

THE HERMETIST.

GET UNDERSTANDING.

VOLUME IV. CHICAGO, NOVEMBER, 1897. NUMBER II.

THE HERMETIST,

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BY

THE HERMETIC BROTHERHOOD,

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HERMETIC BROTHERHOOD of A. L. and E.

Meets every Sunday evening. Time, 8:00 o'clock. Place, 4006 Grand Boulevard. All inquiries after Occult and Mystic thought on the highest spiritual planes, seeking Truth for the Truth's sake, are cordially invited. W. P. Phelon, M. D. First Elder Brother; Nancy McKay Gordon, Second Elder Brother; Miss M. E. Applegate, Scribe, 4006 Grand Boulevard, Chicago, Ill.

X When this paragraph is marked with a blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

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THE BROTHERHOOD.

A knotted cord, hard twisted in love's strand,
Bringing within its fold those who desire
To lift their souls out of earth's stifling mire,
Lies coiled from town to town, throughout the land.

The Knots are chosen souls, a loyal band,
Who searching for the Truth, do never tire,
And to avert from earth disaster, dire,
Heart joined to heart, the Brothers firmly stand.

But not alone on earth, the Brotherhood
We find, but from the Silent Land, there come
Thoughts filled with Truth, that vibrate to the earth
And wistful hearts turn toward the Source of Good.
Men's souls find voice, that once before were dumb,
And realize at last their life's true worth.

JENNIE M. STODDARD.

FORM OF BEQUEST.

Remember the Brotherhood in your Wills—
this is a duty you owe to the Cause, as well
as to yourselves, if you desire to advance in
the Invisible Section. Here is a form to help
you. If your Will is already made out, make
this as an addenda.

FORM OF BEQUEST.

I give and bequeath unto the Hermotic Publishing Company, of Chicago, Illinois, to be applied to the expense fund of the Hermotic Brotherhood, \$.....; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by Will to charitable purposes, and in preference to other legacies and bequests thereout.

"AND, whosoever, Ananda, either now, or after I am dead, shall be a lamp unto themselves, and a refuge unto themselves, shall betake themselves to no external refuge, but holding fast to the truth as their lamp, and holding fast as their refuge to the truth, shall look not for refuge to anyone besides themselves."

HOW SHALL WE DISPOSE OF OUR DEAD.

IT has been handed down to us, by those who have knowledge and wisdom, that the invisible Ego, who is our Real Self, is more or less strongly held by the physical body it builds for itself during the life.

It would seem then, further, that there are strong foundations for the belief in some holding force, after death, until the atoms of the body have dispersed. This necessarily would limit, during the time of the change, all motion and action of the invisible Ego. To this statement as a truth, we have the support of St. Paul, who contemplating this condition says; "Who shall deliver me (the Ego) from the body of this death." It was the dead body, become useless by the passing of the spirit, that disturbed his serenity.

If then, the Ego is held by the retention of the body in its form, to a limited space, it would certainly seem the most humane, enlightened course to pursue, to forward the dissolution of the body, after its usefulness to the Real Self has ceased. While we respect, and tenderly handle the remains, is there any good reason, why the natural course of events should be retarded, if we are anxious, as we should be, to hasten the enfranchisement of the Spirit? To all who understand this law, and are desirous of seeing their friends set free at once from the bonds of the earth, Cremation offers the readiest method. Embalming and all preservative methods, are the other extreme, in proportion to the perfection of the art.

Would it not have been far better, under such conditions, that the mummies of Egypt should have served for fire-wood, long ago, or better, never have been submitted to the embalmer's skill for the holding of thousands of years.

We have these thoughts suggested, by the description in the public prints of the interment of the multi-millionaire, Geo. M. Pullman. The arrangements were so made, that the body cannot disintegrate, until there shall come some disruption of the surface, sufficient to break apart the tons of iron and cement, in which the body now rests, holding its spirit in unwilling bondage.

It would have been far better for the soul crying in anguish over the prospective centuries of enslavement, that the body had been stolen, or disposed of in any way to bring rapid dissolution. If the friends were afraid of an illegitimate use of the body, why not have cremated it? Then

the ashes, clean, purified by the fierceness of the fire, could have had in the city mansion, a room appropriately arranged and set apart for memorial service.

