



FOR ROSICRUCIANS AND FREEMASONS

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# **We Affirm**

**T**HE existence of One Infinite Intelligence, Omnific, Omniscient, and Omnipotent in its functions; from which we emanated as unconscious spirit substance, and to which we return as conscious, individualized entities.

The Incarnation of the Spirit in visible form or Matter, to be for the purpose of Experience.

That all Life is Continuous, without Beginning and without Ending; Evolutional, in a constantly ascending scale of Progression.

That the Mortal may attain to the Knowledge of the Spiritual, while yet Incarnate.

The Truth of Re-incarnation as a factor in the Soul's Evolutionary Progress, necessary as many times as may be required for the Assimilation of the Requisite Experience.





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### Unity.

KHEI, X<sup>o</sup>, 32<sup>o</sup>.

*Psalm CXXXIII. Behold, how good and pleasant it is for brethren to dwell in Unity!*



NITY,—a little word with a big meaning;—a word used by many yet understood by few.

The words we have quoted from the Psalmist are familiar to every Craft Mason, yet we are tempted to enquire how often has *any* Mason ever seen them *actually* exemplified in the full and strict sense of their real interpretation?

Every Rosicrucian and every Freemason who reads this issue of MERCURY is also invited not only to *read* but to *carefully study* "The Gospel" from the "*Virgin of the World*," by Hermes Mercurius Trismegistus, printed on the last cover, where it will appear for several issues in the hope that its deep, vital message will percolate thru the gray matter of every Mercurian.

This IS a Gospel in the truest sense of the word. It is a message to ALL men, ALL races and nations, for ALL time, and on it have been constructed and developpt the principal tenets of all the root religions of the world and a complete resume of both Old and New Testaments could be reduced to the few sentences it contains.

In it will be found a concept of Deity and the Fatherhood of God that all the religious controversy in the world cannot shake. In it will also be found a true cosmology that science cannot undermine. In it will further be found a philosophy that forms the basis of all philosophy,

*Mercury uses some accepted forms of simplified spelling.*

and finally it concludes with what is perhaps the most sublime injunction or command ever given to Humanity.

"Unity Centers," "Unity Cults" and "Unity Doctrines" of all sorts may be excellent in theory, but in practice they center, not in the unity of our Universal Source, but in the personality of central or group leaders. There is but ONE real Unity, otherwise the word itself is a misnomer.

The reason why the practice of Unity as a lodge or fraternal observance usually fails is, that it has come to be regarded largely as merely a "part of the ritual" or, if any attempt at realization IS made, it too often takes the course of being interpreted as conformity with the dictates or rulings of the duly constituted power or of some dominant personality in the organization.

It may be accepted as a truism that ANY practice or principle which is efficacious or demonstrable only *within* a Lodge room and not equally applicable outside it, is not worth fiddlesticks and this is the reason why principles intended for the select few, fail miserably in the hands of that same few. It is to be understood that this applies to moral and ethical practices, not to esoteric studies which, of necessity can be entrusted only to those who are "duly and truly prepared."

Freemasons are taught that the Lodge room itself is a microcosmic model of the world or universe. The brethren themselves are assumed to be therefore, models *of* and FOR the world's Humanity. In every Masonic Lodge the Stated Communication opens with a prayer in which the hope is expressed that the lodge at the time may reflect that order and harmony that reigns forever before the Throne of the Great Architect of the Universe—the "Sovereign Magus of the Universe" of Rosicrucians.

Order and harmony are essential factors of all unity. Unity is incomprehensible without them.

Our first step therefore, toward real unity is the establishment and maintenance of Order—a synonym for equilibrium. And equilibrium is what this old world sadly needs more than mushy theories and sentimental burlings at this particular time.

Next, we've got to have Harmony. We've all heard about the "harmony of the spheres" and most people have always taken the idea *cum grano salis*, but now science comes in after a few thousand years, on one cylinder as it were, and tells us it is really true. We're glad to hear it but we've never doubted the original statement, for Order and Harmony—organic and harmonic UNITY, are the only factors that keep our ponderous planetary neighbors from collision, in the congested traffic of the Via Lactea.

Order and Harmony—organic and harmonic UNITY are the only factors that will prevent collisions with our human neighbors and BROTHERS in the congested traffic of human life.

Diversity of opinion is the inalienable right of reasoning creatures, but UNITY OF PURPOSE AND IDEAL, should be their common bond and especially is this true in regard to those amongst whom "no contention should ever exist, save that *noble* contention, or rather, emulation, as to who best can *work* and best AGREE."

