discussion and defense of the various subjects by their exponents waxed almost hot at time, but "God" was finally chosen as the idea which if expunged from our consciousness would leave the greatest void, and all left expressing themselves as uplifted.

All are looking forward to the re-opening of College and Class this Fall, as most seem to feel "a something" missing from their lives during these months of rest.

In this issue it is desired to express thanks also to Soror S. C. McCann of Westgate College for her work with the class there in explanation of the "*Phantom of the Opera*", in connection with the Cabalistic Tree of Life, which, it is hoped she will find time to write out for the benefit of the entire membership."

YAKIMA COLLEGE

There have been no convocations of Yakima College during the month of July.

Our principal activity during the month of June was the conferring of the Degree Theoricus 2°-9° upon a class of fourteen, six

of these were from Pyramid College, Spokane, and eight were members of Yakima College. Members of this class drove from Spokane, Walla Walla, Portland and Seattle to receive this Degree. The work was put on in our beautiful Masonic Lodge Room, in a very impressive manner, Sunday morning, June 8, 1930, beginning at ten o'clock. After lunch most of the visitors drove out to the home of our W. A. A., Andes L. Thomsen, and a most profitable afternoon was spent among his books, and pictures and flowers. We hope some time to be able to go to Spokane and accept the invitation of Pyramid College to visit them.

Our next effort will probably be the conferring of the Degree Practicus 3°-8° upon those who are qualified to receive it.

EDWIN D. CLARK,
Secretary.

METROPOLITAN COLLEGE

Due to the extreme heat and the constant interruption by summer vacations, *Metropolitan College* calls off during the months of July and August.

With the opening of the fall term we begin a splendid course of study, to extend thru the winter. The plans for this are now in formation. We shall study the powerful spiritual epics, of various nations and religions. We shall also trace the thread of the Graal Legend, including the version so clearly given in PARSIFAL.

In studying the book entitled ABOUT OURSELVES, the book was divided into sections, and a digest given by the instructor, with the latter half of the class period being devoted to discussion and personal application of the points raised.

We are happy to report that the new chancel rail has been installed ready for the first meeting in September. The work was carried out by Messrs. R. Geissler & Co., the well known ecclesiastical art specialists. We hope to have W. Stanislaus Witowski, of Holy Graal College, Scranton, Pa., preside at the Dedication this Fall.

Two weddings were held in the Cathedral Chapel of the Holy Trinity. On June 16th, our W. A. A. and Senior Magus, Ill. Frater Henry V. A. Parsell and Soror Blenda A. Collins, and on Saturday, July 26th, our immediate Past W. A. A., Frater Leslie G. Schaumann and Soror Selma P. Dingee were united in Holy Matrimony. Our S. M., Most Rev. George Winslow Plummer officiated at both functions, assisted by the S. G., Rt. Rev. Adrian C. Grover.

We are keenly sensible of the great assistance rendered us by the cooperation of our Collegiate and Associate Members who join forces with us at the noon-intercession. Testimonials to the value of this hour of union come flooding into Headquarters with increasing volume.

LUCY BUTTON,
Secretary.

ROOSEVELT AND ASTROSCIENCE

By JANE C. HUNTER

THE approaching anniversary of the birth of the later Theodore Roosevelt, who was born at New York City on October 27, 1858, should prove especially interesting to students of astrology in the light of a recent discovery that he was thoroly familiar with his own horoscope and had a comprehensive understanding of the science of astrology.

At a recent discussion of Colonel Roosevelt's chart, the object of which was to ascertain the particular planetary combination that endowed him not only with the *desire* to surmount his physical handicaps, but the *will* to hold his desire to its purpose, Mr. Dudley Clarke, traveler and author of many books on masonic and biblical symbolism, informed the writer that he had known Colonel Roosevelt personally, and had discussed his birth-chart with him upon several occasions. Mr. Clarke stated that the colonel had informed him that his father was a believer in the ancient science to the extent that he had the horoscope of the future president of the United States constructed by the father of Li Hung Chang, the Chinese statesman and general, when his young son and heir was *just ten hours* old.

