





1917



PRINCIPES COLLEGI

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

PRISCI

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

CURATORES

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

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

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

CONGREGATIO ORIENTIS

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

CONGREGATIO ADJUTORUM

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

CONGREGATIO ASTROLOGICA

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

DOMICILIA

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

DECLARATIO OBSEQUII

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

STATED CONVOCATIONS FOR 1917

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

REGULAR QUARTERLY BUSINESS MEETINGS

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

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

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

In the Nile parable, the cross-bar standing low upon the staff of Spirit, (Fig. C.) signified low water drouth, famine and deth. Symbolically, at the lowest recession of the "waters of Life", the cross-bar was at Scorpio. (The present evolution raised it to \square The next stage of evolution will carry it to γ the Larynx, and when future evolution lifts it up to the head, man will "walk with God." John 3:5.



Fig. E.

In this Egyptian symbolism of evolution, the whole purpose of life was to raise up the cross-bar. Interpreting this in Rosicrucian symbolism, the question is, what is the meaning of the waters of life upon the lower extremity of the staff of Spirit, or the spinal column?

Here we must call upon astrology for the key. In our present time the universally accepted idea of the cross has evolved to Fig. D. Studying the symbolic Rosicrucian cross from the astrological basis, man is seen to be a creature of Cosmic evolution, therefore his cross is signified by Signs of the Zodiac, which are Cosmic, rather than by the Planets, which are Solar. This is represented in Fig. E., γ head, γ larynx, δ breasts, ϵ stomach, (Solar Plexus,) ζ heart, η spleen, θ spinal, ι genitals. In this symbol, ρ ψ = \times are not considered, as they are only branches, not part of the trunk of the Tree of Life, (the spinal system.) Hence Rosicrucians do not kneel, the lower extremities having little relative significance in our usages.

In past ages when man's state of evolution was lower, in a state of spiritual drouth, the cross bar was seen to be at μ . In our present evolution it has been raised to \square . This is symbolized in making the "sign of the cross" when we touch the forehead, γ ; the solar plexus, ϵ ; in making the staff of spirit: Then we make the cross-bar touching the two breasts, ruled by \square the dual sign.

Present spiritual evolution concerns itself chiefly with the magnetic currents that flow from the solar plexus to the head, therefore the sign of the cross utilizes the hand in its signification only as low down as the solar plexus.

In exoteric religions, only one current of evolution is utilized, the aspirant working out his salvation thru Practice; only, hence his sign of the cross is made with one hand only. But the Rosicrucian works out his salvation by both Practice, (evolution,)—and by Philosophy, (the Hidden Wisdom), a dual path. Hence his sign of the cross should be given with both hands, as utilizing the duality of the current, which creates the magnetic circuit.

To accomplish this symbolically, the True Rosicrucian Sign of the Cross must be given, which is as follows:

The right hand touches, first, the forehead; second, the plexus; third, the right breast; fourth, the left breast. At the same time the left hand is used synchronously, beginning first, at the plexus; second, the forehead; third, the left breast; fourth, the right breast. (See Fig. F.) This ends with the arms in the sign of the G. : S. :

In the symbology of the Rosicrucian sign of the cross, we see that the flower grows upon a staff of thorns. The ancient watchers at the "River of Life" knew that when the purifying waters were low, barrenness prevailed and our symbol became a cross of thorns. But when the purifying waters of life Rose, Spirit prevailed, and made the Roses bloom upon our crosses.

