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Elementary Instruction in Hermetic Philosophy.

By FR. K. X°.

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Preliminary Observations.

Let the Student—

- 1 Begin the study of each Instruction, with a brief meditation on the presence of Our Father Hermes.
- 2 Engage in a daily meditation on the Permanent Mantram of the Hermetic Section which will be given in the Second Instruction.
- 3 Study Hermetics at all times from the standpoint of the vital truths underlying the surface, instead of from the critical and academic standpoint.
- 4 Practice diligently the daily introspection in reverse, at the appointed time; this as a means of lessening the purgatorial career and passing the first heaven after death. Approve your own good acts as well as disapproving and disavow in your errors.
- 5 Use the Holy Bible and the Book of the Dead for correlative readings. When these Instructions are used in Class work, each member of the Class should come prepared to present at least two selected correlative readings. These may easily be worked out by use of the standard Concordance.

"The Principles of Truth are Seven; he who knows these understandingly, possesses the Magic Key before whose touch all the Doors of the Temple fly open."
—(Kybalion).

All inquiry into the Mystery of Hermeticism and study of its essential principles whether directed along the lines of scientific or philosophic research, have been found by common experience to focus on Seven Distinct Principles, which in their collective association express the sublime UNITY which is the great keynote of the entire Hermetic Philosophy, and emphatically set forth in the Gospel of Our Father Hermes.

These Seven Hermetic Principles, as set forth in the Kybalion, are:

- 1 The Principle of MIND, in which we learn that the ALL is the highest and in some respects almost incomprehensible aspect of that primordial substantive energy termed Mind, and that correspondingly, the Universe must be regarded as a Divine Mental Concept.
- 2 The Principle of CORRESPONDENCES, wherein we learn that what is below, is like unto that which is above; that which is within, like unto that which is without, showing us the analogies between the visible and the invisible, the seen and the unseen, the small and the great.
- 3 The Principle of POLARITY, which shows that while all is ultimate UNITY, all manifestation is dual in its

nature; everything has poles; everything has its opposite pairs; yet opposites are identical in Nature but differ in degree; like and unlike are the same; extremes meet; all truths are but half truths; all seeming paradoxes can be reconciled.

- 4 The Principle of VIBRATION, which posits universal motion and activity; nothing is actually static or at rest; everything, macrocosmic or microcosmic, vibrates.
- 5 The Principle of RYTHM, whereby we are shown that everything flows and undulates. All substance or force moves in and out, rises and falls; has a tidal movement. All natural energies express the movement of the pendulum and by all laws of physics, the swing of the pendulum to the right measures the swing of the pendulum to the left. Rythm compensates in all motion.
- 6 The Principle of CAUSE AND EFFECT, teaches the student that every Cause, visible or invisible has its definite, sure and certain Effect; every Effect has its visible or invisible Cause. Chance is seen to be but a name for unknown or unrecognized LAW and everything thus results from LAW; nothing "happens" and as there are multitudinous planes or spheres of Being, nothing can escape immutable Law.

The Wisdom of Benjamin Franklin. No. 4.
"Let all men know thee, but no man know thee thoroughly."

7 The Principle of GENDER, which shows us that everything has its masculine and feminine principles or expressions. Gender manifests on all planes and in all spheres.

When our subsequent studies have fixed these essential Principles firmly in our minds, we shall understand the intensive meaning of the Rosicrucian motto.

Omnia ab Uno. — All from One

for these Seven Principles will be found to be but the differentiated aspects for purposes of Creative Industry and Manifestation, of the ALL.

In pursuing our Hermetic studies, we must form the habit right at the very beginning, of seeking all possible correspondences. Chemists and physicists know this to be the sine qua non in scientific research, and Chemistry of today is simply the daughter of Ancient and Mediæval Alchemy. Likewise has Philosophy built its structure largely on this same doctrine of correspondences.

As a fair start therefore, we will take the correspondences offered by the ordinary Egg, and we find by analysis the following:

(Ordinary EGG)

- 1 The Shell corresponds to the Physical Body of Man.
- 2 The Shell Lining corresponds to the Etheric Body of Man.
- 3 The White of the Egg corresponds to the Astral Body of Man.
- 4 The Yolk of the Egg corresponds to the Mind Stuff of Man.
- 5 The Germ-Speck or Kernel corresponds to the EGO.