Upon one occasion when Mr. Clarke reminded Colonel Roosevelt that he had some rather disconcerting *squares* in his chart, the colonel laughingly waved these aside with the remark that he intended to live by his sextile and trine, VENUS-JUPITER to his M. C. True, even then, however, to his oft-voiced principle in later years, viz: "Trust God, but keep your powder dry," the colonel confided to Mr. Clarke that he always kept his weather-eye on the opposition of the Moon in his seventh house to Mars in his first.

Mr. Clarke stated that Colonel Roosevelt had himself enlarged and etched his natal figure on some durable material, and had mounted it on a chess-board which always stood on a table in his room, and that when the colonel was contemplating some momentous undertaking he would estimate the facility with which it would be accomplished, or the difficulties attending its consummation, by his ability to quickly checkmate the Queen, which represented the Moon opposing Mars in his horoscope.

This interesting information makes the tribute of Calvin Coolidge to his predecessor in the preface to one of his biographies, singularly appropos. Of him Mr. Coolidge has written: "It was no mere poetic fancy which impelled the ancient Greeks to people the firmament with their mythical heroes. A great national hero, a Washington, A Lincoln, a Roosevelt does *shine like a star* to the people who come after him. In them they find light, and by them they can steer

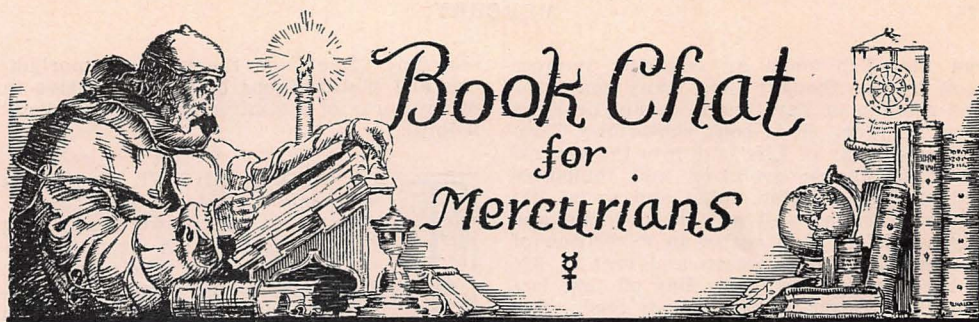
their course over uncharted and stormy seas."

But how little did Mr. Coolidge know that this shining star of American national life whose patriotism and unconquerable will to do and to be, has made him the pole star by which many of the youth of our country keep their frail bark to its course, had himself a starry, if perchance a safer guide by which to steer his course over stormy tho not *uncharted* seas.

It may appear strange to the uninformed who regard astrology as a superstition that a man of Colonel Roosevelt's calibre should have been interested in the science of astrology, but when we consider the natural acquisitiveness of his mind, the advantage of travel in foreign lands, including Egypt and the Orient from a very early age, his interest in the "tongues" of other peoples and mastery of their language, his love of nature and the many nights spent out in the great open spaces with only stars for his companions, it is not surprising that the symbolism of the horoscope spoke to him in the language of the ancient initiates, for Mr. Clarke stated, further, that the colonel had set for himself the goal of being a *master of knowledge* at the age of twenty-eight years, and had calculated the years of his activity as fifty-eight, which is particularly impressive since he dated the beginning of his activity from his third year, according to Mr. Clarke, and passed from his plane of expression on January 6, 1919, when in his sixty-first year.

This information supplied by Mr. Clarke relative to Colonel Roosevelt's interest in astrology sent one member of our astrological group to the library to go more deeply into his life's history, and among other most illuminating data, it was discovered that during a period of apparently very adverse *directions* which brot in their wake successively a political defeat, the death of his wife on February 12, 1884, while giving birth to his eldest child, Alice, and within twelve hours later the death of his revered mother, Colonel Roosevelt sought the great open spaces of our own northwest and the soothing hand of Mother Nature to bring himself back to equilibrium. There he remained for a number of years, following his cattle over a thousand hills, and falling asleep at night under a star-spangled canopy. Is it not reasonable to believe that upon these occasions this young nature student, for he was then less than thirty years of age, lulled himself to sleep by tracing in the starry vault above him the Holy Animals of the Zodiac, as his mind traveled backward to those days when an ancient civilization whose language was symbolical no doubt roamed those very hills? Was it simply by chance that he selected for the brand used upon all his

(Continued on page 129)



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.