And let us get another fact clear. We can murmur soulfully and emotionally about being ONE with our Divine Source all we want to, but we're just fooling ourselves—and no one else—if at the same time we are NOT in harmony with our *brothers*, Unity means nothing unless it includes ALL.

Every Frater of the Societas Rosicruciana In America is urged to take up this work of human brotherhood for the year 1922. If it is taken up rightly, it will become a *habit*—and while habits are not always desirable, yet we have faith that the gods will be lenient with him who seeks his brother's welfare. TALK Brotherhood and Unity, THINK them, and then get real busy and PRACTICE THEM in every day life.

We as individuals are simply unit-types of one GREAT UNITY, for Humanity is simply the ONE God in triune aspect, thinking Himself into manifestation or objective expression.

Lets lay off this use of the term "Brotherhood" as a mere lodge platitude and make it something REAL. Let us draw our inspiration as vitally as possible from our Lodges or our Colleges and then put it into actual, practical effect in the world about us.

And let us not do this merely as a "good policy" but from a genuine realization of our organic unity and oneness as a solid, compact family in the Kingdom of Life; actuated by a sincere desire to anticipate the time when we shall beat our swords into plowshares and our armaments into locomotives and automobiles; when nation shall not lift up a sword against nation, neither shall they learn, TALK or PRACTICE war any more.

When necessity, as interpreted by our present state of evolution required it, Masons and Rosicrucians went forth in the service of their country. We are proud of them and proud of our Service Flags in Lodge and College, but it is the BUSINESS of both Lodge and College to teach the "better way"; to say unto nations composed of reasoning creatures—"come, let us *reason* together," and not to counsel them to shoot each other which is little advance beyond the stone age. Such practices differ only in the kind of ammunition used—not in ethics.

Let this Gospel of Hermes, a TRUE Gospel of UNITY be YOUR Gospel in this and all future years. Let it be your inspiration in your every day life and try to realize its almost unfathomable depths and its sublime wisdom and message to mankind.

Will YOU work with US, for REAL UNITY and BROTHERHOOD?

## The Story of Prince Agib.

*Second Calendar's Tale, "Arabian Nights."*

(Continued from December 1921.)

BY MATTHEWS DAWSON VIII<sup>o</sup> (Washington College).

Three LEADEN arrows are to be used, which may be considered as three decans of Capricorn, or as Temperance, Chastity and Prudence, three of the best Saturnian qualities, and correctives of excess. Pride, love of power, love of fame, therefore fall away from our voyager, the sea rises, the boat appears, with its brazen conductor, who again wears the leaden breastplate of Saturn. There is now a chance for Agib to go back to his old kingdom of which he had been king (i. e.) return to his old thoughtless, pleasure-loving life, but upon uttering the name of God, he *must* go ON spiritually, and the struggle for progress begins anew.

After landing on the island, he dries his clothes, sleeps and next morning on walking around the island, beholds a company of men unloading a vessel. He hides, and sees them proceed with food and supplies to a trap-door, lift this up, stow the goods away in a subterranean cavity beneath, and return to the vessel, until the vessel is finally unloaded. A lovely youth next appears, who with the others approaches the trap-door; he is left beneath, and the rest of the company return to the ship and set sail.

Agib, curious, descends into the subterranean place, and finds it fitted up in the most elegant manner, and sitting on a lounge sees the youth, who at first is alarmed, but finally becomes friendly, telling him that it was predicted by astrologers that he would die on his 15th birthday, slain by the same king Agib who should shoot down the brazen horsemen. To prevent this, his father prepared and stocked this abode, and was to come for him when the danger period was over. Loving the youth, Agib does not tell him the truth as to his identity, and they love each other devotedly, living in the utmost felicity, until the fatal day, when Agib kills him accidentally. As the father has just landed to visit his son, the former makes his escape, fearing the wrath of the parent.

This incident serves to illustrate that the physical or "youth" with its immaturity and self-centredness must be "killed" (transcended) in each of us. It is hard to do, and causes much pain, yet the physical **MUST** be overcome by the spiritual. Agib through the restraining Saturnine influence overcomes youthful desire and extravagant passion, and this, as indicated, occurs almost simultaneously with and is done by the same man who has overcome love of power, fame and pleasure. The age of the slain youth is 15, age of puberty, also signifying the Tarot card of the Devil, or Violence, Ravage, also of predestination, fatality. He is evidently fated (note foretelling of this by astrologers)

to subdue the excessive violence and vehemence of youth and its desires. He has now passed through Scorpio (Loadstone Mountain of Mars) Sagittarius, (Brazen bow and horseman of brass), Capricorn (leaden arrows), Aquarius (brazen man conducting him, also sudden Uranian catastrophe by being pitched into the water,) and Pisces, (submergence in sea.)