As the study of the ordinary Egg offers us opportunities of investigation from an object of the most commonplace familiarity, so now, we may take the prototype of the ordinary Egg, the common, ordinary or primordial Cell, of which the Egg is but a larger, coarser amplification.

(Primordial Cell)

In considering the Cell, we shall note the following correspondences, and at the same time we shall observe how Creative Energy or Nature persists in maintaining her correspondences and analogies in the small, as well as in the great.

- 1 The Cell Wall corresponds to the Physical Body of Man.
- 2 The Inner Lining, (Membrana Pellucida) corresponds to the Etheric Body of Man.
- 3 The Protoplasm corresponds to the Astral Body of Man.
- 4 The Nucleus corresponds to the Mental Sheath of Man.
- 5 The Nucleolus corresponds to the EGO.—GOD ESSENCE, RADIANT CENTER, in touch with the INFINITE LIFE.

We shall now carry our study and observation of correspondences still further. From the largest objectification of Creative beginnings, the Ordinary Egg, to the smallest manifestation of the same, the Cell, we pass to the Primordial Atom.

(Primordial Atom)

In considering the Atoms we find that—

- 1 In Mass structure they correspond to and compose the Physical Body.
- 2 In Molecular form they correspond to and compose the Etheric Body.
- 3 In Atomic separation they correspond to and compose the Astral Body.
- 4 In Elektronic separation they correspond to and compose the MIND of Man.
- 5 In Ions.—pure electricity,— they correspond to and compose the EGO, God, Light, ESSENCE.

The great lesson that we learn from this is, than in the ultimate, the soul and substance of

Metals, Plants, Animals and Men is identical. This has given rise to the expression frequently met with in Hermetic Science, that "*The Soul of Man and Metals is identical.*"

The three foregoing Tables of Correspondences furnish the student with sufficient material for a long period of study, but for the purpose of this present Instruction we shall give a few concepts derived from analysis of all three.

- 1 All things proceed, emerge, or originate from One Primordial Cell, the *Cosmic Egg*.
- 2 Applying the Seven Principles, we find in manifestation that the lowest form of life expresses as the Amoeba, the Single Celled Organism. As the life scale rises, we find that Man is a Multicellular organism with an almost inconceivable number of such cells.
- 3 Each cell being a primary unit, has its own individual life and consciousness.
- 4 Therefore, Man is to the sum total of his cells, as God is to the sum total of the Solar System and its life, for Man is but a microcosmic Solar System. Man, as Humanity, is the Body of God, therefore do we say that "In Him we live, and move, and have our being."
- 5 As we co-ordinate and correlate the consciousness of our cells in perfect harmony, we have "at-one-ment" with ourselves and therefore EASE. Conversely, we have DIS-Ease if the opposite.
- 6 If we co-operate and co-ordinate our efforts for Universal Brotherhood in its REAL aspects, we accomplish our *at-one-ment with God*, and enter into His peace and Life.
- 7 Each cell under guidance of its own consciousness selects just what IT requires for nourishment, as a part of the organism thru which the food or blood is passing. So each Human Cell in the Cosmic Sense, selects, or should select just what experience IT requires to enable it to function harmoniously with the entire human Organism (Cosmic).
- 8 We find that COSMOS IS BUILT BY TIME DIVIDING NUMBER IN PERFECT RYTHM OR MEASURE.

Having thus sketched the outline of the Essential Hermetic Principles, given specimen tables of correspondences and drawn a few lessons and thoughts therefrom, it is now our duty to emphasize to the Hermetic Student another important phase of this study. This important phase is the Religious Aspect of Hermeticism. No study of the Hermetic Art will profit one unless undertaken in the most sincere and deeply religious attitude, for Hermeticism deals primarily and fundamentally with God, Divinity, and the Absolute, and with Man as an expression or manifestation of the Divine.