CRUCIBLES

A Notable Work That Won the Francis Bacon Award

CRUCIBLES, The Lives and Achievements of the Great Chemists. By Bernard Jaffe. (Simon and Schuster, New York, N. Y.). Readers of MERCURY are fairly well acquainted with the lives of the Alchemists. In this splendid volume they should become still better acquainted with the struggles and achievements of the chemists, those wonder workers who usually remain relatively unknown outside the charmed circle of academic science, but whose works furnish the basis of our culture and what we fancifully term our "civilization", altho this latter is even more relative than many other affectations of our collective egoism. Crucibles won the Francis Bacon award for the humanizing of knowledge; is a Book Club choice, and is sponsored by the Forum Magazine, all of which may mean much or nothing to some, but these factors have weight in demonstrating the value of the book in the minds of bookish folk. We suggest it to our own subscribing clientele because it is pre-eminently *worth while*. It is not only informative but equally highly interesting. The two do not always go together. Achievements described commence with those of Bernard Trevisan (1406-1490), and Paracelsus (1493-1541) and end with those of Irving Langmuir. Read how Trevisan searcht for gold in a dunghill. Read how Paracelsus as a chemical Luther fed a bonfire; how Priestly found the Pabulum of Life; how Cavendish, the millionaire misanthrope turned to the Elements; how the spirit of a dead man led a battle; how Siberia bred a prophet, and then feel rather

proud of being a member of the human race yourself. The men who are recorded in *Crucibles* sought facts. They wasted no time on empiricism. Jaffe, a B. S. *cum laude* knows how to make his work readable and he has shown himself thoroly competent to present his subject. Both book and author are cheerfully commended to all and sundry.

OUR PERFECTING WORLD, by Maneckji Nusservanji Dhalla, Ph. D., Litt. D. (Oxford University Press, New York, N. Y.). The book delineates Zarathushtra's way of life. You'll kindly excuse us from rehearsing Dr. Dhalla's names all over again, or his titles either. He has plenty of both. Anyway it seems he is "High Priest of the Parsis, Karachi, India" and as we have this on the authority of the Oxford University Press imprimatur, we may take some stock in the allegation. Being an High Priest of this ancient religion, Dr. Dhalla may be presumed to know something about his subject. We put it thus tentatively, for many theologians impress us more with what they do not know, than otherwise. With this brief introduction, let us observe that this book is by far one of the best and most instructive that has come to our humble den in many months. Zoroastrianism or Zarathustrianism is a subject on which many have written and taught but to little effect. In the present volume we have an exegesis, giving the historical background to the philosophical and religious phases, by one who is, by birth, training and tradition, an organic part of this age-old system, a sys-

tem that has made an enduring impress upon human thought thru many centuries. The religion of Zarathustra is not dead, as some imagine. This book shows how Zarathustra's "Way of Life" fits into the general fabric of human evolution and influences and modifies religion, mind and social life in evolution, as well as the economic and physical life. It is really an exposition of an age-old religion reborn and brot to life in the twentieth century. Lay off that last story by Edgar Wallace and read "Our Perfecting World".