Suppose the body had been stolen. There could have been no worse thing come to it and its Ego, than the terrible punishment unwittingly inflicted by those who were actuated only by their love and regard for their honored and respected relative. Indeed, the best results for all concerned would have been hastened to their completion, if it had thus been trundled along to dissolution. Under all the conditions of Natural Law, the building of such an iron-framed, concrete-embedded structure brings a penalty awful to contemplate.

* * * * *

TEMPLE TALKS.

VOL. 8.

Nos. 21 and 22.

"THE EARTH AND THE FULNESS THEREOF
ARE THE LORD'S."

IT TALK to-night of a mantram from the sacred book with which you are most familiar running something like this: "The earth is the Lord's and the fulness thereof."

After the fashion of those who for many years have been accustomed to discourse to you from a thousand different places, on matters concerning Divine Truth, and the knowledge of those things we do not sense by physical means, but are conscious by the Ego within; and by this method only, are we conscious—let us see what we may discover concerning our choice for a text, first examining the wording.

"The earth" is the thing spoken of. The earth is one of the triplicities. Those familiar with astrological conditions and knowledge of the present day will know just what I mean, when I say the earth is one of the triplicities. It is so used here, in the ordinary sense with which mankind has treated it, and which has been explained to him for all the ages back. The earth was supposed to include, not only the earth proper, but the fire and the water and the air, and the environment upon the earth, and the living things upon the earth. But nay! It is not so in this case. The earth means just exactly what it purports to mean in its symbolized form.

If there were not so many words in our language, we should not waste so many, should not get them mixed up so completely; should not use so many to mean the same thing.

For instance, many people talk about the life, the soul, and the spirit, as meaning the same thing. When we talk to them about the soul, they suppose we mean the spirit. When they talk to us about the spirit, they are talking about the soul, and sometimes, they use soul and spirit synonymously with the life—and the life is something else.

We, who lived a long time ago, made a distinction. We were so conscious of the difference between the spirit and the soul and the life, that we made different words for them. Perhaps it was a mistake that we did so, because it resulted in making confusion for the later day students of our philosophy and wisdom, supposing we used them synonymously—which is very far from the fact.

So the use of the word "earth" here, is not synonymous with anything but the triplicity. To prove to you this is true, it says "the earth is the Lord's."

The earth is the source of supply from which all sustenance comes. Granted, that the aid of the Fire, the Air and the Water are necessary for the unfolding of all appearing in the growth of the vegetable and the animal upon the earth; the fact remains, that the sustenance, the real frame, the skeleton upon which is builded all vegetable and animal growth, comes out of the earth triplicity.

We have been telling you for the last 20 years that every atom of the earth, every atom in the earth is alive! That every atom has a soul! That every atom is as conscious of its God as you are conscious in your atoms, and you are conscious in yourself, because your atoms are conscious.

At this late day, the scientists, the philosophers, the physicists who all these years have said: "Oh, why is it that you will insist on such foolishness! How can that which is inert and dead have life, have soul, have consciousness!"

I tell you it is by the consciousness coming forth from God himself, that every atom exists as an atom; that every atom holds itself to every other atom throughout the earth. And if it were not for this consciousness, this consciousness which came into being, or mankind; or the Divine Ideation sprang forth from the Existent and was followed by the Creative Thought, which made everything manifest; this consciousness that the atom exists, is now recognized by those who are authority, to those who desire guidance; and by-the-way, there is no authority under heaven, nor upon the earth, except God's authority! When we can come into the one-

ness with God, so as to perceive his thought, to sense that which he has put forth, we shall know and understand just exactly what all this consciousness means, the consciousness which is the response to the putting forth of the thoughts of the Infinite. Nor under these conditions, can it seem strange the Earth could provide sustenance, or that forth from the earth itself, comes food for the cattle upon a thousand hills, and feeds and sustains man himself, through the vegetable, and other avenues from which he seeks food.