Every student should be provided with a good Bible, the Oxford Teacher's Bible with Concordance and Helps, preferred. Both Jewish and Christian Scriptures, Old and New Testaments are veritable mines of Hermetic and Alchemic lore and wisdom, and any study of Hermeticism attempted without constant reference to Holy Scriptures, will prove to be incomplete.

At the outset, we suggest, that each student mark the Book of Genesis, as follows:—

- | | | |
|-----------------------------|-------|-----------------------------------|
| Genesis, 1, 1-9. | | Polarian Epoch. |
| Genesis, 1, 11-19. | | Hyperborean Epoch. |
| Genesis, 1, 20-23. | | Lemurian Epoch. |
| Genesis, 1, 24-31. | | Atlantean Epoch. |
| Genesis, 2, Entire Chapter. | | Aryan Epoch. |
| Genesis, 1, 2nd. vs. | | Saturn Period. |
| Genesis, 1, 3rd. vs. | | Sun Period. |
| Genesis, 1, 6th. vs. | | Moon Period. |
| Genesis, 1, 9th. vs. | | Earth Period, to 4th. Revolution. |

The Polarian occupies the 1st, 2nd, and part of the 3rd. Creative Days.
The Hyperborean occupies the remainder of the 3rd. and the 4th. Creative Days.
The Lemurian occupies the 5th. Creative Day.
The Atlantean occupies the 6th. Creative Day.
The Aryan occupies the 7th. Creative Day, entirely.

It will also be found necessary, especially when studying such Hermetic writings as the "Divine Pymander," to have in mind the conditions pertaining to the early Periods, so the following synthesis is offered for mental preservation:

Saturn Period:

Warmth, Darkness,—*Lords of Flame*.
Highest and Lowest Vehicles, Divine Spirit and Physical Body.
Germinal Consciousness (Trance) began in the period of Rest.

Sun Period:

Glowing Light Balls, consistency of Gas.
Lords of Motion and Cherubim.
Dreamless Sleep. Life Spirit and Etheric Body.

Moon Period:

Moisture; Heat, Steam, Water.
Human Spirit and Astral Body. Ego completed.
Dream Consciousness.

The reason for giving the above, which have already been learned in the Elementary Rosicrucian Philosophy, is that in holding the religious concept of Hermeticism, we must remember that we are studying MAN'S—OUR—lineage, and so it is imperative that we keep in mind the beginnings of that lineage. Furthermore, as history is said to repeat itself, so from our knowledge of the past, we may gain a fairly correct glimpse of our future.

The student who attempts the study of Hermetics must remember that he is studying GOD. And he would attempt to study God by placing Him on the slide of a microscope will find himself only in a state of mental confusion worse confounded than before he began. Each of us is a part of the Body of God, and as such we must enter upon this study in the truly religious and reverential attitude of mind, which will put us in complete harmony with the God-nature of which each of us is an expression. Therefore we shall devote the remainder of this instruction to the accepted definitions of certain words, the correct understanding of which will largely influence our subsequent mental states. Keep these definitions well in mind thruout your entire Hermetic studies.

PIETY; L. Pietas. Fr. Plus. Veneration or reverence of the Supreme Being and love of His character; Loving obedience to the Will of God, and earnest devotion to His service. Synonymous with Religion, Sanctity, Devotion, Godliness, Holiness; also Piety toward country which is expressed in duty.

RELIGION; L. Religio. The outward act or form by which men indicate their recognition of the existence of the God or Gods, having power over their destiny; to whom obedience, service, and honor are due; the feeling or expression of human love, fear, or awe of some super-human or over-ruling power, whether by profession or belief, by observance of Rites or Ceremonies or by conduct of life; a system of faith and worship; a *manifestation of Piety*.

The last is the most important definition; others may be expressed as "religiosity."

"After the strictest sect of our religion, lived I a Pharisee." Acts, xxvi, 5.

Religion means the conscious relation between God and Man, and the expression of that relation in human conduct.

"Let us with caution indulge that supposition that morality can be maintained without religion." A warning for today.

—George Washington.

Strictness of fidelity in conforming to any practice, as if it were an enjoined rule of conduct.

Religion as distinguished from Theology is subjective; designating the feelings and acts of men which relate to God; while Theology is objective, and denotes those ideas which man entertains respecting the God whom he worships, especially his systematized views of God.