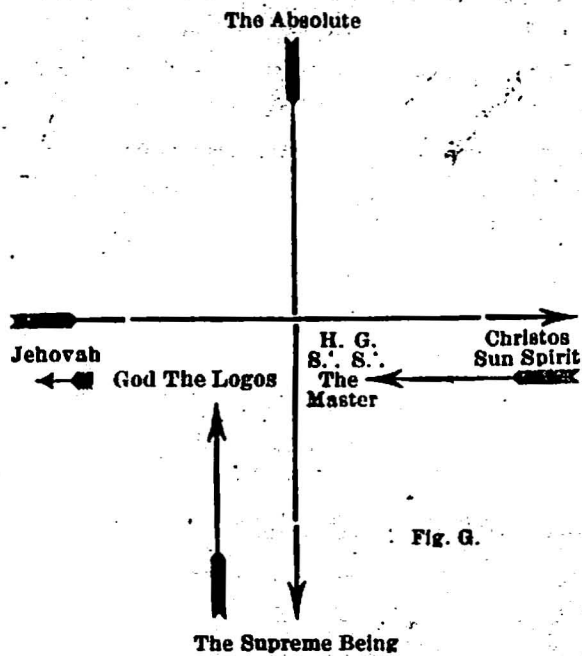
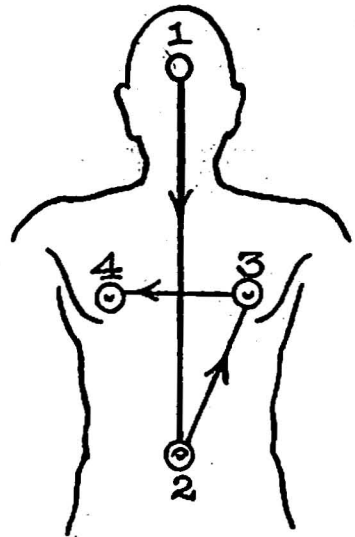


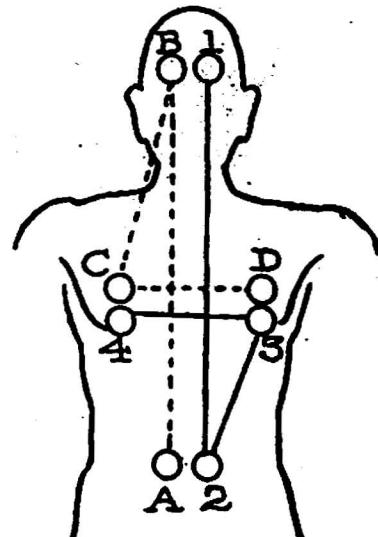
Fig. G.

The Celebrant's sign of the cross is made with both hands upon * * * *; raising, lowering, lifting to the center, left, right, returning to the center.

This symbolizes the Path of Emanation, from the Absolute, downward thruout the Supreme Being, upward thru God the Logos, left thru Jehovah right thru Christos the Sun Spirit, and returning to the center, in the Occult Master, the Holy Ghost. (Fig. G.)



The Orthodox.



The Rosicrucian.

Fig. F

♀ MERCURY ♀

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No. 20

**The Seventy-fourth Stated Convocation of Metropolitan College S.:R.:I.:A.:.,
will be held in the Adytum, 310 Lenox Avenue
Friday Evening, December 28, 1917, at 8.00 precisely**

**Work: Installation of Officers
and Regular Classes.**

{ Neophytes' Class.....Fr. Roscius IX°
{ Hermetic Class.....Fr. K.

Astrological Section.

Fr. Cleo, Director.

Elementary Class, 1st, 3rd and 5th Tuesdays, 712 West 180th Street, Sr. Progressus, Instructor.
Advanced Class, 2nd and 4th Tuesdays, 19 West 37th Street, Fr. Cleo, Instructor.
Next meeting of Advanced Class will be in January by special notification.
Classes will convene at 8 p. m. precisely.

Fr. Roscius' Xmas Tree.

All members of Metropolitan who were present at the last Convocation and received an invitation to Fr. Roscius' Christmas Eve function are reminded that **TONIGHT IS THE NIGHT—DONT FORGET IT—DONT MISS IT.** We want a goodly attendance of Fraters and Sorores from Metropolitan. It is one of the best possible ways in which to become thoroly acquainted with each other.