And now then, what about the Lord? Who is he? The "Lord" is the regenerated man! Whenever man becomes regenerated, when he has freed himself from the conditions that bind him to the sight and view of the earth itself; when he perceives that the light comes down out of the everlasting source of all light, and does not spring up from the earth, then he has become regenerated; this regeneration makes him master of his surroundings; makes him master of all the lower forms of creation upon the earth everywhere; makes him master of that which lies in the environment; makes him master of the Air; makes him master of the regions of Earth lying out beyond into the Ether. Therefore he is Lord, Lord dominant under the eternal and the everlasting Omnipotent. But the Lord as spoken of so often in your sacred book, does not mean God, though it is often confounded. God and the Lord are two separate and distinct personages; two separate conditions. The Lord represents and symbolizes the builder. The Builder is he who was sent forth from the presence of the Eternal, to do the work intended to be done, not only upon this planet, but upon all the myriads of planets throughout the universe, each one must have a master builder. This master builder is one under the authority of the God whom we worship, and whom we so little know. Therefore, when it is said the earth is the Lord's, it simply means the earth is under the direction of the Lord, the Master Builder—And in the pursuit of certain lines of mystic study, you will become acquainted with the fact that there are different Builders appointed from time to time to carry forward certain designs and conditions. These Builders have for their types and symbols the seven colors of the rainbow. These seven colors united form the white light; and the white light represents the One from which all these seven derive their powers. All these seven, separated for the time being, and yet not separated, give the different condi-

tions, the different manifestations so varied, which we know and enjoy so much in our lives and in our passage through them upon the earth itself. Therefore, the statement is simply this: The earth, the source of all sustenance, is in the hands and under the direction of the Master Builder appointed by Him who knows all things. This Master Builder is a perfect man. Having passed through all incarnations, and experience, he has graduated from his school, and is ready to begin to do the Master's work wherever he has, is and will be sent. These perfected egos, perfected on any planet, or on any series of planets, belong to the grand chain to which we all belong, and which sometime we will reach, for if one man has ever been perfected, then all men sometime must be perfected, and they will become equal in all respects, as they were when the Divine Monad first spread its wings to fly down, down into the vast mazes of darkness beneath, seeking from the experiences there, to grow stronger and better, until there shall come a time, when going back to the right hand of the Father, it can claim from that which it has experienced, perfection.

And not only does the mantrim go on to say, "the earth is the Lord's," but "the fulness thereof"—Now, "the fulness thereof," is whatever anything of which we speak overflows. The overflowing of the earth is the sustenance thereof, and the sustenance is for man and beast. Do you know how prolifically the earth produces sustenance? Think of it! Think of the seeds that are sown! Think of the growing plants! Think of the ripened grains! Think of the ripened fruits! Think of the abundance that man receives with a little labor on his part, and he receives so much, often times, that there goes to waste more than enough to feed a third part more of the population. And because it so happens there are huge distances between one part of the earth and another, it may be that the surplus of the one part can supply the deficit of another part. Of that, a few words presently. But all this sustenance produced from the consciousness of the earth, in overflowing abundance, belongs also, or is under the charge of the Master Builder, the Lord, and all this fulness, all this sustenance is free to the inhabitants of the earth. And the reason why it so often happens that the division is not equal, is partly owing to man—his own obstructiveness; partly owing to the obstructiveness of the earth itself, and to the separation that man has allowed to spring up between himself and his

fellow. There never was a time in the history of the earth during its development when man has so completely tied himself up into a knot—spiritually, mentally and physically, as he has at the present time; and the knot is so tangled and so twisted, and so full of obstructiveness, that it will be very doubtful whether he will be able to get out unscathed, or whether the knot will have to be cut. Cutting always brings disaster. Cutting always brings pain, sorrow and grief. We who labor for your benefit, for the benefit of the whole world, hope man has not only sense enough, but has still remaining love and kindness of heart enough to, in a measure avert consequences he seems so inevitably to have drawn toward himself. Remember, at the starting point, that the sustenance of the earth does not belong to man, only so much as he needs for his own sustaining, for his own preservation from hunger; for his own shelter from the cold and the elements. That which he actually needs it is his right to have. No human being was born upon the earth who did not have that right! It was God given! But they who have come upon the earth, in many cases, find that something has stepped in between them and that which belongs to them. It is just as much every man's right to be able to satisfy his hunger as to satisfy his thirst, to satisfy his desire for fresh air, or for the sunlight. And this satisfaction he can take for himself as he takes thought, and it should so have been allowed to remain in the even onflowing of justice, in the even onflowing of all events, that no man, woman or child upon the earth should ever be hungry. It is because man has, under certain circumstances, become and is an obstructionist, he is called evil minded. For man calls evil, under all circumstances, the obstruction that comes up against his desires, needs, and wishes. But he could remedy that if he would. There is no necessity for those who have accumulated for themselves vast stores, vast amounts of something representing sustenance. It is a very curious thing, when we stop to think about it, how something having no value to man, except its scarcity, is made to represent the overflowing fertility and sustenance of the earth. By some curious combination of circumstances man has so arranged, that the greatest is represented by the least, and the least represents the greatest. He says the least in quantity represents the greatest in abundance, and it is because he has insisted upon doing that thing, that he is in just the place he is in to-day.