HISTORY OF PSYCHIC SCIENCE. The. By Hereward Carrington. (*Rider & Company, London*). 400 pps., unusually well illustrated. By far the most comprehensive work on the general and specific subject of psychical research that has come, as yet, to our desk. Mr. Carrington needs no introduction to American readers on this subject. His work has always been characterized by a high order of excellence, painstaking care in the conduct of his investigations and an obvious standard of honor and integrity in his method and conclusions. His book will be read with mixt sentiments according to the field of thought with which the reader may be, at the time allied. Sincere students of astroscience will certainly not agree with his summarizing paragraf relating to astrology, nor will the Theosophical friends be imprest by his statements regarding H. P. B. Mystics will hardly be satisfied with Mr. Carrington's estimate of mysticism. His work in the broad field of psychical research, with which the foregoing subjects have no part whatsoever, covers all the ground accomplit by past efforts and gives a wealth of new material. Mr. Carrington's greatest ambition, the last we heard from him personally, was to equip a thoro psychical laboratory and we gather from his book that he has such facilities at hand. Intelligent research in this psychical field has been productive of untold value, for it has given the world *proof*, which the churches have been unable to furnish, of the continuity of consciousness, identity, personality, individuality and intelligent direction beyond the borderline of life. This book should be widely read and carefully considered. It will be time well spent.



OUR LATENT POWERS? By Margaret V. Underhill. (*Rider & Company, London, Eng.*). A treatise on the development of the powers of the creative mind. Alleged to be a psychic script written under the inspiration of the late Professor James. It does signally agree with Prof. James' style and method of reasoning. There are several chapters devoted to topical concepts of practical application and a hearty, healthy optimism characterizes the entire volume. It is

singularly free from the spiritual morbidities and platitudinous blurb so offensive in many works of a similar nature. Decidedly helpful.



THE COSMIC CHRIST, By Violet Tweedale. (*Rider & Co., London, Eng.*). No book is worth anything that is not worth much. Any book's value is purely relative. Important to one, it may be worthless to another. In any event, a book is judged by two well defined standards; the amount of factual information it contains, and the extent to which it can register in our individual consciousness a reasonable percentage of its subject-matter in a helpful, constructive manner. By these two standards, the *Cosmic Christ* registers powerfully. It sets forth the universality of the Christ as a cosmic *Principle* and shows how this Idea has been the *quintessence*, the *inner spirit* of all the Scriptures of all the ages. The authoress stresses the distinction between Christ and Jesus without, however, detracting in any way from the importance of the mission of the latter. Intellectually interesting; spiritually stimulating; logically convincing; and—well, say—what more can you ask? Get it while the impulse is palpitating.



MENTAL RADIO. By Upton Sinclair. (*Author, publisher, Pasadena, Cal.*). Mainly an account of Mrs. Sinclair's experiments in mental telepathy, experiments in which evidences of a seemingly genuine clairaudience were likewise noted. Prof. McDougall says: "The experiments were so remarkably successful as to rank among the very best hitherto reported. "This is strong praise from who is competent to give it. The same authority also observes: "a mind at work is an active agent of whose nature and activity our knowledge is very imperfect; and science furnishes us no good reason why for denying that its activity may affect another mind in some fashion utterly obscure to us". Spiritual scientists have held the same belief for a very long time, and,—what's more, they've demonstrated it. This book is written in a manner that makes it easy for others who may be interested, to take up the study and adapt the methods recorded to their own use. A useful addition to the bibliography of mental research.



ERDUN, By Henri Philippe Petain. (*Lincoln MacVeagh, The Dial Press, New York, N. Y.*). A book on the Great War by one of the foremost combatants. A war book with warlike characteristics. The German commanders are described in a curiously impartial and refreshingly just manner, even the Crown Prince being shown up in a light not hitherto projected on to the screen of American

consciousness. The literary quality of this work is eminently high. The character of the book ensures its preservation as a permanent feature among all historic archives. Well illustrated by maps and charts and interesting from the first to the two hundred and thirty-fifth page. Incidentally, the author, Marshal Petain won his election to the French Academy.



ARROWS OF LIGHT, By John H. DeQuer. (*Author, Publisher, New York*). I know John DeQuer well and I'm aggressively glad I know him. His book, "a practical application of the Hermetic System of Names and Numbers, based upon an interpretation of the Egyptian Tarot, is a truly remarkable assemblage of esoteric and kabalistic facts and theories. Numerology and Astroscience pay important parts in the systems of character and other delineations given in this book. There are features that make the book especially interesting to Masons. In fact, students and practitioners of every phase of esoterism and mysticism will find matter in this volume that will amplify their present ideas and concepts. Students of symbolism and symbolic applications and interpretations will find many new concepts regarding well known symbols, while knowledge already accumulated is classified and grouped in a way to emphasize the inherent importance. A book all readers of MERCURY can study with increasing profit mentally, intellectually and spiritually.