Neophyte's Degree by Dispensation.

On Wednesday evening, November 28th, Frater E.W.A. (C.of O.) was admitted and Recognized as an Initiate member of the Fraternity for Metropolitan College by the Secretary General, at the House of the S.:S.:Fr. Aeolus as he will be known to the Fraternity was presented by the Imperator, by whom he had been admitted to the C. of O. September 23rd., 1915. Fr. Aeolus was at that time stationed at Bremerton, Seattle, Wash., on board the U. S. S. South Dakota. He is now stationed on the U. S. S. NORTH CAROLINA, where Fraters Khel and Reficio visited him Friday, Nov. 30th. A new star representing Fr. Aeolus has been placed upon the beautiful Service Flag of Metropolitan and it is with pleasure that we record his name on the Honor Roll of the College of which we are proud to acknowledge him a member.

Births

On Tuesday, November 20, Frater DeBlois became the proud father of a son, (his third child) at 10.45 P. M., Plainfield, N. J.

On Sunday, December 9, at 7 P.M., Newark, N. J., a son was born to Soror Concordia and Frater Vitruvius. Metropolitan College anticipates the time when these young gentlemen shall become "Heirs" in the sense intended by the Ancient Landmarks, and congratulates the parents of both.

At the last Convocation a beautiful Cross and Rose in a Shadow Box was specially consecrated by the Celebrant. It is to go at Christmas to Frater Aeolus, U. S. North Carolina as a traveling symbol of the Fraternity.

Also, at the last Convocation, Frater A. D. B. (C. of O., Los Angeles, April 14th., 1914) was Recognized as an Initiate of Metropolitan, O.O. and will be known to the Fraternity as Marcion. He will make his home in New York City. The Neophytes Degree was conferrd by Rt. Wor. Fr. Reficio IX°, the Lecture was by Ill. Fr. Anselm VIII°.

The thanks of the College are extended to Mr. Geo. S. Anthony for the generous donation of a supply of Lily Cups for use at our Home Nite Function.

Changes of Esoteric Names.

At the Annual Meeting of the Corporate Body, changes of Esoteric Names were granted at their own requests, to Fr. Enucleo who will hereafter be known as Marcellus, and to Soror Lumbini who will be hereafter known as Beatrix.

Reinstatement.

At the last Convocation our former Frater M. E. J. who resigned in the Fall of 1915 was reinstated by vote of the college. He will be known to the Fraternity as Frater Manilius.

The Rosicrucian Cross.

By Rt. Wor. Fr. Firmus IX°, (Metropolitan.)

In Rosicrucian rituals, the grandest truths are paraled and suggested for the inquiring mind, thru seemingly ordinary exoteric parables.

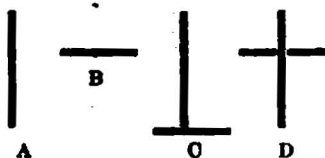
Every neophyte will remember the story of the Cross and the Nile, how the Egyptians used it as a gauge to measure the rising of the river, and how it became the harbinger of abundance as the waters rose upon the upright staff and so lifted the cross-bar higher and higher.

But here the question occurs: "Why was the cross used? Why did they not use the upright staff alone, as is done in all other countries which border flood-streams?"

In analytically seeking the Philosopher's Stone in this bit of our ritual, the Rosicrucian will bear in mind that the upright, or staff, (Fig. A.) symbolizes the projection, emanation or involution of Divine Spirit downward into matter. In man, the highest involutionary type of creation, this represents the spinal nervous tract. The cross-bar, (Fig. B.) symbolizes that world of matter and the sublime symbology of the Nile is that of the "River of LIFE".

Study Christ's definition of being born again. Then couple it with John 3:5: Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.

All thru the New Testament the symbolism of water is that of washing, cleansing, purification. Hence it becomes "the water of Life"; LIFE not being of the fysical, but of the Spirit.



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