It follows that they who are walking along this path, who are thinking certain thoughts, who are twisted, turned about and confused by theories which they cannot explain nor understand, meanwhile are tortured by these conditions for themselves and for others. They who are the most noble minded, they who are the most generous, under all circumstances and in all places—feel that there is something almost impossible for them to unravel, and thus to bring the effect from the causes, to work back from the result to that which brought about the result. We can see for ourselves that the idea of compressing the omnipresent, overflowing sustenance of the earth into that which is of very little abundance, which is very scarce, and holding it there, is like compressing everything into the mouth of a large funnel with a very small opening at the other end, and then attempting to distribute from the small end to the millions and millions who demand and must receive. If man had at the same time determined that they who were thus trying to compress all that belonged to all men into the hands of one, should be prevented at a certain limit, he might have saved himself much; but as he has not, and as they who are the stewards of the world's wealth to-day are not all generous, there comes constantly the sense of privation, of sorrow, of misery, of suffering, with which we are too familiar. But this is not an unmixed evil, because out of the operations of this accumulation in this day, by the action of the invisible forces, by the action of potent thought, which these stewards cannot resist, all over your country are going on certain improvements—of benefit to every man, woman and child upon the earth, especially in your own country, and this will continue! It is not because they who do it are specially prompted by generosity, but because they seek for themselves; but the seeking for themselves will be overruled. At the same time, we must regard something of the present condition, and we must remember they who have, can make it easier, and better for those who have not. We have instances, many of the hands stretched forth to do as they find to do for those who can and will be helped, under all circumstances and in all conditions. Thus it is the first duty of everyone seeking unfolding light and truth, to consider no separation exists between any member of the human family. Building on this, on conditions of equality, and by a division of that which is necessary, there will come the out-

growth and starting point of an uplifting that shall finally prove the Hermetic Brotherhood correct in its claim we all are one and that one is all.

And may the peace, the love and guidance out of the everlasting rest hover over and abide with you all, now and forever.

ONE OF THE MAGI.

* * * * *

FULL MOON REPORT FOR OCTOBER.

FULL MOON MEETING, Oct. 10, 1897.
4006 Grand Blvd., Chicago, Ill.

THE session opened as usual. Silent meditation on: "The word that is lost." The Elder Brother's address was upon "Dogs in the manger." This fable had its esoteric lesson. The Elder Brother's explanation of it was very beautiful.

Monthly report was read by the Scribe.

The announcements made by the Master of Ceremonies.

Members called upon for "the best things of the month." As this was the last meeting Bro. Alexanderson expects to spend with us before his departure for Sweden, his parting message was very earnest, to which one of the brothers responded.

A synopsis of some of the remarks includes: "The growing consciousness that all is within." "Blessed be the tie that binds. Love is the great element that binds us all together."

"Harmony is a growth." "We should seek harmony with the physical conditions as well as the spiritual. The equilibrium thus attained would alleviate many of the difficulties that confront us to-day."

"All is good." "The calls on the Invisible Brotherhood have been wonderfully answered."

Brother Ford's experience with a fire on her premises was a most striking example.

"We don't begin to realize the potency of the silent demand." "When unexpectedly confronted with a serious difficulty, we are apt to forget wherein lies our real strength and help, and seek physical means."

We were pleased to have with us all but one of Knot 49. This is our youngest Knot, located at South Chicago.

We also had the pleasure of welcoming Bro. Johnson, of St. Paul, Minn., and other visitors.

This being the 10th day of the 10th month, with the year Cabalistically 7, seemed a peculiarly momentous occasion. Not only was the

attendance exceptionally large, but the meeting throughout was most interesting and helpful. A centering of forcefulness was very apparent. Heretofore it has always marked the beginning of some new unfoldment or progress. May we not hope, whatever comes will carry us onward and forward.

