

PROCEEDINGS OF THE
Eleventh Annual
.... Convocation....

=====
H. B. of A., L. and E.



MARCH 27th, 1904

PROCEEDINGS.

THE eleventh annual convocation of the Hermetic Brotherhood convened at 10:25 A. M., Sunday, March 27, 1904, at 509 Van Ness Avenue. The convocation was opened by the chanting of the Lord's Prayer, after which the Mantrims of last convocation, "Let the Temple Be Buildded," was repeated in unison three times. The Mantrims of the year followed: "Father of men, teach us to avoid sorrow; bid our hearts refuse the touch of grief; permit us, while returning to Thy Mercy Seat to be conscious of Thy happy peace."

The Master of Ceremonies, C. N. Weld, then read the call for convocation. This he accompanied with the following words:

HEADQUARTERS HERMETIC BROTHERHOOD, 509 VAN NESS AVENUE.

SAN FRANCISCO, CAL., FEBRUARY, 1904.

Dear Comrade: Ten Convocations of the H. B. of A. L. & E. have been held. We are to commence a second ten. What they shall mean for us and the whole world is for you to say. Already have we crossed the great waters, East and West.

We had made permanent growth before the First Convocation was possible. In no way, are we disquieted as the New Ten begins. Closer and closer, in loving harmony, have we drawn to each other, as the months became years, and Convocation has followed Convocation. We realize: "Love is the fulfilling of the law."

I do not hear from my Comrades as often as I would like. Indeed! I really believe those with most leisure think I ought to write first. I assure them this is their mistake. It is true, I am never idle, but I always find time to answer my correspondents.

The Eleventh Annual Convocation of the Hermetic Brotherhood of A. L. and E. will convene at 509 Van Ness Ave., on March 27th, 1904, commencing at 10 o'clock A. M., continuing in session during that day and evening.

Those of our membership, who cannot be with us on that occasion can at least write us, and remit to us, as their loving generosity may move their hearts, for a copy of the "Proceedings" of 1904. This will be as interesting as it can possibly be made. Let me whisper something to you. The Invisible Section say: "The members who will not do this, cannot desire a copy of the Report, and should be treated accordingly."

If our members only realized of how much importance the prompt payment of the Annual dues is to the vigor and push of the Headquarters' work, we are sure they would at once settle all arrears, at any sacrifice. Remember, my Dear Comrades, your thought and actions attract to you, or drive from you, this Outer Section. Experience has taught us this fact, during the years of our organic existence. As we draw near to them; so they draw near to us.

No more copies of the "Proceedings" will be published this year than ordered; for they are of no advantage to anybody, on our shelves. Please write us at once, that no one be left out, who cherishes for the Hermetic

Brotherhood the old love and desire for its Success; and on the altar of whose heart burns steadily and eternally, The Hermetic Fire.

E. TIRCOMB, Scribe:

W. P. PHELON, M. D.,

Attest.

Elder Brother, C. of I,

"That which we designate, for want of a better term, by the name of time has brought us again to the point which marks the end of a minor cycle and the beginning of another one. The past year has seen several changes in our Brotherhood; some who were with us at the last convocation are with us now only in spirit; others who were not with us at that time, were not brothers, join us to-day.

"The world seems to be in a process of change; all nations are disquieted. Let it be our work to try as much as possible to bring harmony into existing conditions. With these few words I welcome you to the eleventh convocation."

Meditation on "Let him who desires will and attain."

Annual Report of the Elder Brother of the Temple.

Dear Comrades: Our Eleventh Annual Convocation is with us. It is the beginning of a new, untried Series. At this reiteration of Oneness, as we seek to count for ourselves, we must not forget the wise of all ages have ever sought to so forge and shape the already acquired wisdom of the Past, as to be available for Present use, and the becoming a firm foundation, upon which new and more imposing structures could easily and safely be erected.

Perhaps the clearest illustration of this is, when Elisha, the pupil, asked of his Master, Elijah, about to depart from this life and the conditions of Earth, that a double portion of the Spirit which rested so potently on Elijah, should fall on himself, when the Master had departed. The answer was, as every Mystic would anticipate: "The Spirit is from God, and is not mine to give or direct. But, if when I am translated, you shall see me, then your request shall be granted. The hour of transition came. A chariot and horses of fire, in a whirlwind of fire, carried Elijah beyond the ken of mortal sense. But Elisha testified to his sight thereof, by saying: "My father, my father, the chariot of Israel, and the horsemen thereof." He received the double portion of the Spirit, for which he had asked. More than that, Elijah's mantle, a wonderful index of power, when in the hands of a rightful owner, had dropped at his feet for such use as he deemed best.

May we not regard the first ten Convocations en masse, as the Elijah of the Hermetic Brotherhood? From these, year by year, we were expected to draw ourselves, knowledge, demonstration and experience of the truth. Have we done it? As the vibrations of the whole ten years linked into one harmonious, continued period of expanding action is transferred into Time's Great Store House, while the Tenth Annual Convocation fills the vibrant space, with the prophetic sounds of: "Let the Temple Be Buildd," have we filled our spiritual mentality, with these mandatory words, strongly enough to prompt earnest, persistent action, in that direction? If not, why not? The Mantrim was almost a command from the Invisible Section. How far has the Brotherhood

advanced in that most essential of all unfolding—Permanency. Remember, we are not seeking an ornate structure, hollow and empty, for six days in the seven. But we look for and expect a Home, that may be filled with busy hands and loving, self-denying hearts. If our whole membership would do as some of our members are doing, putting by a penny a day, at the next Convocation, we might have \$2,500 in our building fund. We can if we will. "Let the Temple be builded."

With this feeling of necessity for a permanent, homey headquarters, as really the *pointe de resistance*, of the present Convocation we cannot pass it by unnoticed. There is no fairer land than California for our permanent headquarters.