THE POWER AND SECRETS OF THE JESUITS, By Rene Fulop-Miller. (*The Viking Press, New York, N. Y.*). The fear inspired by the word "Jesuit" has caused the timid Protestant heart to lose many a beat. This fear is a curious psychological phenomenon, born, more from ignorance (the source of most fears) of the subject, than from any actual menace the famous name may convey. It is equally curious to note that, recently, several works on the subject of Jesuitism have made their appearance and have developed editions of important dimensions. These works have not been pro-Jesuit: far from it. But they have been eminently fair and, for this reason, they have received the serious consideration, not of fanatical and bigoted antis, but of dispassionate thinkers whose opinions have weight. The present work, by Fulop-Miller, whose masterly portrayal of the infamous Rasputin established a precedent upon which his later biographical works will be judged, is fair, comprehensive, historically accurate and instructively interesting. This work is at once an history, a biography and a story of human civilization covering four centuries, occupying over 500 pages of well printed text, with 142 illustrations. From

whatever standpoint he is viewed, Ignatius Loyola is a powerful figure. From a decidedly unsaintly sensualist he was transmuted into a character of spiritual power that secured from him, later on, his canonization as a saint of the Church. The real secret of Jesuitism and the spiritual power motivating this famous Society is made clear and the entire work bears witness to the author's remarkable erudition.



HEAVEN AND EARTH, A Modern Astronomy, By Oswald Thomas. (*W. W. Norton & Company, New York*.) Dr. Thomas was formerly Chief of the Urania Observatory, Vienna. Did you know that the Milky Way contains a thousand million suns. Did you know that a universe consisting of Milky Ways exists whose diameter is 31,600 times greater than that of our own Milky Way? How lamentably ignorant some of us really are. Astronomy has made such rapid strides that the old text books are well nigh obsolete. *Heaven and Earth* gives us all the startling and awe-inspiring facts developed by the very latest findings of advanced astronomy. Did you know that Mercury was the god of thieves and rogues? Maybe that is why it is so important to astroscintists in studying the charts of the New York Stock market. The chapter on an excursion to the Moon is well worth the price of the entire book. There is no particular reason why we should tell you all the interesting things this important book contains but enough has been given to afford an excuse for buying it if you are at all curious about our own little island in space, its whence, how, why and whither. Lucid, definitive, intensely interesting.



ASTROLOGY, By Evangeline Adams. (*Dodd, Mead & Co., New York*.) Well, Evangeline has sprung another book, even before her last one has had a whirl around the circuit. How in thunder this remarkable woman has time to write books with the few thousand other little things she has to do each day is a mystery to us. Miss Adams books are not so much treatises on astrology as to method, as they are "case books" or records. It is from analogous records of observed facts that the various departments of science are built up and by the same token we believe that Miss Adams records will prove of inestimable value to all students of practitioners of astroscience, aiding them to check individual observation, for these records certainly cover a most extensive practice over many years. Much new material is presented and earlier knowledge is brought up to date by a system of tabulation that makes for ready reference. *Your Place Among the Stars* as the book is designated by its sub-title will be welcomed by all to whom astroscience appeals.



WHO MOVED THE STONE? By Frank Morison. (*The Century Co., New York, N. Y.*). We have often wondered about that Stone ourselves. The watchers at the Tomb found the Stone "rolled away" and stories were invented at the time, to account for it. But it seems that those interested, from Pilate to the Twelve, had no more information than we of today. Mark (later on, the saint), was peculiarly active during those last days of Jesus, the Christ. Yet the Stone was too heavy for one man to roll away and other forces must have been involved. Were they human or—otherwise? Mr. Morison (and by the way, this isn't his real name), has made a genuine thriller out of a marvelous historical incident and we believe this book is the first really analytical study of the Marcan Gospel that has, actually, dissected the fabric of the Story of Those Last Hours. The book has a strange power of carrying us back to the ancient city, and while we focus our consciousness on the interesting pages, the present century seems non-existent and we live over again events that have profoundly shaped the consciousness and thought of the world.