The work in the field is still extending. As the result of inquiry mentioned in last month's report, we have a member-in-bounds in Mexico. Not only are we in correspondence with parties in England, desirous of furthering the work of the Brotherhood, but we are also in touch with parties in Sweden, and expect the work there will be reinforced soon by one of the brothers from the Circle of Isis, who returns to his native country bearing with him much knowledge and wisdom, the result of earnest study and instruction on the outer, and, with the awakening of the soul force within, his message cannot fail to have its effect. Let us all unite in giving Bro. Alexanderson the upholding strength of the Brotherhood that he may accomplish fully and well the work whereunto he is sent.

There is an increasing interest in our immediate suburban towns from which we hope much.

The letters of inquiry, personal and business correspondence, together with the necessary work entailed in keeping up with other matters at Headquarters, taxes to the utmost the ability of the present staff. We beg our members will bear with us if replies to their letters seem a little dilatory.

The reply to the circular letter, which has already reached the membership, in regard to special help at this time, is having generous response. As fast as the means are furnished, they are applied for the enlargement of the work on all lines.

In this connection it has been asked what we mean by the work of propaganda—what form this activity is to assume? Our work heretofore has been wholly in the Silence, nor do we intend now, to abandon a method proven so efficient, but we seek the opportunity of a fuller expression of our thought in the outer. With the increase of inquiries there are demands that must be met. There is a call for literature explanatory of what we are and what we expect to do. We have in contemplation a folder or two for gratuitous circulation. The printing of these necessitates a call for funds, as we are not yet in a position where we have anything in the treasury to draw from for this, we must rely upon the *Co-operation* of the members. The in-

crease of correspondence brings a proportionate increase in the postage account, *THE HERMETIST* has not yet reached the point where it does not need your assistance, and, as the organ of the Brotherhood, whatever can be done in extending its circulation, in adding to the interest of its pages, helps the cause to that extent. To accomplish this, under present conditions and circumstances, requires the use of the symbol of power; money.

We do not mean by propaganda work, we are expecting to place paid missionaries in the field; or begin an extensive and promiscuous advertising of the Brotherhood; but we seek to be able, when solicited, to put forth as clearly and concisely as possible, a simple statement of the aims and objects of the Brotherhood, that those seeking light and instruction may find the way.

Relative to the activities at the center, we mention: the Elder Brother of the Circle of Isis, Dr. Phelon, this month opens a class to be conducted in a series of five lessons monthly, on "Magic White and Black, Ancient and Modern," for Thursday afternoons. It is expected that these lessons will include a comprehensive statement of the doctrines of the H. B. While our work goes on in a general way, there is a necessity for the training work that can only be obtained in the form of personal teachings. One characteristic of the work here has been the unobtrusiveness of its presentation, as a simple utterance of the truth, to be received by those who attend, according to their ability to perceive. We trust the membership will do what they can, both by word and pen, to interest their friends and all seekers on these lines in these preparatory classes.

We also hope that no member of the Brotherhood who may be in the city even for a short time, will fail to call at Headquarters, where they are always welcome. The Headquarters belong to the Brotherhood, and are for their benefit.

The time of the year is near at hand when the public make up their lists of periodicals for the coming year. We feel sure our brothers will see *THE HERMETIST* is brought to the notice of those who are seeking literature on liberal lines, and will endeavor, as some of our earnest members have done, to increase our subscription list. Remember, it is the united action of the many, in little things, which constitutes the strength of the Hermetic Brotherhood, not the overwhelming efforts of a few.

The word for meditation during the month is: "The sword of the Lord and of Gideon."

We desire to announce that Comrade Ellen M. Dyer, who has so long and successfully conducted her practice as a healer and teacher at 1516 Locust Street, Philadelphia, will confine her work this winter to her residence at Vine-land, N. J., the Philadelphia office being occupied for the present by Mrs. Mary E. Priest.

Comrade Harris, of Chelmsford, Mass., writes: "I hardly know what to say about our F. M. Meetings, we are so few, but we enjoy them very much. We follow the programme as well as we can. We are reading the first year's "Temple Talks." I think we came more in touch with the Invisible on the last F. M. (Sept.) than ever before."

The following report is from the Scribe of Knot 37, Roxbury, Mass: "We met at the appointed time for the F. M. Meeting, the full membership being present. The usual programme was followed. Although our number is small, we are united, and we enjoy our meetings. Comrade Dickey saw an ancient brother come into our midst and urged on us the necessity of making more effort to further the cause of the Brotherhood between now and the next Convocation. The meeting was one of power and harmony."