We have not been laggard in the matter of co-operating with those of our fellows who also, have been called to work out special problems along life's devious ways. Our lecture rooms have been opened to the utterances of earnest thinkers and speakers, who have had but the kindness of the Spirit of Truth in their movements and utterances. The aim of the Hermetic Brotherhood is ever Constructive and not Destructive. As last year we were able to do for Dharmapala, and his most important mission, so we still continue to act in this direction.

Our open meetings are really becoming an institution, important and necessary as an accessory to the work of those who are immediately responsible for the success of the propaganda work. But the report of the Open Court, will tell you more. Six of our members have transferred by demit, to Knot Ten; while 50 new members, from all parts of the world, have been mustered into our ranks. Guided by the Invisible Section, a new center is being formed in London, England. This center will be under the charge of Madame Montague, now of San Francisco, but soon to be of London. From this work, we hope much.

We have an earnest, urgent word to say in behalf of "Temple Talks," our little monthly, which always has something of consequence to say to the Brotherhood and Mystic Comrades. Whoever subscribes for it, is, twelve times a year, in direct touch with the whole Brotherhood Visible and Invisible. We have members, we are glad to declare their number very few, who never write us, who never subscribe the 25 cents necessary to pay the bare postage, for the "Temple Talks"; who never buy one of our books. At the same time they have a conspicuous desire to reap without sowing. These are they who do not see anything in the Hermetic Brotherhood. It is no wonder, for its corner-stone is co-operation and harmonious action on all planes. We wish all our members, who care enough for us, to read this copy of the Proceedings, if not already subscribers, would subscribe for the "Temple Talks" for one year, and see if some live coal from the great high altar of Truth will not touch their hearts. Try it, if any memory of your obligation still lingers in your heart. How can you communicate with us, if you do not reach out to us?

There are becoming fixed at Headquarters, as Memorial days, the 28th of September; the Elder Brother's Birthday, and the 23rd of February—the passing of Mrs. M. M. Phelon to the Invisible Section. To these, I shall ask this Convocation, to sanction the addition of the 8th

of May—the passing of Madame Blavatsky, a true co-worker with the “Objects and Aims” of the Hermetic Brotherhood.

As I look over our widespread ranks, and growing potency, I feel no suggestion for slackening the discipline and co-operation, by which we have gained our present standing. On the contrary, the word comes down the lines: “Close up! Close up! Hold yourselves in readiness for any emergency.”

W. P. PHELON,
Elder Brother of the C. of I.

Report of the Secretary of the Open Court.

How many of the Hermetic Brothers remember the first approach to the Temple in which they found themselves when seeking admittance. It would be well if each of us would tarry longer in this approach to the Temple, our Open Court, for it means much to us who wish to go farther. It is necessary that we should all have the same understanding of words, phrases and things. We should study and understand the seven enemies of man and their counteracting influences. We should realize the value of the training in the Open Court, which so thoroughly attunes our soul with those of the Invisible.

Elder Brother Rogers has devoted much time to private instruction that should have been done in the Open Court, for her time is precious. Your presence, comrades, and trained influence would be of immense value to us in our efforts with those just starting in their studies.

In the year just past we have had twenty-one applications, eleven of whom have taken the First Degree. We are struggling along now without a Scribe. We are always at home to you, and are waiting anxiously to hear your knock. Remember, “whatsoever a man soweth, that shall he reap.”

Brothers, will you each drop a seed in the Open Court in the coming year of our Hermetic Brotherhood, and come often to see it grow into a beautiful plant and let us all enjoy the bloom it puts forth and partake of the God-like fruit so produced and placed on our sacred altar by your efforts.

F. C. GERMAIN,
Master of Ceremonies, Open Court.

Annual Financial Report Ending March 22nd, 1904.

The months intervening since I last had the pleasure of presenting to you the annual financial statement have rapidly gone into the records of the past and again it is my duty to present to you the totals of receipts and disbursements of the past year.

I will let the figures of the various accounts speak for themselves and content myself at this time with saying that it seems to me if the comrades of the Hermetic Brotherhood had a true idea of the importance of its mission upon earth, there would be no lack of funds wherewith to carry out the work that is close to our hands to take up and accomplish.

We should not be content to just have enough to meet current ex-

penses, with the help perhaps of an occasional extra effort, but we should aspire to accumulate not only a Temple building fund but also a missionary fund and in order that these funds be placed upon a firm basis, I suggest that we form amongst ourselves, not only on this Coast but also wherever there may be working Knots, a financial union of the Hermetic Brotherhood with proper officers and organization for the express purpose of providing ways and means whereby the financial interests of our Order may be advanced and the heavy burden of finance lifted from the shoulders of the officers at Headquarters, the two funds previously mentioned and perhaps others being specially placed in the charge of this financial union or whatever may be the title selected for it.

The members of this union to consist of those comrades who first in writing solemnly pledge themselves to pay into the treasury of the union within the first week of each and every month such a sum or sums as they feel they can afford and this pledge to be binding for such a period as may be designated in the membership application. Further, these who might be called active members will have to take an obligation upon the altar of Truth pledging themselves in the presence of their fellow members to cheerfully comply with all resolutions carried by a majority vote to promote in various and many ways the accumulation of money for the purposes or funds taken in hand as well as the regular and prompt fulfillment of their pecuniary pledges. Active members only to have a vote as to the disposition of its funds other than those donated or subscribed for any stated fund or object.

Any other comrades of the Hermetic Brotherhood desirous of helping on the good work and who do not see their way clear to become active members can become associate members by donating such a sum as they desire or by their promising in writing to pay into the treasury such a sum or sums as they think fit quarterly or semi-annually.

Associate members to have the privilege of attending all meetings of the union and to vote upon all questions with the exception of those appertaining to the payment out of money from the treasury for any purpose.

The carrying out of any resolution or order of the union and its general management to be vested in an executive committee of seven members comprising the chairman, vice-chairman, treasurer and secretary and three others who are all to be elected by ballot from amongst the members at the first meeting or at the regular annual meetings thereafter. The Elder Brother of the Temple to be an ex-officio member of the union and of all committees and the officers of the union are not to be members of the Headquarters' Staff as one of the purposes of the union is to relieve them of work.