Exploring the island still more, he comes upon a palace overladen with plates of red copper. Entering he sees an aged sheikh, accompanied by ten young men, each blind of the left eye. Every night the young men say to the sheikh "Bring us our accustomed supply;" whereupon each is brought a tray on which are ashes mixed with pounded charcoal. The young men then tuck up their sleeves, blacken their faces and slap their cheeks, saying "We were reposing at our ease, and our impertinent curiosity suffered us not to remain so." They do this till morning, when they change clothes, wash, drink wine, and otherwise enjoy themselves. Agib asks concerning this, but is told not to ask concerning matters that are none of his business; if he does persist, he may also become blind. This however, does not daunt him, and time being nothing to an oriental, especially in the Nights, he waits around a month, until finally wearied of his importunities they tell him. He is instructed to slaughter a ram, and to introduce himself into its skin, whereupon they proceed to sew him up. A roc takes him up, sets him down upon a mountain, whereupon he cuts open the skin and comes out. He is in front of a palace encased in red gold, set with emeralds and rubies, and entering it beholds forty young and very lovely damsels, with whom he lives in the most convivial style for a year; his mastery of himself, acquired with so much fortitude, is not now in evidence.

On the first day of the new year they tell him that they are kings daughters, who must return to their own dominions for forty days, after which they will return and live with him in the same delightful style. Bidding him a tearful farewell they deliver to him the keys of 40 closets, warning him not to open the last or 40th, as it means separation from them.

Thirty-nine days elapse. In this time Agib has opened all of the closets but the last, and in these has found mansions like paradise, wonderful gardens, fruits, singing birds, all manner of gems and rarities—in fine all that the MATERIAL self can desire in earthly delights.

One day remains. Cannot he be faithful just this one day? The 40th closet intrigues his curiosity. He just *must* open it—they always have to in fairy stories. He does so, and entering the closet, first perceives a fragrant odor, which so intoxicates him he falls down insensible, but recovering, he proceeds. The floor is overspread with saffron, and the place is illuminated with golden lamps and candles, diffusing odors of musk and ambergris. He sees a black horse, sable as night, before

whom is a manger of white crystal filled with sesame, and another similar, filled with scented ROSE-WATER. He mounts the horse, saying to himself "This must be an animal of extraordinary qualities" and indeed it is. He will not go, and Agib strikes him with a switch. The horse utters a noise like thunder, and expanding a pair of wings, soars to an immense height, then alights upon the roof of another palace, throws the rider from his back, and strikes out his left eye with a violent blow of his tail. Agib is left in agony on the roof of the palace. He finally descends, remembering the unheeded warnings of the ten young men, and to his great surprise, finds them in the castle. They receive him coldly, and tell him he cannot stay. Our hero then shaves his beard, becomes a mendicant, journeying to Bagdad, where he relates his story to the Caliph, Haroun-al-Rashid. (Concluded on page 15-)

### Studies in Hermetic Philosophy

Junior Grade No. 3

By KHEI, X°, 32°.

#### "Purificatio."



FOURTH in the series of doctrinal exegeses interpreted Hermetically, is that of Purification or "Purificatio."

Academically defined, it is the act or operation of purifying, said of things physical or spiritual. In its ecclesiastical usage, it is the act or observance of formal cleansing from ceremonial defilement.

It is illustrated by the pouring of a small quantity of water into the chalice to remove any trace of the Eucharistic Elements after communion, "the ablutions being afterward consumed by the celebrant."

Spiritually, it is the first of the three successive degrees of ascent to union with God, mystically represented by Baptism.

But regardless of its particular usage, *it will be found always to mean the act or process of freeing from admixture with foreign or vitiating elements; freeing from extraneous matter; making pure and clean; cleansing ceremonially for sacred service; clarifying, cleansing, refining, washing;—delivering from all that can contaminate, deprave, corrupt, debase, defile, infect, make foul, taint, poison, or vitiate.*

FREEING FROM FOREIGN OR VITIATING ELEMENTS;—FREEING FROM EXTRANEIOUS MATTER. These are the words that convey the utmost significance to occultists. For when we stop to consider what a composite creature is Man, with all his vehicles of varying densities, each with its own specific properties and attributes, its nature and method of functioning, then we can easily see how important this matter of purificatio becomes, in order that like an engine of complex mechanism, every part may co-ordinate in its designated functions, with every other part, which can only be possible as every



part is kept pure and clean, and free from admixture with any extraneous matter or foreign substance.