Comrade Hull, of Fremont, O., reports: "At the last F. M. Meeting, while in the Silence, my surroundings were such that I did not receive anything more than a feeling of assurance that all was well."

Comrade Heunemann, Pensacola, Fla., after having acknowledged receipt of the card of membership adds: "I have attentively attended to the instruction given. I started to obligate myself in the Silence at the hour mentioned, but was greatly interrupted. I always wish peace and harmony to the H. B."

Comrade Breslin, Scribe of the knot at Leadville, Colo., writing of the return of Elder Brother Moulton says: "Brother Moulton has much to say about the work at the Home Temple, and I think that the visit was the best thing in the world to her. If a visit to the Temple will make so much of a change in one, then I would advise that all go there once a year." (This is the intention of the yearly Convocation.)

SAN FRANCISCO, Sept. 12th.

"When the bell sounded the hour of meeting there were present thirty members. After opening ceremonies the name of Mrs. E. Hurlburt, which had been proposed at the last meeting of

Knot 5, was read. Having been examined by the Elder Brother and found eligible, the rules were suspended, the lady balloted for and accepted for membership without being required to prepare in Knot 33. After the reading lesson, there followed the initiation of three candidates. Concentration on "The Power of Presence" was succeeded by the Elder Brother's address to the candidates. After a duet, "Lead me with Thy Heavenly Light," a poem, "From the Cross to the Crown" was recited by one of the members. A paper on "Sunday Schools" was read by Comrade Martindale. Comrade Bean had a paper on: "Influences and forces that form the active conditions making up our lives and moulding our characters." Comrade Schaff said: My method of finding peace is through the affirming of oneness with the Existent. By holding to that thought, it would under the most disturbed conditions bring peace.

Comrade Bean reported as Scribe of Knot 40, that although the attendance has been small, yet progress had been made which was productive of good results.

Then followed business. Roll Call. Report of Treasurer read, approved and placed on file.

The name of Mrs. W. T. Shaw was given by the Scribe of Knot 33 as being eligible for membership. On ballot she was elected to be received at the next F. M. Meeting.

After concentration on the Brotherhood, the meeting closed in due form, each one feeling renewed strength to go on with the good work. L. A. Rockwood, Scribe.

Respectfully submitted,

MARY E. APPLGATH, Scribe.

* * * * *

THEN let us glorify the vocation of motherhood above all other, for the only Queen that shall survive is the mother on her rocking-chair throne, with a curly-headed subject kneeling at her side, a soft hand on its pure forehead, and its sweet voice saying: "Now I lay me down to sleep." But that mother must be regnant over all earthly powers, even the divine one that dares invoke another life; she must be God's and her own, a free woman to whom shall never come the annunciation of her highest office and ministry save from the deepest intuitions of her nature responding to a love so pure that it is patient and bides its time until the handmaid of the Lord shall say: "Be it unto me even as thou wilt." - Frances E. Willard.

***** A SYMPOSIUM OF OCCULTISM. *****

UNITY.

PATERNAL DUAD.

ETERNITY X INFINITY.

PATERNAL TRIAD.

SUBSTANTIALITY, OMNISCIENCE, OMNIPOTENCE.

PATERNAL CHOIR.

TRIADS.

| | | |
|---------------------|----------------------|-------------------|
| <i>Substantial,</i> | <i>Intelligible,</i> | <i>Potential,</i> |
| The Good, | Thought, | Providence, |
| Mercy Justice, | Wisdom, | Necessity, |
| Harmony. | Understanding. | Destiny. |

CELESTIAL CHOIR.

| NUMBERS. | ESSENCE OF | NATURE OF | VEHICLE OR PATH. | NO. |
|--------------------|-----------------|------------------|------------------|-----|
| I. Kether. | Thought. | Unity in Mind. | Light. | 1 |
| II. Choema. | Wisdom. | Recognition. | Contemplation. | 2 |
| III. Binah. | Understanding. | Reflection. | Adoration. | 3 |
| IV. Gedula-Chesed. | Goodness-Mercy. | Faith-Nutrition. | Love. | 4 |
| V. Gebborah. | Justice. | Truth. | Virtue. | 5 |
| VI. Tiphareth. | Harmony. | Beauty. | Righteousness. | 6 |
| VII. Netsech. | Providence. | Foreordination. | Life. | 7 |
| VIII. Hod. | Necessity. | Judgement. | Power. | 8 |
| IX. Jesod. | Destiny. | Execution. | Force. | 9 |