Part of the business of the union would be the promotion of lectures, entertainments, etc., for which a charge for admission would be made, and to which all members would be entitled to admission at half rates.

My dear comrades, you may think this is an odd kind of a financial report, but it seems to me that a movement of this nature whose special business it would be to look after matters of finance, would be a great help in many ways in forwarding the work of the Brotherhood proper

and it also seems to me that it is practical to carry it out now at this the first annual Convocation of the Second Series of Ten.

I leave the matter in your hands for your earnest and careful consideration.

WHEREAS, It has been a matter of past experiences that unless it is made a matter of special business, funds from all and various sources are more or less difficult to obtain, and

WHEREAS, The Hermetic Brotherhood of A. L. & E. has before it much work to be accomplished that require cash to be in hand; and

WHEREAS, Unit of action is at all times bound to produce satisfactory results; Therefore, Be it

Resolved, That a special organization be formed amongst the members thereof for the purposes of taking charge of all questions involving finance which by vote of the members at the annual Convocation or at any full moon meeting may decide to place into its care, such organization to be empowered to promote and carry out any of the various and legitimate methods of raising or collecting money for the more efficient carrying on of the work of the order. And be it also

Resolved, That a special committee of five members of the Brotherhood be appointed forthwith by the Elder Brother of the Temple for the purpose of considering this matter and formulating such constitution and by-laws as may seem best for the purpose of carrying out the objects sought to be attained thereby either upon the lines suggested by the Keeper of Treasure in his report or upon other lines as this committee in their wisdom think best and that if possible this committee present a report of the result of their deliberations at the evening session, same to be the first order of business, as such constitution and by-laws must first be sanctioned, approved and confirmed by said Brotherhood before same can be acted upon by those members desirous of joining their forces in this new movement.

Without any comments I now respectfully beg to present the reports of the various funds as follows:

Annual Financial Statement.

RECEIPTS		DISBURSEMENTS	
Balance on hand	\$ 12.41	By 12 months rent	\$180.00
To Knot 3	9.75	" 9 " rent piano	18.00
" " 5	74.75	" 12 " gas	26.35
" " 40	27.25	" Flowers Memorial Day	4.50
" " 46	18.00		
" " 50	33.25		
" " 71	7.75		
Open Court	10.00		
Members in Bonds	9.50		
Initiation fees	9.00		
Special donations	17.94	By Balance Cash in hand	.75
	<u>\$229.60</u>		<u>\$229.60</u>

TEMPLE BUILDING FUND

March 22nd, 1903, to balance on hand.....	\$106.75
March 27th, 1904, to cash donated.....	13.73
" interest on deposit.....	5.54
" balance on hand.....	<u>\$128.02</u>

POSTAGE FUND

Receipts	Disbursements
April.....	\$ 3.25
May.....	1.40
June.....	.50
July.....	1.00
August.....	.75
September.....	1.75
October.....	.50
November.....	.50
December.....	.50
January, 1904.....	.50
February.....	.50
March.....	.50
	<u>\$11.65</u>
Bal. paid by Dr. Phelon.....	<u>87.62</u>
	<u>\$99.27</u>
	<u>\$99.27</u>

Respectfully submitted.

JAS. U. SPENCE, K. of T.

Dr. Phelon.—“I would like to suggest this one thing; there is a suggestion in the report that I think you will do well to consider, and also consider whether a report shall be made this convocation or in some other way. I would like to have a committee appointed to consider it, and on that committee I would nominate Mrs. M. E. Harris. Last night she was talking to me about it, and there are two other parties who were talking that up. I think the two Financial Secretaries would make the other two parties to formulate some plan in regard to an inner working society. It is very strange that Mrs. Harris should have spoken of it when she did, for a voice had just come to me from the other side, but I should not have dared to announce it boldly.”

Mr. Spence.—“I had a resolution drawn up and I also prepared a constitution. When I first started out to write the report, I had no idea that I would write anything in the nature I did; therefore I know it is a message from the invisible section for us to act upon.”

Dr. Phelon.—“I do not believe there are five people in this Brotherhood who could work that thing more suitably and harmoniously than the three nominated.”

Mr. Barz —“I have no report, for I do not know what has been paid to the housekeeper; two months we have received enough to pay the housekeeper; the other months we have been short. I have done my best to keep it up to where it should be. We receive \$15.00 to \$17.00 per month, and our Elder Brother Frances E. Rogers has always paid the balance. If you want a report of what I have on hand from Dr. Bailey's lectures, I have on hand \$20.00.”

Dr. B.—“As I seem to be drawn into the statement that I keep ■

record of the amount that comes in for the housekeeper fund—as the fellow—I believe he was a Dutchman—said when he made a note: 'You keep the note so you will know when you have to pay it.' The other said: 'No, I do not want to keep it; you keep it so that you will know that it has not been paid.' So I just keep the record to know how much I will have to pay. My books are open to the inspection of any committee or members of the Convocation at any time."

Motion carried to approve the various reports received.

Dr. Phelon.—"When we commence we need somebody whose tongue is limber enough to talk over the vast space before we become acquainted. I think the one thing I desire more than anything else, is for the Convocation to think earnestly and strongly about the permanency of its existence. We never shall be permanent until we own for ourselves a building—a home. I know you say to yourselves, 'Well, we are doing all we can.' God bless you, I know you are, and I know that some of you are straining the points to do what you do, but remember the talk we are making to-day; the thoughts we are putting out, will effect 500 or 600 people throughout the country. Remember that we have members in London; remember that we have members all through this country; remember that our membership stretches westward as far at least as the Sandwich Islands, and that these members are coming to us without any direct propaganda work. I wish all our members to-day when they speak in this Convocation, would remember this audience of 600 or 700 people that you are to reach. We who are gathered here are like the heart beating strongly within us, by which the whole body lives. Thus the thought which I believe should be impressed most strongly on your hearts and minds is the question of permanence. When I talk of a Temple, I do not mean a meeting house; I do not mean a great one-roomed building, into which we sometimes go to meeting. But I mean and I know that some of the rest of you mean, a place that shall constantly thrill with the impulses of hearts reaching out toward humanity and constantly beating for those who need help. Everything we can or should do will tend toward that one point. As the work goes on, we all see the lectures, thoughts and expressions all lead to that one point."