Just how *IM*pure each human being really is, can be known only by those who have developed the clairvoyant faculty. Yet each human being senses the result without always being able to locate the actual cause. The feeling of heaviness, unrest, dissatisfaction, discontent, lack of courage of conviction, doubt as to fundamentals of life and its activities, mental depression, morbidity and foreboding;—all these are due primarily to individual impurity brot about by the activity of the astral body, and its impulsion to desire, which acts to attract to itself extraneous desire matter from the astral world, which in turn clogs and inhibits the freedom of mental reflection of the higher commands and urges of the Ego. And between the fatigue and weakness resultant upon this invisible conflict going on insensibly to us in our waking consciousness and the aspirations of the Inner Man or Ego to union with God, come all the conditions of daily life and activity that blind us to the actuality and nearness of His Presence.

Purification therefore, may be said to be the act or process of cleansing the Astral Body, which is the seat of all desire, and which therefore by its very nature draws to itself and to the other vehicles of man, such an amount of extraneous matter both physical and spiritual, that it becomes a sure preventive to union with God, for above all we are taught that CLEANLINESS is *next* to Godliness, and no unclean thing (or person) shall see God.

The nature and characteristics of the Astral Body which cause it to draw to itself such a large amount of the desire stuff, or extraneous matter of the Astral World leads us to another concept. The Astral World it will be remembered is composed of seven sub-regions, ranging from that of coarse passion to the highest soul-power. Thus not only does the astral body draw to itself according to the nature of its desire, matter from specific sub-regions, but from all of them as well, for some element of each sub-region necessarily enters into the sum and substance of daily human life.

And altho we may struggle to the utmost of our power to keep ourselves free from surfeit of extraneous matter even on a spiritual plane, we must remember also that it is possible,—strange as it may seem—to become *IM*pure thru that very surfeit of matter of the highest Astral and even other spiritual realms. As an illustration, we may cite the use of the purest and finest toilet preparations known to us; used in excess, they clog and fill the pores of the skin, preventing the excretory processes that are the peculiar functions of the skin. The human skin may be said to be the ventilator of the bodily organism, but if all the orifices of the ventilator are closed, it will fail to serve its purpose. And so serious is this very matter that we may also cite the illustration known to most medical students, of the little children whose bodies were overlaid

with gold-leaf that they might as cherubs assist in demonstrating the assumed return of the Golden Age on the triumphal entry of a certain Roman Emperor. This gold leaf remained on the bodies of the children for several hours, and each of them died. Thus even the Gold which we all seek, which is the ultimate destiny of men and angels, as of protoplasm and metals, may prove fatal when used in excess or in a manner contrary to Nature's Laws.

And so it is, that many of the most earnest and well intentioned men and women, thru continuous contemplation, meditation, and devout concentration, do actually draw to themselves such an excess of even the highest form of Astral Matter that their spiritual and even physical activities are inhibited thereby. Then we have the recluse, the hermit, the anchorite, the monk, the nun, the community brethren, the religious fanatic, the narrow minded bigot, the sincere religious enthusiast who is perfectly sure that he is right, and can see salvation for his brethren only by their conversion to his point of view.

The process of purification may be accomplished by means of five definite steps, the five "a's."

- 1 Ablution,
- 2 Abstention,
- 3 Assimilation,
- 4 Assertion,
- 5 Aspiration.

The practice of these five "steps" will involve all the principal Hermetic Arts and Principles, our Salt, Sulphur, and Mercury; our Maiden, Red Lion, and the Four Elements.

First of all, in the application of the Hermetic Salt, we must have the WILL and WISDOM to enter upon the Path, for the process of Purification is the most difficult of all spiritual practices, and being the most difficult, is therefore at the same time, the most necessary.

The Aspirant must have the WILL, to DO, to KNOW, and to keep silent; also the Courage to Dare, and to TRY. He must have the WISDOM born of EXPERIENCE, for innocence does not sense the need for purification that really applies to every spirit that incarnates in mortal flesh. In this usage the term innocence is intended to be synonymous with Ignorance, with which indeed, it is often confounded.

In the application of our Sulphur, the Aspirant must have the stimulus of the Invisible Fire that burns in the Flame of Love, the love that is not for the things of this world, but that reacts as the active principle of the nascent God within him, the God-in-the-making, incarnate that it may become a self-conscious God but unconsciously to itself still bearing inherently the fire-force of the Father from whom it emanated at the beginning of our Day of Manifestation.