CONFIDENCE CROOKS AND BLACKMAILERS, Basil Tozer. (*The Stratford Company, Boston, Mass.*). We would naturally assume that Bostonese publishers would put forth their offerings in fear and trembling, since the once American city, proud home of the expansive and courageous bean, has become the Vatican of the silliest exhibitions of prudery and intellectual reactionism. There's nothing bad about *Confidence Crooks and Blackmailers* except that we wonder why the spiritual despots of the Hub do not place it on the Local Index as possibly suggestive of criminal impulses. Well, and anyway, this book is an interesting compilation of the methods used by those who went work, to make an excellent living at the expense of those who do. Tricks that are played upon gullible humanity, day after day, without seemingly ever losing their effectiveness, are described. It would seem that this should be used as a text book and adopted by our school systems in order to equip budding youth with a knowledge of those things they should avoid, as well as cramming the cranial protoplasm with the things they ought to seek. Oh, yep! the book's very interesting and is specially useful to the psychologist.



LIGHT ON THE TRUE SHAKESPEARE, By A. M. von Blomberg. (*Christopher Publishing House, Boston, Mass.*). More light on this important academic problem is always welcome, altho some of the so-called light shed by bumptious *literati* adds inereast murkiness to the gloom still remaining. In the present

volume, von Blomberg has presented old hypotheses in a newer and better light for observation, and he has developot additional information which may be accepted or not, as one pleases. The contents, interesting as they are, will be received with mingled sentiments in many cases. For this very reason, the book is a really important addition to the Bacon-Shakespeare discussion, and while it does not settle the controversy, which bids fair to be well nigh eternal, it does go a long way toward establishing conclusions already held tentatively by many participants and enthusiasts. It is one of the best offerings on this particular subject we have seen in many years and—we have seen quite a few such offerings.



ALL STREET STOCK SELECTOR, By William D. Gann. (*Financial Guardian Publishing Co., New York*). Some of Mr. Gann's previous works have had review in these columns, and, as finance holds such an important place in daily life of every active, progressive American citizen, and as the Stock Market appears to be the cardiac center of our industrial life, we believe it is a service to our members to bring sane, legitimate financial literature to their attention. Mr. Gann's advices in the world of finance are based upon personal experiences in trading on Wall Street over a long period of years. His deductions are checkt and verified by the principles for which this magazine, MERCURY, primarily stands. We have found his previous works to be sound, reasonable and informative and we take pleasure in commending his present work to the thoughtful attention of all to whom the financial market is a matter of vital interest.



WOMEN BLUEBEARDS, By Elliott O'Donnell. (*Stanley Paul & Co., Ltd., London*). We used to think we had personally met some examples of these strenuous yet subtle types of the more deadly of the species, but, after reading the present book, we congratulate ourself that we are joyously mistaken. This is a book for all readers, but more especially those whose research into abnormal psychology leads them to a study of unusual criminal types, including evidences of *psychopathia sexualis*. This book is really a comprehensive assemblage of the most amazing revelations of feminine deceit, intrigue, cruelty and abnormality ever yet recorded. It would be most difficult to accept in good faith some of the records given were it not for the fact that the book is not written for purposes of sensation or to provide a thrill or a "kick" for the neurotically jaded. Mr. O'Donnell has written his difficult subject in a peculiarly detachd and dispassionate style, which gives added force to his clear and succinct narrative. We believe a careful reading of this unusual volume and sur-

ject will prove not only interesting but highly illuminative of many human characteristics observed in every day life but to a satisfactorily lesser degree.