Dr. Bailey.—"I move that we observe May 8th as White Lotus Day, in commemoration of the passing of Mme. Blavatsky."

Resolution adopted.

Song by Mrs. Wells.

Dr. Phelon then addressed the Convocation on

"Atlantis."

"It is not necessary for me to say in words what I think and feel and know of our motherland; of our fatherland; of the land of the Past that speaks so strongly, so fully to us all. On the piano stands a statue. They call it the Winged Victory; headless and armless, it is still the Winged Victory. If there is anything in this old world of ours that stands as the symbol of what Atlantis was and is and will continue to be it is that figure. Fix it in your mind; carry it in your thoughts, and remember one may not have means of their own to carry out desires and

purposes; may not even have a brain to plan force to sweep over the whole wide world and along the line of the centuries, age after age, bringing always success, but the artist has caught the idea. It is the Winged Victory. The power lies in the wings that were not shorn; they carry it forward with all the vitality and force that belonged to the body; and thus let us think of the awful catastrophe that swept over Atlantis in the far past.

"It seemed to lose the means by which a nation of human beings is able to make for itself a place, purpose and an unfolding. While there was the impetus and the force which in the centuries of its existence it gathered out of the eternal, reaching up to the Father Himself; we that are Atlantian-born are here by right of our birth. We are here to-day because we too have wings; we have vital force inspiration, with the desire and potency to do the things necessary to be done. It is for us only to will and attain. Have you ever thought of that? Has it ever come to your minds fully and strongly? Have you a desire? If you wish for it much, you have only to reach for it in all the fullness of your wings; the wings that soar up; the wings that carry. We are not crawling on our hands and knees; we are not falling on our faces before the Infinite; but we are demanding, because we feel the inspiration of the life and the force that came direct from the Father. In the fullness of all that has been said of us, of all that we have said of ourselves, of all that has come to us out of the past; in all that concentrates upon us at the present time, we may be sure that this force and inspiration moves us; to-day talks to us of the purposes and outcoming, tells us of the inborn desires and the uplifting of the soul to its Creator omniscient and omnipresent. Out of the fullness of this expression in all that is symbolized by the figure that stands by us, can we wonder why it is, the thought of Atlantis so spreads and out of the desire in the past there comes to us more than we know, more than we can tell perhaps of the things every day growing nearer and nearer to us, until man has come to the point where he can begin to put his finger on the sore places of his fellows and say 'Be healed,' where there comes newness of life out of the old; when there come wonderful glimpses of the All that is and ever will be. Then we may know it is Atlantian-born, Atlantian-inspired, and that in spite of the apparent weakening, in spite of the apparent mutilation, there is no name for the symbol of Atlantis more appropriate than the Winged Victory, to lead us on as the star of hope to be attained, if we desire success and permanency. Think of this my brothers, remember it is victory we are looking for; it is the Winged Victory above all things else."

Unveiling of picture designed and executed by Mr. C. A. Rogers.

Explanations by Mrs. Frances J. Rogers.

The morning session adjourned at 12:10 till 2:00 P. M.

The Afternoon Session.

The afternoon session opened at 2:15.

1.—Chant.

Meditation.—"Whosoever will, let him partake of the water of life freely."

Exhibition of pictures belonging to Mr. George R. Tuttle.
Explanations given by Mrs. Frances I. Rogers.

Dr. Phelon.—“Memories of the ancient days lie deepest in our hearts. That which Egypt has been, that which out of the very far past Egypt has come, does not represent to you nor to us the Egypt of to-day. I may say to you that these temples and ruins, colors and painting that has stood the test of ages are no longer safe in Egypt. Your people are irrigating the desert to make it fruitful. Irrigation of the desert has made the air moist and the moist winds blowing upon the ruins of Egypt are very quickly causing them to crumble; another thousand years of the progress of the nineteenth and twentieth centuries will leave no ruins extant in Egypt; but Egypt will have become a fertile land; she will no longer be forced to depend upon the overflow of the Nile. Thus out of the reservoir of the past; out of the potency of the present; there comes for her the same hope, other civilized and enlightened nations hold. It is also true they who have guarded this land of the Past will see as they exchange whatever they left behind them in the way of art and literature, knowledge and wisdom, for the modern conditions, they have been paid interest, and out of all this, will come an Egypt fertile beyond the imagination. Whose crops can always be depended upon and whose high-ways and by-ways of commerce will be joined to the great arteries of the world. It is time that your thought turn once more to a future, when Egypt will be the queen of the commercial nations of the earth.”

Trio—“Hear Us, O Father.”

Mr. Heidorn read paper on

“The Decorations.”

It was given me in charge to take an active part in the decoration of the Home Temple, after the manner of the Brotherhood, preparatory to the Convocation of this our year 5909.

I wish to say that by the assistance of the willing and busy hands, with whatever of time or means were at their disposal, we have endeavored to make the best of the least, in striving to produce for this day, in manifestation, that which its inner means to us in all its fullness.

From time immemorial, signs and symbols have had their uses in all Mystic Orders. So to us to-day, form and color, as well as the general outward expression of a thing, are the silent language of principles or quality in manifestation, and as such is a part of our study and observation, as members of this Order. It has been customary to extend to those who, from time to time, during the year past, having assistance to a greater or less extent from guides, have thus gained knowledge, and found means of entrance into the Temples, some explanation of these symbols and combinations of colors, with their significance; all of which, however, has been more fully explained elsewhere. I will therefore, only call them to your memory.