The Aspirant may not expect to attain purification and the blessing that it brings if he establishes his desire on any material basis, however laudable that basis may at the time appear to him. True purification comes only as the result of genuine love in the abstract—that is, love for spiritual things because they *are* spiritual, not for the power or powers that spiritual things are commonly supposed to convey; love that is the reflection of the Divine Love which brot into manifestation in the Divine Mind—ourselves—that Divinity might not be alone in Cosmos, but witness Itself reflected, recreated, manifested, and—these manifestations—ourselves, finally returned unto the bosom of the Father, self-conscious, creative Gods, even as Himself, capable of assisting Him in the ordering of new universes yet to be, in the unfathomable depths of Cosmos.

Likewise in the application of our *Mercury*, the Aspirant must keep always in his consciousness the fact that the greatest miracles, the greatest Hermetic Transmutation is to be effected only on the Mental Plane, and that after accomplishment on that plane, the results will be reflected in the lower vehicles. For our Mercury, wherewith we are to work these spiritual reformations and reconstructions is that great unorganized force now known as *MIND*, the *Astral Light*, the Spiritual Quintessence of all things.

Instructions have already been given in the "Principles and Practice for Rosicrucians" regarding physical cleanliness, and still more specific instructions are given a distinct and mportant part of ceremonial observance in all the root religions of the world, since the dawn of human worship. A clean body makes for a clean mind, altho it cannot accomplish the cleansing of the mind or spiritual powers. The reason that Ablution is placed first upon our list, is in strict accord with the sequence of the steps required. In the projection of its vehicles into exterior expression, producing ultimately its physical body, the Ego thru the Mind works from within—outwardly.

When beginning the process of returning to the purely spiritual status we must retrace our steps and work from without—inwardly. Thus ablution, or the cleansing of the body fits our minds for the proper apprehension and conception of the important work before us. And this cleansing of the body applies to the inside as well as the outside, for only by the purification of the entire organism, both within and without, can we make our bodies fit temples for the indwelling God in each. Thus thru our alchemical Salt we have the Will and the Wisdom both to enter upon the Path, and the ability to accomplish it.

Secondly we must thereafter abstain from those conditions as much as possible that make for uncleanness. This may seem irrelevant, but it is a fact that much of our personal daily uncleanness might be avoided if we took the proper steps to do so, and had it constantly in mind to contact soilation and impurity as little as possible. It need not

inhibit our daily activities, but contact with honest soil of Mother Earth is a vastly different thing from contact with the dirt and unsanitary impurities met with in our every day lives. How many of us stop to realize that in subway, surface car, omnibus, store, office, and in almost every possible place in which our daily duties may find us, we are constantly contacting with our sensitive flesh, moist with its excretions, and a fertile colonizing ground for bacterial forms and germ growths, the plasmic conditions that are fraught not only with their own individual dangers, but ensouling portions of the auras of both beings and environments fatal to higher spiritual clarity and purity. This does not mean that one should in self holiness avoid the filth of unfortunate placements in life and withhold the helping hand, but it is not necessary to take on the impurity itself in seeking to lift an unfortunate brother out of it.

Abstention means not only abstention from that which can befoul the physical structure externally, but also in our food, that the internal man be not made impure thereby. And as we must be careful of the food for the body, so also must we be even more careful of the food for the mind, in what we read, attend, associate with or contact thru our sense perception. For first and last we must remember that

"Only the pure in *HEART* shall see God."

and again,

"As a man *thinketh* IN his heart, so is he."

Our physical senses of taste and smell warn us against that which should not be taken into the body, but conventional procedure has succeeded in making us approve oftentimes of that which our senses warn us against. Therefore we must apply our Mercury, and by its Astral Light see to it that we dilute not its spiritual quintessence with those impurities which a false taste and disregard of divinely organized sense perception warn us against.

If we hold the thought of purity inwardly, and are positive of our bodily purity outwardly, we shall train our physical and spiritual organisms to assimilate only that which is pure, and the forces of repulsion set in motion by the co-ordination of the intricate physico-spiritual mechanisms of our complex being, will repel and refuse to assimilate or permit the assimilation of any extraneous or foreign matter or substance.

Thus the process continues from the exterior inwardly. First the Ablutions of the physical body both within and without. Then the Abstention from contact with impurity of both physical, mental and spiritual food, environment and associations; next Assimilation only of that which is invigorating, revivifying and spiritually strengthening—to the requisite degree—not beyond it, to a surfeit of that which seems to be even goodly. In this way the Physical Body becomes purified, the Etheric Body is free to function in the subtlest ethers in its work upon the Physical Body, and we reach the Astral which has already to a large

extent become attuned to the new order of things and is prepared for the expression of its desires in the shape of definite, constructive *Assertion*.