BRIGHAM YOUNG, Mormon Leader and Founder of Salt Lake City. By Susa Young Gates. (*Jarrollds, Ltd., London, Eng.*). This is a truly remarkable book. The story of Mormonism is one of romance, pioneer energy, sublime faith and a magical combination of spiritual vision with business acumen. This book, by one of the daughters of Brigham Young, gives a complete exegesis of Mormonism, together with the wonderful story of its early days and the long treks across the country. Mormonism has been sustained by one of the most original yet effective methods of propaganda and proselytism ever conceived and whatever one may believe regarding the thical factors involved, one must concede that this phase of religious expression has developed one of the most prosperous, clean, law-abiding States in the entire Union. This is a book that every American should read, in order to have an intelligent understanding of the outworking of a great ideal and its ultimate result. Spiritual concepts, quite the reverse of those ignorantly held, are manifest thruout the entire volume. A book of undoubted value and not without definite stimulus for the individual reader.

(Continued from page 124)

cattle the Maltese Cross, which is formed with eight arrows caught together at the center, or was he himself stamped more deeply with the sign of the arrow than that of the goat? Mr. Clarke of the opinion that our Teddy had told him when discussing his horoscope that Capricorn had ascended less than one degree above the horizon at the moment of his birth.

The reactions of Colonel Roosevelt to the heavy afflictions of his life, his moral stamina, his determination to recognize no sectional lines in a "union of states," to make merit the only basis of equality, and service to one's country and one's fellows the test of human value, stamps him as one who was fully cognizant of his mission in life, of from whence he came and whither he was going, and it requires no great stretch of the imagination for us to believe that when GREAT HEART, as he was known to the Indians, passed from this plane of activity at Sagamore Hill, the beacon fires were burning in the Great Beyond, and as a shooting star heralded the new arrival he was welcomed by the elder brothers in similar words to those of Grace Duffie Boylan:

Who goes there? An American!

Brain and spirit and brawn and heart.
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Each to the years its noblest part;
Till from the Dutch, the Gaul, and Celt
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By HENRY V. A. PARSELL, X^o, 32^o, 95^o K. T.

Senior Magus, Societas Rosicruciana In America

Fellow of the Sovereign College; Allied Masonic and Christian Degrees for America;
Venerable Patriarch Metropolitan Lodge, No. 1, Ark Mariner Masons; Member Royal
Order of Scotland; Corr. Mem. Quatuor Coronati Lodge, No. 2076, London.

† Indicates probable Rosicrucian Origins and Connections.

The Earle of Cassilis and Eglinton initiated in the Lodge of Kilwinning, Lord Cassilis was elected Deacon. From now on there was a gradual increase in the number of initiated gentry, who were called Accepted Masons, to distinguish them from the Operative Masons.

Charles II now assumed the protectorship of Masonry to revive it from the effects of the civil wars of the preceding twenty years. Seven Lodges existed in London and were employed in rebuilding the devastation wrought by the "Great Fire."

"Le Comte de Gabalis, by l'Abbe Villars, publisht at Paris.

1671—"Metallographica" by John Webster, publisht at London.

"Le Comte de Gabalis" published anonymously at Amsterdam.

1672—Earthquake at Rimini, 15,000 perish.

Birth of Augustine Calmet, a learned Benedictine theologian.

✦ "Experimenta Nova Magdeburgica de Vacuo Spatio," by Otto von Guericke, published at Amsterdam.

✦ 1673—"Nova Medicina Spirituum," by Tenzel Wirdig, published at Rostock.

✦ Birth of Magister Johann Kelpius, who first brought the Rosicrucian Art to America.

✦ Birth of Johann Conrad Creiling, Alchemist.

"The Philosophical Epitaph of William Cooper" also "A Brief of the Golden Calf," by J. F. Helvetius.

"The Golden Ass Well Managed" and "Midas Restored to Reason," by J. R. Glauber.

"Jehior, or the Day-Dawning, or Light of Wisdom" by William Cooper, all published at London.

✦ 1674—Birth of Nicholas Lenglet du Fresney at Beauvais, Hermetic historian.