The red roses, are the symbol of the Angel of Earth, whose signature, I trust you all understood as the symbol belonging to the Open Court. It has been placed over the outer entrance. There it is in its proper place. It tells us that all who make the first step to enter the

Temple of the Hermetic Brotherhood, must enter *sub rosa*. This is to remind us of our obligation, to keep silence. Over the portals of the western entrance, is the legend "Knot 5," the power so long the leading Hermetic inspiration of the West. "5" represents man in his outward manifestation, and whatever there is of the physical, is typified by the manner of the attachment of the Open Court to Knot 5, the central point of the present activity of the Order. It is the door and the entrance of the Visible Hermetic Brotherhood, through which all enter. For you, this entrance is on the West. Here you are received, instructed and trained in the Hermetic art, assistance and guidance. When you become an active member, the results of your endeavors in this degree are symbolized by the "Morning Glory," which is the flower of this degree, with its rapid growth and slender form, its tenacious clinging. How quickly it unfolds at the touch of the morning sun! All it contains of beauty or color, however, is dependent upon a strong support, and an innate tendency for clinging to a body of greater resistance than its own. This teaches us of the support and assistance which we and our fellows reciprocally need, for the best part of our natures and characters. But before the sun has passed from our view, this "Morning Glory" has faded. It has fulfilled its mission: As we learned our first lesson, so do we pass on to different scenes of life presented to our view as we broaden out in knowledge and understanding.

The Lotus is the symbol of the Angel of the Water, the purifying element, and belongs to the next degree, in advance; the nature of the Lotus with its roots fastened in the slimy mud and ooze under the water, reminds us of the process of transmutation, purifying and transforming the potentialities absorbed from the lower elements, into the higher; from darkness into light, finally culminating by securely resting upon the waters and unfolding as the pure, white Lotus—fitly symbolizing its participation in the active and practical part of this degree, spurred on from a noble purpose, and purity of heart, resulting finally in the bringing forth of Good not yet existing.

The Sunflower, symbol of the Angel of the Fire, is, perhaps, not the most beautiful amongst plants and herbs; yet its significance is manifold. The sunflower, unlike the slender, delicate Morning Glory, clinging from need to a strong arm, which supports it; still less like the Lotus, resting on the waters always undisturbed by the varying conditions of storm and sunshine so fully a part of its natural environment. The flower of the Sun, stands alone by its own effort and strength. At the rising of the Sun, it faces the East; at high noon, it holds itself erect, in line with the center of the meridian, over which the Sun has drawn its semi-circle of light for the day, as symbolizing the one life. As the Sun completes its circuit for the day, descending upon the Western slope, until it is hidden by the far off edge of the world, we find the sunflower has steadily turned its face in the direction of its ruler and master. Thus influenced and governed, the sunflower perpetuates itself by its seed, that are always in the sunlight when opportunity offers. Learn of the emblems, comrades! These symbols are for your instruction and wisdom.

H. HEIDORN.

Five minutes recess.

Solo—"The Message," Mrs. Germain.

Mme. Montague addressed the Convocation on Taxation.

Taxation had its origin in reciprocity; in a conception of justice and equality without exception and partiality, which demands that every member in the community should share the burdens as well as the benefits. At first taxation was voluntary; those receiving benefits from a body or institution were willing to give something in return; at first this was done as gifts, or with gifts to rulers or leaders or teachers of spirituality, but selfishness and greed, both on the part of the giver and the receiver, introduced abuses, and to these abuses we can trace many of the upheavals which have convulsed nations, about which we read in history. But better conditions were continually evolving; the abuses in the Church of Rome inspired Luther, and brought about the Reformation; the abuses among the French nobles brought about a better order of things; and it was these things that inspired the pioneers of this great Republic to institute a better form of government.

I do not stand up here in a spirit of criticism; on the contrary I stand here in a spirit of admiration; yet I would suggest a change, or at least some consideration of this subject.

Our beloved elder brother and founder, Dr. Phelon, carries burdens that are too heavy and which we ought to share; he has to be harassed with problems concerning material things; this is not as it should be; we all love him, we all recognize how much he has done and is doing; we have proofs of all that, but what do we do in return? The Master asked Peter, who continually made great protestations of love, "Lovest thou me?" three times, and each time Peter answered "Yes." "Then feed my sheep." Who are my Master's sheep? We are. In order to feed them he has to give his life's substance, which sometimes he has not to spare.

I would respectfully suggest a consideration of this matter, and my suggestion is this, that the sharing of this burden should take the form of a yearly subscription to the monthly publication. It would bring an increase in funds and a decrease in labor. Some of you may think it presumptuous that I should speak with emphasis upon such a private matter, but I am prompted to do so by some of the invisible members of our section who are interested. A little, a trifle every day, will never be missed, and it is our duty, for value received to give value in return. Now let us consider it; for now is the appointed time and now is the hour of salvation.

Letters from members in various cities read before the Convocation.

The second session adjourned at 5:10 to meet at 8:00 o'clock.

The Evening Session.

The evening session convened at 7:45.

Trio—"Lift Thine Eyes."

Meditation—"We seek prosperity and success."

A varied symposium of papers; reports of Knots, etc., occupied the closing hours of the Eleventh Annual Convocation. As the Brotherhood

at large, have put a limit upon the size, as well as the number of this edition, we do the best we can in its publication.

"Another year has passed, and I am still trudging along life's path, trying to fulfill my obligation to the Hermetic Brotherhood and my environments the best I know how. I am sustained by the thought that we have one common Father, God—The All pervading One. He determines our ways and our soul's value. We are his creatures, so are the birds of the air, and the beasts of the field, but we are more than these. We are the children of God, with a spark of divinity—the soul, implanted within us, and yet, we sometimes fail to recognize our relations to the Creator.

Man does not live alone, nor are all engaged in doing God's work; but he that plows; he that thrashes or grinds wheat and corn, doing any kind of labor, answers the prayer: "Give us this day our daily bread."

We are all partners, co-workers, in the great scheme of evolution. Work must be done, and we as Hermetists should with willing hearts give efficient service. Then our part in the plan of life, would be worthy of consideration by the Masters of the Invisible Section, and thus "render unto Caesar that which is Caesar's, and unto God that which is God's."