Assertion of the thot, desire for, and intent to attain complete physical and spiritual purity. Then it is that a man begins to THINK in his heart of purity, and in thinking OF purity it begins to expand itself in his consciousness until he becomes actuated by the DESIRE for greater spiritual and mental purity, a desire born not of cold logic, or definitely formulated plans, both of which are negative in their ultimate results, but spontaneously, from his nearer approach to that God whom only the "Pure in Heart Shall See."

Among the ancients it was taut that from the Sun, in its spiritual, not physical aspect, proceeded certain "rays" affecting all the grades and planes of human evolution, from the highest of which emanated the Saviors, Avatars, Messiahs, Buddhas, etc. And thus the closer one's approach to his Prototype in "Heaven," the better it was for the mortal whose Personality was chosen by his "OWN PERSONAL DEITY" or Seventh Principle, as its terrestrial abode.

"For with every effort of *will* toward purification and unity with that self-God, one of the lower rays was said to break, and the spiritual entity of man drawn higher and ever higher to the Ray that supersedes the first, until from Ray to Ray, the Inner Man is drawn into the one and highest Beam of the Parent Sun."

(*Secret Doctrine, Vol. 1, p. 700*)

And this teaching was and is still very true and accurate, for our later knowledge of the status of the "Sun Initiates" makes each step in the process just described, quite clear, and is in perfect accord with the highest concept of genuine evolution.

And of the greatest of these "Sun-Initiates" it is written, in the Epistle of Paul to Titus, II,-14; that He gave himself for us "that He might redeem us from all iniquity, and purify unto himself a *peculiar* people, *zealous of good works*."

We have already stated that true purification must be the practice resultant upon the desire for union with God. Therefore we are not surprised when we find in the Great Arcana, the mandate (*James, iv-8*) "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded."

And in the first Epistle General of St. Peter it is written, *Ch. i-22*; "Seeing ye have *purified your souls* in obeying the truth thru the Spirit unto unfeigned love of the Brethren, see that ye love one another with a pure heart, fervently."

Thus even in the Scripture we find the same steps outlined;—the necessity for the cleansing of the body, mind, and soul; the assertion that if we seek to draw nigh to God He will draw nigh to us,

and above all, the injunction twice stated, to be *active*. First those who are purified are said to be a "peculiar" people, zealous of good works. No aspirant need expect to attain real purification and least of all union with God, who seeks the mysteries and enters upon these studies, only to confine his learning within himself. It is only when, in his zeal for good works, he seeks and studies that he may go out actively into the world, carrying his message, not timidly, and only when questioned, and even then in a hesitating, half hearted manner. but boldly, and with the power of real assertion, that comes from the consciousness of possessing the truth within himself. That indeed will be the proof, the sure test of whether or not he loves his neighbor with a pure heart, fervently.

We are purified by *FIRE*; not the material aspect of fire, which is merely the physical body of its essential spirit, but the eternal *FIRE* of the Absolute, the Cosmic Flame which burns in each incarnate, which is the motive power, energizer, and sustainer. In our assimilation of that which will assist the process of purification, we sense the activity of the *FIRE* of EXPERIENCE. Just as each entity must pass thru the fires of Purgatory in the after death state, as described in the Neophyte's instructions, so do we in mortal life, purify ourselves by the *FIRE* of Experience and Suffering, for only these in *addition* to Pleasure and Joy, open wide the *Gates of Knowledge*. Knowledge itself is not an incentive to the spiritual life, and the necessity for purification. Indeed, it is often otherwise. Knowledge opens the door to opportunity, but only experience and suffering give us strength and desire and will to turn our backs upon the proffered opportunity when such opportunity is not in alignment with constructive living.

Therefore we may truly say that the innocence that consists of ignorance cannot know the necessity for purification, but only the Wisdom born of suffering and experience can furnish the proper and adequate incentive to purer lives and the bodily and soul cleansing that make for perfect purification. We have said that the process will require the co-operation of all the Four Elements. Let us see.

In the legend of Isis and Orisis, it was said that once each year Osiris was shut up or confined in the Ark at which time she (Isis) entered *into him*, for the purpose of regenerating him.

Egyptologists, in their ignorance of the esoteric and occult interpretations of the hieratic writings and glyphs, have failed to understand how this could be. Isis, represents in Egyptian spiritual science, the Maiden, —Water. Osiris was the Lion,—Earth. Annually this phenomenon was illustrated by the overflow of the Nile—Isis, the Maiden, Water, covering Osiris, the Earth, suppressing the Lion, and entering into him, absorbed by him. Thus the Maiden entered into and conquered the Lion.