✦ "A New Light of Alchymy; Taken out of the Fountain of Nature and Manual Experience. To which is added a Treatise of Sulphur." Written by Michael Sandivogius, i.e., Anagrammatically. Divi Leschi Genus Amo. Also, Nine Books of the Nature of Things, written by Paracelsus. Also, a Chymical Dictionary. All of which are faithfully translated out of the Latin into the English Tongue, by G.F. M.D. Published at London.

✦ Dissolution of Rosicrucian Society in Paris by Jacob Rose in 1660. Henry Benoit (Bennet), Earl of Arlington, Grand Master of Masons. John Milton died. His last poem was Samson Agonistes.

✦ 1675—Lead transmuted into silver by Dr. Johann Joachim Becher. A medal was struck from this silver.

✦ The Abbe de Villars, author of the "Comte de Gabalis" assassinated on the road to Lyons.

A Government grant of the office of "Surveyor of Works" was made to Sir Christopher Wren on September 27th, and on the same day he was therefore entitled to rank as Grand Master, VII Degree, in the Lodges of the Operative Free Masons.

(To be continued)

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EXCHANGES RECEIVED

ASTRO-ANALYSIS, Tulsa, Okla.
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ASTROLOGY, London.
AQUARIUS, Habana, Cuba.
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.
COSMIC DAWN, Los Angeles, Cal.
DAVIDIC AGE, Los Angeles, Cal.
FEDERAL INDEPENDENT, Sydney, Australia.
FORTNIGHTLY FIELD NOTES, Los Angeles, California.
INDIANA FREEMASON, Franklin, Ind.
JOURNAL, NAT'L ASTROL. ASSN., Los Angeles, California.
KEEPING YOUNG, Chicago, Ill.
KNOWING PEOPLE, Birmingham, Mich.
KOINONIA, London, Eng.
L'ASTRASOPHIE, Carthage, Tunis.
L'UNITE 'DE LA VIE, Montpellier, France.
MASONIC OUTLOOK, New York City.
NEW AGE, Washington, D. C.
NEW YORK ASTROLOGER, New York, N. Y.
OCCULT DIGEST, Chicago, Ill.
OCCULT REVIEW, London, Eng.
OKLAHOMA PSYCHOLOGIST, Tulsa, Okla.
PRACTICAL ASTROLOGY, San Francisco, Cal.
REVUE METAPHYSIQUE, Paris.
ROSICRUCIAN MAGAZINE, Oceanside Cal.
SCIENCE OF PRE-NATAL ASTROLOGY, San Francisco, Calif.
SCIENTIA, Milan, Italy.
THE ASTROLOG, Hollis, N. Y.
THE CENTER BULLETIN, New York City.
THE MEHER MESSAGE, Nasik, W. India.
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HE 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: 1; 7, 8; 14, 15; 20, 21; 27, 28.

November: 3, 4; 10, 11; 16, 17; 23, 24; 30.

December: 1, 2; 7, 8; 14, 15; 20, 21; 28, 29.

—o—

AGE-OLD MEMORIES

By MARIE BUELL KIRKPATRICK

While strolling along the busy street
I gaze in the eyes of those I meet,
And I seem to see as I stroll along
Faces I knew in a day long gone.

Or, wandering in a garden fair
I catch an elusive scent in the air
That wakes old mem'ries long forgot
Of a garden old in some far spot.

Whence came that flash of days long gone
When I walkt with those I seem to have
known?

Who call to my soul as they cross my sight
As ship signals ship as they pass in the
night.

Oh, it must be in old forgotten days
When Earth was young, I walkt familiar
ways

In quaint old gardens or long a winding
street

With souls I seem to know when now we
meet,

And down thru all the ages mem'ry clings
To those I knew and loved so now there
springs

From out our hearts as eye meets eye
A kindred touch that cannot die.

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OMNIA AB UNO



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CARPIGRAMS, No. 12



ORE MEN FAIL
BECAUSE THEY
CAN'T SAY "I
WON'T," THAN BECAUSE
THEY CAN SAY, "I WILL."

Archimedes the Lesser.