I trust I may be here next Convocation Day, and join in the celebration of the year. If not, I trust I may be a worthy member of Knot Ten, held closely in your loving thoughts." E. A. COTTON.

Presented by General Treasurer Spence, contemplating the formation of a financial club, for the purpose of increasing the business ability of the Brotherhood, was discussed. There was no dissenting voice in regard to the necessity for a move in this direction. But the State laws of California prohibit. All educational, benevolent and religious institutions, which are not organized for business profit, must be institutions which have neither shares nor shareholders. These minor details need adjustment before they can be brought before the Convocation for final adoption. We must therefore struggle on as we have done, until all these details can be complied with. But it is absolutely essential, that provision be made for a continuous financial supply, to carry forward the work in which we are heart and soul engaged. The Financial Secretary was so instructed.

Comrade Spence read a paper on

"The Hermetic Brotherhood Mantrims for the Year 1904."

One of the most important questions of the day is: How to improve our position upon all planes of thought and action.

Too much attention is being paid to the more material or lower planes and too little to the higher, but there are some who have an earnest desire for the highest and who in their seemingly slow progress are constantly hampered by various things appertaining to the more material life on this earth plane.

The physical and mental bodies demand too much attention because of the thoughts so long held, of the necessity of providing all things needful for their sustenance.

The happenings of every day life are of such a nature, that they often cause an upsetting of the perfect equipoise that is so essential for perfect unfoldment into the higher and nobler planes of life existence and anything therefore that in any way upsets the balance is a hindrance and sometimes almost forms an unsurmountable barrier in the path.

The Mantrim for this year is expressly intended as a corrective to one of the most dangerous and insidious foes to progressive life and a few minutes consideration of it will well repay us.

First of all the words Father of Men remind us that The One is the true father of all living and as a father, he desires the perfect happiness of all his children, be they white, black, yellow, red or brown, they are all one in his sight and on a perfect equality with each other.

This Father we, as his children, desire should be our teacher and as we, in times past, yea, even in the ancient Atlantian days found by experience that sorrow in any of its multitudinous forms, has ever been a cause of our want of progress, we therefor now, as then, express in outward form as the index of our hidden desires, that he may teach us to avoid sorrow, that enemy of mankind that is the cause of so much unrest.

Sorrow, grief, regret, remorse, different degrees of th one opposing thought, must be overcome by ourselves before any real progress to the higher and truer life can be realized and hence we desire to be taught the way, but besides this we also desire his assistance therein and therefore we go on and say "Bid our lives refuse the touch of grief," that is, not only do we desire his tuition but we also wish to be surrounded by his helping thought, so that our lives may, in the end, refuse to be touched or influenced in any way by any regret, sorrow or grief that may come in our path.

Sorrow for the passing into the higher life of any loved companion of earth is natural and is not to be blamed, even our Master and Most Ancient Elder Brother of Galilee wept at the grave of a friend but even this sorrow, proper and natural as it is, must not be allowed to in any way interfere with our own individual life progress.

When humanity generally understands the truth respecting human relationship and friendship, it will not make such a parade of grief at the passing of any one, understanding that joy should really be manifested because of the step in advance that has been taken into conditions freer from obstructions than this more material and physical one that we are apt to think so much of because of this very want of knowledge.

We, comrades of the Hermetic Brotherhood, who have some knowledge of this truth, are not expressing our desire that this natural sorrow should be overcome, but rather that the more insidious and therefore the more dangerous regrets for past mistakes, repinings against present seemingly evil and unpleasant happenings, that so often come up against us and these it is that prevent or hinder our unfoldment.

Why should we repine or grumble? Are we not all children of The One Great Father to whose mercy seat we are returning.

Happy thought! We once were in the presence of the mercy seat; we once enjoyed to its full, his happy peace and the desire so beautifully expressed in the mantrim conveys to us an assurance that as we return

from our wanderings in the cold world of separation in thought from The One, so will we be more and more conscious of that happy peace which is the manifestation of his presence.

We have each one of us, old or young, during all our lives, past and present, been constantly surrounded by this happy peace, which no earthly sorrow, whatever its nature may be, can ever upset and therefore, if we in our thoughts dwell principally upon this part of the mantrîm, so that our consciousness of this wonderful fact, may become greater and greater, we will find that nothing in the nature of sorrow, grief, regret or re-pining can touch us at all, as this divine happy peace will enfold us as a strong protecting shield and we can go on our way through the manifesting lives in perfect peace and happiness, until that perfection so much to be desired is fully realized.

May we all, as comrades in the Hermetic Brotherhood, from now on, put away from us all thought of sorrow in any of its insidious forms relying only upon the teachings of The One Father of us all for such help as we may need in our endeavors to again return to his mercy seat of love in the full consciousness of all our powers and being.

JAS. N. SPENCE.

Suisun Valley, March 20th, 1904.

A paper sent from Comrade A. Marques, of Honolulu, was now presented on

“The Science of Destiny and Periodicity.”

I understand that the Hermetic Brotherhood recommends the study of “Science of Destiny and Periodicity.” Therefore I consider it a duty to respectfully submit that, in my opinion, although a good book in this way that it may begin to start the mind of a student on to a consideration and understanding of the laws of Periodicity, yet it is exceedingly faulty in the fact that it considers exclusively the septenary law and hangs everything on that, while ignoring all other periodical forms, terms and cycles. Now, the universe is certainly governed by cycles, or—as Plato put it—the world is built on and by numbers; but seven—however important and common it may be found, as elicited in the seven colors, the seven notes of music, the seven forms of crystallization, etc., etc.—is only one factor of periodicity, and 2, 3, 4, 5, 6, 10 and 12 (as well as their multiples) will be found on enquiry to be equally, if not more, important and worthy of study.