Hermetically, we find the same mythos preserved. Adam the Lion, or Earth, Eve being the Maiden, Water, or Water of Life, or Life. The

Water, Life or Maiden entered into the earth and conquers the Lion. In other words to adhere closely to the scriptural sequence, the Elohim (Fire and Air) moved upon the face of CHAOS (mud). Water tempered the mixture; producing by circulation a separation. Result;—a sediment of denser matter called Earth (Aretz) which had fallen DOWNWARD; while the lighter, purer Water (Mem) remains above.

This is the Hermetic description of the separation of Adam and Eve.

But Eve, (Water, the Maiden) loved the Earth, and returned to its embrace, each time purifying and refining it, until at last forming our Earth as we now know it. The ancient bones are now covered with flesh (ancient mud) thru which converses the blood (water of primal Chaos). The highest expression of the original mem or Men (Fire-air-water) is *Men-tality*, (Will-conception-mind).

In our modern alchemy, our Maiden is the water in vaporized form or Air, our Virgo. The RED Lion is the BLOOD, By our Maiden Air, the Red Lion, Blood, is energized into wonderful living organisms and tissues.

Again, our Maiden, Air, is also the Mercury *Aether*, of the *Alchemists*. Blood is also the alchemical Sulphur. Applying our Mercury, Maiden, or Air as the 1st Principle of all metals, we find that in coagulating sulphur, we have flesh, for flesh may be said to be generated by coagulated blood.

Now Mercury is also Water, as by analysis of the above paragraphs. Sulphur is also Earth or flesh. Mercury in its highest aspect is God or Christ. Now when the Christ is freed, born again, or enters into flesh or earth, that earth or mortal flesh is verily born again. Thus we have the true ecclesiastical trinity;—

1	2	3
The Elohim	Mary,—Water,	Jesus
Fire-Air.	from which issued	Earth,—both being vehicles for the Christ or Sun-Initiate.

and the biblical "being born again" means the Earth ultimately resolved into Water (its original womb) and the Water into Air (Its original Father).

By "Father is here meant, the

#### SUPERNAL FATHER-MOTHER

Father  
Æther

Mother  
Water (Hydrogen)

of all things.

Of this Father-Mother the hands are the volatile principles, *Fire* and *Air*,—Gemini; the Feet are the fixed principles, *Water* and *Earth*,—Pisces  
Let us take an illustration of the interaction of these figures of the

Elements. Our Maiden as above is Luna, Azoth, Air or Water. Our Lion is Sol, Sulphur, or Fire.

Now;—

Water, no matter how cold, has SOME heat (*FIRE*) or it would be ice.

Water, no matter how hot, has SOME COLD, or it would evaporate.

Thus

Water is a state of equilibrium between Cold and Heat. Now;—  
Take Water and some Plaster of Paris;

Plaster of Paris is Earth, dry, (from calcination. The moisture is driven out.)

No Earth can be affected by heat or freezing when the moisture has been driven out.

Plaster of Paris was formerly a stone.

Now pour Water upon it and we unite Isis to Osiris, Eve to Adam, Female to the Male in fast and indissoluble union. The wedding is instantaneous. The bride disappears into the husband but gives to the latter a *NEW FORM*. For now we have a

*NEW WHITE STONE* which is composed of *two substances* comprising *four elements*.

In this way God made Earth. In this way each of us must by the waters of the material world cleanse and purify our bodies that they may become living Temples for that Divine Spirit which is ourselves—incarnate. And likewise also Fraters must we cleanse our minds and spirits by the Mercurial Waters, that, the Heavenly Bride may be so joined to her earthly bridegroom, entering into him, giving to him a new form of living, giving to him a White Stone with a new name written thereon which no man knoweth saving he that receiveth it. So may the highest aspect of the Four Elements from which all things are composed, enter into each of us, purifying by Fire, Water and Air, the Earth of our bodies and vehicles, that the Alchemical Maiden of the Celestial World may be joined in instantaneous and indissoluble marriage with the Lion of her Earthly mortal Bridegroom, that a new light may come to each of us in the parable of the Bride and Bridegroom in the ancient Scriptures, and that we may by this union become so purified that all earthly obstacles shall be swept away that can prevent or inhibit our union with God.

### **Special Healing Dates 1922.**

January—5, 6, 7; 12, 13; 18, 19; 25, 26.

February—1, 2, 3; 9, 10; 15, 16; 21, 22, 23.

March—1, 2; 8, 9; 14, 15; 20, 21, 22; 28, 29.



## The Story of Prince Agib.

(Concluded from page 4.)