As distinguished from Piety, religion is a high sense of moral obligation and spirit of reverence

and worship, which affects the heart of man with respect to Deity, while Piety, which first expressed the feelings of a child for and toward its parents, is used for that filial sentiment of veneration and love which we owe to the Father of all.

As distinguished from Morality, religion denotes the influences and motives to human duty which are found in the character and will of God, while morality describes the duties to man which true religion always influences.

PHILOSOPHY: L. Philosophia. Literally the love of, inducing the search after Wisdom; in accordance with actual usage the knowledge of phenomena as explained by and resolved into causes and reasons, powers and laws.

When applied to any particular department of knowledge, philosophy denotes the general laws and principles under which all the subordinate phenomena or facts relating to the subject are comprehended.

Thus, philosophy, when applied to God, and the Divine Government, is called **THEOLOGY**; when it treats of material objects it is called **PHYSICS**; when it treats of Man, it is called **ANTHROPOLOGY** AND **PSYCHOLOGY** with which are connected **LOGIC** AND **ETHICS**. When it treats of the necessary conceptions and relations by which Philosophy is possible, it is called **METAPHYSICS**.

The Mediaeval Philosophers were called **ALCHEMISTS**.

Philosophy has been defined as, the Science of Things, Divine and Human; and the causes in which they are contained; the Science of Effects by their Causes; the Science of Sufficient Reasons; the Science of Things Possible; inasmuch as they are possible; the Science of Things Deduced from First Principles; the Science of Truth; Sensible and Abstract; the Application of Reason to its legitimate objects; the Science of the Relation of All Knowledge to the necessary ends of Human Reason; the Science of the Original Form of the Ego or Mental Self; the Science of Science; the Science of the Absolute Indifference of the Ideal and the Real.

Sir W. Hamilton.

As distinguished from Sanctity, religion is the means by which sanctity is achieved; sanctity is held as denoting primarily that purity of heart and life which results from an habitual communion with God and a sense of His continual Presence.

Religion is classified under three general divisions:

NATURAL RELIGION; which is religion based upon the evidences of God's qualities and Himself, which are supplied by Natural Phenomena.

REVEALED RELIGION; which is that kind that is based upon the direct communication of God's Will to Mankind. The Hermetic Divine Pymander is classed under Revealed Religion.

HUMANIST RELIGION; which is based upon the principles of Positivism, with a philosophical basis.

These definitions are most essential, for the correct understanding of these various terms will help greatly in enabling us to separate the wheat from the chaff in such collateral reading as we may accomplish from time to time in the furtherance of our studies.

Hermeticism and Rosicrucianism are based primarily upon the first two, Natural and Revealed Religion, going farther however than the academic definitions, and asserting that the best of all revelations are those which come from the God within each individual, individually to that individual, that dual, divine-human entity which is truly a quality indivisible.

Let each student remember, that the Rosicrucian scholar is one who is seeking to correlate Science, Religion and Philosophy, and in his efforts to do so he must exercise the discrimination of scientific method, the deductive processes of Philosophy, and the reverence and religious attitude of Religion itself.

College Notes.

THE FOURTH ANNUAL PILGRIMAGE was accomplished July 17th-August 2nd. The itinerary included Watkin's Glen, Buffalo, Niagara Falls, St. Catherine's, Ont., along the northern boundary of New York State; Ausable Chasm, Montreal, Three Rivers, Quebec, Ste. Anne de Beauport, Mount Washington and the White Mountain ranges, Mohawk Trail to Hoosac Tunnel and down the Berkshire Valley. The party was joined at Quebec by Fr. Dionysius and at the Mountain by Fr. Paracelsus, and the usual Midnight Celebration was held on the Summit July 29th. Fr. Reficio was the Celebrant during the entire Pilgrimage. While passing thru Pulaski, New York, the entire party enjoyed the hospitality of Fr. Latinus, and will long cherish the memory of the event. At the Midnight Celebration a helpful message from the Invisible Fraters was received by all. The total mileage was 2060.