To illustrate this assertion, if we examine the human body, we readily find the overpowering influence of two and four, in the duality of sexes and of polarity, as well as in the grouping of organs, 2 eyes, 2 ears, 2 nostrils, 2 arms, hands, legs and feet, 2 lungs, 2 kidneys, 2 ovaries, etc.; we also find 3 and 5 in the groupings of various organs and bones two lungs and a heart to carry the life on, two ovaries and a womb for perpetuating the race; stomach, liver and spleen for assimilation of food; two nostrils and mouth for sustenance, etc.; but, if 7 was the ruling number, as the author would lead one to suppose, we would find more septenaries in our bodies than do really exist, and among other things we might be

expected to have 7 fingers and 7 toes instead of 5, although there is a hint somewhere that this may happen in the future. Moreover, when septenaries do exist in the human body, they seem more like groupings of 3 and 4 than real septenaries, as shown in some groups of bones, and especially in the apertures of the body; true these in the head number 7, but they are readily grouped into 2 eyes and 2 ears (4), organs of sensation; and 2 nostrils (positive and negative), with one mouth (3), organs of nutrition; while, if we take into consideration the double function of the mouth, the 7 might be taken as the result of a compressed 8. The lower openings are three only, making 10 with those of the head; but, if we add the two nipples necessary for the nutrition of the progeny, and which are generally overlooked in esoteric countings, we get 5, at any rate not 7. (These 5 can be grouped into 3 for creation and 2 for destruction.) Furthermore, the total openings of the body (7 plus 5) are thus found to be 12, and, like the signs of the Zodiac, they are grouped into 5 pairs (positive and negative) corresponding to the dual aspect of planets, and two single (mouth and reproductive opening), corresponding to the sun and moon, but showing very little of the septenary predominance.

In arithmetic, we find a mystic power of nine, and in spherical calculations the ruling numbers are 2, 3, 5, and their combinations up to 360, none of which are multiples of 7.

In chemistry the champions of 7 thought they had a good showing in the septenary families of Mendelees and Meyers; but later studies demonstrated that the genesis of chemical elements is really a spiral of 17, or twice 7, followed by 3, or perhaps more accurately still groups of 3 plus 4 plus 4 plus 3 plus 3, and proper research will show that this figure 17 is a very interesting factor in periodicity, to be found in many places outside of chemistry. In the Pyramids, the first entrance was placed on the 17th tier or step from the earth level on the northern fall; this was the gate of Taror or Asunt, and thus hint that the septenary influence may be linked to other less apparent numbers.

Similarly in music, it is quite pertinent to note that, although 7 is the most apparent figure in the common scale, yet the ruling one is really 12, since twelve of those natural intervals we call semi-tones constitute the complete scale, while a perfect major chord is based on a group of eight semi-tones.

The well known "Seven Principles of Man" of the early Theosophists, which even then were constituted of the higher permanent Triad and of the lower, impermanent Quaternary, were shown later to be really 10, and in some occult schools are divided into 12.

But it is in the periodicity of time the author is most assertive and yet most erratic, when he tries to find septenary circles and influences everywhere. Of course, every one is familiar with the periodicity of our week, civil and religious; but this succession of seven days is absolutely arbitrary and artificial, and is in no way dependent upon or connected with any positive astronomical period, as a subdivision thereof; on the contrary, it ever cuts arbitrarily across the real divisions of month and year alike, with its never-ending repetitions. Moreover, the system of a septenary week is the property of and in common use by a fraction only.

of humanity, viz: (a) the Jews, who made it in symbolism of the seven periods of creation and seven planes of the universe, known out of 10, as well as of their special ruler Jehovah-Saturn, the 7th of the ten Sephiroths—and (b) their successors, the Christian and Mahometans. Other nations, like the Hindus to-day, have known of this septenary division of time, but with them it was—and is—purely astronomical, or better astrological, and merely for connecting the days with the seven known planets (from which are derived their present appellations), each day and each period of seven hours in each day being thus placed under the protection and rule of a planet, a tradition still carried on by the so-called planetary hours of Horary Astrology. But there is nothing in Nature to distinguish or qualify the seven days of the week, not even the course and revolutions of the moon, although most people are accustomed to connect the week with its four quarters; but, while four weeks of 7 days make 28 days, the synodical lunar month (or time from one full moon to the next) is 29 days 12 hours 44' 2" .7, the fourth of which is 7 days 9 hours 11' 0" .7, or nearly seven days and a half, whereby it takes 28 years for any lunar phenomenon to happen again on the same day of the week, while the other lunar months known to astronomy under the appellations of anomalistic, sidereal, tropical and draconic are all of 27 days, with fractions amounting respectively to 13 hours 18' 37" .4, 7 hours 43' 11" .5, 7 hours 43' 4" .7, and 5 hours 5' 36", thus all less than 28 days. Then, the Solar month, which builds what we call the year, is 30 days 10 hours 29' 3" .8, the fourth of which is 7 days 14 hours 37' 30". Furthermore, the whole year, 365-366 days, is not a true multiple of 7, since it includes 52 weeks of 7 days with 1 or 2 days over, this again showing that 7 is not a factor of periodicity in solar or astronomical cycles. True, the author adduces the facts of apparent septenary periodicity in fevers and diseases, but the periodicity therein is merely the result of lunar influence helped by planetary cycles and not of the power of ruling of 7.

If we take the weather, we find that it is subject to no known septenary periodicity, except in what it may be influenced by the power of lunar phases. But modern studies in astro-meteorology, confirming old wisdom, show that the weather is dependent on many more influences than that of the moon, and an American student, Rev. Hicks of St. Louis, going a step further, has demonstrated by over 30 years of experience, that the weather is really ruled by intermixing and mutually interfering cycles of solar and planetary influences, quite as much as by those of the moon and of the earth itself, thus giving a death blow to any lingering belief in septenary power in meteorology. These cycles are respectively: 12 and 24 days for intra-Mercurial planet and solar rotation; 44 and 88 days for Mercury; 112 and 224 for Venus; Equinoxes and Solstices for the Earth; 344 and 687 days for Mars; 2166 and 4332 for Jupiter; 5379 and 10,759 for Saturn; 15,339 and 30,678 days for Uranus; 82 and 164.7 years for Neptune; and, while often counteracting each other, these various influences prove especially potent when two or more happen to coincide harmoniously. All this leaves very little margin for mere septenary action. Now, if such is the case for the