The sewing himself up in a ram skin suggests Aries, and the palace of red gold, set with emeralds, that of Venus, ruling her day sign, Taurus. Entering the palace, the 40 damsels signify all the joys of the material. It is a veritable Venusberg, but even the material must subject itself to the spiritual. So at the beginning of the New Year (always symbolic of new aspiration and new resolve) the maidens have to depart for their kingdoms—the I AM must return to ascendancy. Note the resemblance here to the 40 days of the Lenten season, also to the 40 years journey of the Israelites in the wilderness (the journey of each of us thru the material side of life, 40 signifying 4 or the material, conquered or raised to a new plane by the addition of 0 or the number of infinity.) The maidens beg him not to open the 40th closet, for if he do so, he will be lost to the enjoyment of the purely sensual side of life. All earthly treasures do not satisfy, and "inspired by the Devil" (or predestination to progress) he opens the 40th closet. Most evidently here he enters the astral. First he is stupified, then smells wonderful odors, and sees GOLDEN lamps (the light of those advanced in spirituality.) The black horse, however is the great attraction. The color black here is an illusion to the inky blackness (really a too dazzling whiteness) of the astral when one first goes over. He mounts the horse, and it takes him to dizzy heights, for which, however, he is unprepared, because not spiritually ready. Hence he comes to grief, and as a symbol of imperfect mastery, loses his left eye. This symbolizes the fact that AFTER this experience he will never see things in the same light as before. He will always have more or less astral vision especially at night (note the nightly mortification of the young men.)

The ten young men sitting on blue couches (indigo blue, color of Saturn) supply the key. "We were reposing at our ease and our impertinent curiosity suffered us not to remain so."

Agib shows himself to be brave and patient, and we are sorry to have the tale end in so melancholy a fashion, nevertheless, not being MASTER AT ALL POINTS, he suffered the spiritual fall from the horse, which corresponds to and is caused by his previous moral fall.

The lesson is this: Leave the astral alone, until one has mastered ONE'S OWN SELF. One world at a time. Otherwise one will find in the astral what one doesn't like and will perhaps bewail his meddling venturesomeness.

For those who FORCE their way into its mysteries unlawfully must pay the penalty of ignorance, and ignorance of the Law excuseth no man either in the mortal or spiritual worlds.

### Dues for the Congregation of the Outer

are payable January 1st, 1922. Owing to the advance in the subscription price of Mercury, dues for 1922 will be \$4.00. Members of the C. of the O. please note.

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154th Stated Convocation, December 23rd. Lecture, THE "FIVE AFFIRMATIONS," No. 2.

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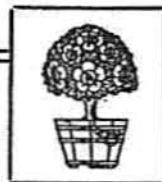
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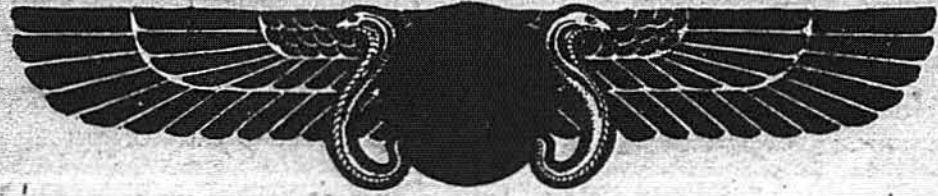
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## “THE GOSPEL”



ALL IS ONE, AND THAT ONE IS ALL SINCE ALL THINGS WERE IN THE CREATOR BEFORE THE CREATION, AND WE CAN CALL HIM ALL SINCE ALL THINGS ARE HIS MEMBERS. WHEREFORE, REMEMBER THROUGHOUT ALL THIS DISCOURSE, TO BEAR IN MIND HIM WHO IS ONE AND ALL, THE CREATOR OF ALL THINGS. EVERYTHING DESCENDS FROM HEAVEN UPON THE EARTH, INTO THE WATER, INTO THE AIR: ONLY FIRE IS VIVIFYING. THAT WHICH DESCENDS FROM ABOVE IS GENERATIVE: THAT WHICH EMANATES AND RISES IS NUTRITIVE. THE EARTH, ALONE SELF-SUPPORTED, IS THE RECEPTACLE OF ALL THINGS, AND RECONSTRUCTS THE TYPES WHICH SHE RECEIVES. THE WHOLE IS ONE AND EVERYTHING PROCEEDS FROM UNITY. NOW THIS UNITY, WHICH CONSTITUTES THE WORLD, IS FORMED OF FOUR ELEMENTS: FIRE, WATER, EARTH AND AIR:—ONE SINGLE WORLD, ONE SINGLE SOUL, ONE SINGLE GOD. AS ABOVE, SO BELOW: IN ALL THINGS—UNITY.

—HERMES MERCURIUS TRISMEGISTUS