THE COLLEGE HOME NIGHT, held on June 25th was successful in every possible manner. The Wor. Ad. and Officers of the College extend to the ladies of the Committee in charge, and to all who co-operated with them their appreciation of labors which made the occasion one long to be remembered. Fraters Clemens, Hermeticus, Paracelsus and Reficio entertained during the first part of the evening, and the last part was in the hands of Bro. Ransome, the well known magician who duplicated the slate work of Spiritualism. The Committee in charge of Refreshments was composed of Sr. Progressia, assisted by Srs. Serena, Concordia, Studia, Industria, and Activitas.

FRATER APOLLOS, Organist of Metropolitan is hereby extended the most cordial congratulations of his Fraters and Co-workers, on the event of his election as President of the National Association of Organists. This is truly both an honorable and an enviable position, one earned solely on the basis of meritorious work and attainment.

THANKS TO FRATER GALLE (G. W. B.) are in order, and are hereby given on behalf of the readers of Mercury, for the new decorative head which distinguishes this number of the brochure. Fr. Galle's artistic ability is of a high order and his donation of this beautifully executed design for the furtherance of the Work is highly appreciated.

R. . . C. . . Notes.

At a special service held the Third Sunday after Trinity, June 20th, the Sacrament of Holy Baptism was administered to Matilda A. Fluhs and Thomas R. R. Brown. Confirmation was administered to Lewis S. Benton, and the following were ordained to the Diaconate;—Lewis S. Benton and Henry H. Hopper. Following the ordination to the Diaconate, Rev. Henry V. A. Parsell who was made a Deacon in 1919, having fulfilled the canonical requirements, was ordained to the Priesthood, he having been unavoidably absent from the previous ordination service.

At the Midnight Service July 29th, Matilda A. Fluhs received the Rite of Confirmation.

Midst September and October Evening Skies.

BY CHARLES NEVERS HOLMES.

North-westwardly, the glittering and gigantic sun of night, Arcturus, descends and descends, until, on October 1st, around the hour of 10 P. M., it sets from our sight. Westwardly (then north-westwardly), the blue and brilliant sun of night, Vega, is descending, to set from our sight long after Arcturus has disappeared. Between the gigantic sun Arcturus and the more brilliant sun Vega, we behold the dim and remote constellation of Hercules, with the well-defined Northern Crown between Hercules and Arcturus. Northeast from Hercules (this constellation may be somewhat difficult to find, although it is a large one), we behold the triangular "jaws" of the constellation Draco, a winding constellation about as dim as Hercules, which ends at a firmamental point between the North Star and the "Bowl" of the well-known Dipper. Pausing for a moment at the North Star, to compare its second-magnitude light with first-magnitude brightness like that of blue Vega, we descend southward across the dim constellation Cepheus (near the "Chair of Cassiopeia"), then southwestward, across the "Cross of Cygnus" (east from Vega) and the constellation of Aquila (with its bright sun Altair).

Upon the southeastern side of the so-called Milky Way, we behold the well-defined "Square of Pegasus," with the constellation of Andromeda extending north-easterly from one of the corners of this "Square." Beyond the north-eastern end of Andromeda, there sparkles the K-shaped constellation Perseus, while, in a sort of row under Perseus, Andromeda and Pegasus, we find the constellations of Aries, Pisces and Aquarius.

Directory.

The One Hundred and Twenty-sixth Stated Convocation of Metropolitan College

S. . R. . I. . A. . , will be held in the Adytum, 310 Lenox Avenue

Between 125th. and 126th. Streets, opposite 125th Street station, Lenox Ave. Subway.

Friday Evening, September 10, 1920, at 8.00 P. M. precisely

Work:

Organization of Classes and Regular Quarterly Business Meeting.

Neophytes' Class Instructor, V. Wor. Fr. Reficio IX°

Elementary Hermetic Class.....Instructor, V. . W. . Fr. Firmus, IX°

Senior Hermetic Class.....Instructor, Rt. Wor. Fr. Paracelsus IX°

Advanced Class.Instructor, Fr. K.

The THEOLOGICAL and ASTROLOGICAL CLASSES will resume work on dates to be announced later. Applications for membership in the Astrological Classes both Elementary and Advanced may be made at the forthcoming Convocation.

Declaratio Obsequii.

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