weather, and incidentally for the terrestrial vegetation, it must be equally so for humanity, who is dependent on both, and therefore we must also be much more under the sway of planetary than of septenary cycles, this being the reason why Astrology, as a science, is true, though pretenders to the name of Astrologers may be quite faulty. At any rate, instead of being,—as the author tries to establish it,—wholly dependent on septenary cycles, human life is subject to the interaction of *all* the solar, planetary, lunar and terrestrial cycles, eventually summing up into figures very different from 7. So, if the author did find by his own experience that his life,—and that of others he knew,—was particularly subjected to a septenary law, this only goes to show that he—and they—were born under influences summing up into sevens, or allowing the predominance of a septenary influence, while other people may be—and are—born under groups of influences summing up into very different cycles. Thus, in my own life, my periodicity seems to be essentially of 10 years, perhaps interwoven with minor cycles, while I know of two reliable observant friends whose periodicity are well marked at respectively 11 and 12 years. So there is every reason to believe that every man is subject to a peculiar periodicity resulting from the total astral influences he is receptive of, or what Astrology calls his Horoscope, and it is on such lines, I think, that human periodicity ought to be sought and studied, although this would not prevent from accepting what is true and good in the author's book and its suggestions, outside of his exaggerated set theory. It might be here added, to excuse him in his exaggerations, that the Ancient Sages had also divided human life into septenary cycles of years, including the celebrated Three score and ten (7x10) span of man's existence, but, in this again, they were only applying to years the astrological idea of the planetary influences ruling the days and hours.

When we come to Cosmic Cycles, the horizon grows wider still, and due attention ought to be given to the cosmogonical ideas and cycles of the East, according to which the life of Nations is ruled by a periodicity of Zodiacal Months, averaging 2160 years (the author vaguely felt these cycles, but as he wanted to make it a multiple of 7, which it is not, he figured it as 2401 instead of 2160) and constituting the great Orphic Year of the Ancients, of 25,920 of our years (not divisible by 7), which is indicated by what our Astronomers call the Precession of the Equinoxes. Then the minor events, like wars, diseases, famines, etc., are shown by modern researches, such as those of Sir Norman Lockyer, as well as by ancient thought, to be intimately connected with the Jupiter revolutions and the coincident Solar Cycles of Sun-Spots (11-12 years), or with the revolutions of Saturn, (29-30 years). Professor Jevons did not hesitate, years ago, in his "Investigations into Currency and Finance," to connect all the great periodical commercial crisis with that solar cycle, while the once celebrated Samuel Benner, in his "Prophecies," calculated on cycles of 11 years in the prices of corn and hogs, 27 years in the prices of iron ore, and 54 years for general business depression and panics. A few years back a German professor made an interesting study on the

periodicity of wars in Europe, by which he showed that they followed several well-marked cycles and sub-cycles, not septenary.

Finally, the life of our Planet itself is governed by a slow revolution of the Poles in Longitude, unknown to modern Astrologers, (blind as they are to the hint contained in the constant change in the obliquity of our Ecliptic)—which takes place in about 2,592,000 years, or 100 Precessions; this is divided into four equal groups of 4 Ages, whose duration is ruled,—not according to 7,—but to a progression of 4, 3, 2 and 1, or respectively 36° , 27° , 18° and 9° , on the sphere, and who correspond to the Hindu Ages of Satya, Treta, Dwapara and Kali Yuga. It may be appropriate here to remark that, as the obliquity of our Ecliptic is at present $23^{\circ} 27' 9'' .42$, according to Hansen, and is steadily decreasing towards the Equator, it can be asserted that we have so far hardly begun a Dwapara Age of the Earth, instead of being, as most Hindu writers assert, in the Kali Yuga, although it may be that the present time is also especially the Kali period of their particular race.

Much more could be said about the laws of periodicity and their various forms and most complicated applications in all the kingdoms of Nature; but the above will suffice to prove that, while the Septenary factor is very important as well as quite common and productive of some marvelous results, yet it is absolutely insufficient to cover all evolutions, as well as to influence all the phases of human life. Therefore, I think this will go to show how useless it is to attempt to reduce all periodicity to only one factor,—and to Seven at that,—all the more so, since many apparent septenary groups can be proven to be merely visible segments of 10 and 12. But the full study and divulgation of the laws of periodicity and cycles has yet to be made, in our modern times,—tho' it was well known to the Ancient Sages, who jealously guarded their knowledge with the utmost secrecy; and it seems that it would be well now, if those Brothers of H. B. who could, would direct their studies and researches on that subject,—which leads to the understanding of much occult lore,—even if it be only by keeping the matter in mind and watching for occasions to collect data and material for following Periodicity under its various disguises.

A. MARQUES.

The Hermetic Brotherhood do not especially recommend the study of "Periodicity and Cycles." Comrade Marques has been misinformed. But we are much obliged for the information the mistake has drawn out.

W. P. PHELON, *Elder Bro. H. B.*

Dr. Phelon: I had a nice letter from our Charlie. How we love him, and how disappointed he was because he was not here. Now I want to thank him. I cannot find words to express the emotions that well up in my heart as I think of the hours of intense energy that he has put on the greatest work of his life, and that out of the fullness of his love, out of the fullness of all that he has learned, of all of his experience has come to us—the Hermetic Brotherhood, a reproduction that will not be granted probably to another organization now extant, or to be formed, and I desire that Elder Brother Rogers, in the letter that she writes about the Convocation, put into it how much we appreciate the

picture, how much we value it and the love and labor by which it came to us; for as he loves us, so we love him.

Song—"Salve Maria," Mrs. Gould.

Convocation mantrim for the coming year.

"As a unit of the Hermetic Brotherhood I demand Success and its potency."

Dr. P.: "Do not let a single day go by that you do not send that out into the vibrations of the world about you."

Glorias.

Benediction.