AUDITORIUM.

| | | | | |
|-------------|-------------|--------------|------------|----|
| X. Melcuth. | Unity. | Sovereignty. | Being. | 10 |
| " | Kingdom. | Power. | Glory. | 11 |
| " | Stability. | Movement. | Ecstasy. | 12 |
| " | Generation. | Animation. | Sensation. | 0 |

CELESTIAL GOVERNMENT.

| | | |
|-----------------|--------------------|------------------|
| SATURN—Oassiel. | JUPITER—Zachariel. | MARS—Samuel. |
| SUN—Michael. | VENUS—Anael. | MERCURY—Raphael. |
| | | MOON—Gabriel. |

FINALE.

Dissolution.

Dispersion.

Night.

Quite a number of our readers have asked for some explanation of the chart on the opposite page. We can only sketch a volume in a few words. Unity is the Existent, which is from forever to forever. Eternity and Infinity are space and time, the elements of manifestation. They are the walls of limitation, upon which are writ all things visible to the physical senses.

Whatever is thus visible is substantiality, or Omnipresence. Perfect knowledge or Omniscience, and unconquerable strength, of Omnipotence.

The harmony of the Paternal Triad is represented by three triads each, or the number of waiting completion, nine. The substantial or ever present, must hold within itself, goodness, merciful justice and harmony. Omniscience expresses thought, wisdom and understanding, while Omnipotence holds as germ forces, providence, necessity and destiny.

The Celestial harmony is based upon four times three triads, the sacred twelve of both the heavens and the earth, and contains all numbers, essences, natures and vehicles.

The witnesses of the earth and the heavens, or Auditorium, is the unfolding of the thirteen powers, which fill all space and measure all time.

The seven planets rule and guide under the word and power of unity, until the time when forms shall dissolve, atoms disperse, and the mantle of darkness drop upon the Manwan-taric night.

We know that the more our friends can meditate on this page, the more will come to them.

Will not the world soon see that Christ is not coming, but came 1900 years ago as the Comforter, and He has since stood waiting inward recognition? Humanity is one common family, Infinite Love the Father. Are you laboring to demonstrate it? If not, "the Master is come," and calleth for thee to labor with Him in the new era of love—the age of spirituality—the new heaven and earth—where we build not with scaffolding any more, but construct internally, for the kingdom of heaven is within, and in that kingdom we sing.

CONTINUED.

THE Hindu instructor who visits us invariably believes that he comes with a new truth which we never heard before, that the western hemisphere is buried in materialism, and that no human being on it ever heard the doctrine of idealism that God is all, that the outer earth is not of solid matter, till the Hindu brought him this interesting information.

The Oriental is usually a cultured man, but he knows our literature only from the outside, he does not seem to have fathomed the fact that the greatest poets and philosophers of our half of the planet have been idealists, have said with Emerson, "Everything Divine shares the self-existence of deity, all that you call the world is the shadow of that substance which you are." Plato, Dante, Shakespeare, Shelley, King David, Job, Charles Bandelaire, Balzac, the Rossettis, Browning, Wolfram Von Eschenbock, Richard Wagner, Kant, Schopenhauer, Emerson, Thoreau, Lowell, Walt Whitman, Longfellow, Bishop Berkeley and a host of others have preached the doctrine of idealism for years to the occidental people, and have presented it in many ways more consistently than its eastern adherents. The difference in the conception of the problem by the eastern and western mind is very marked. The Oriental says invariably, All is God, but the cosmic round is illusion and we must turn away from it to find the deity. He of the setting sun exclaims on the contrary, with Browning and Saint Simon, All is God, therefore the outer diversity must be lifted to a perfect manifestation of unity. Believing that everything in the universe is a part of the "Divine language of God to man," as Berkeley says, he would not denounce any of His illustrations nor silence one of His tongues. According to this conception, man lives in the midst of eternal creative force as a part of it, and he feels that his first duty is to allow this force to speak through him. He is not a silent partner with Divinity, he is on the contrary, its active exponent.

Perhaps no more vivid and radical declaration of the spirit of western idealism exists than that which Goethe expresses through *Baer's laurens* in the second part of *Faust*.

"This is the noblest claim of a young youth!
The world was naught till I created it.

I pulled the sun from yonder in the sea,
 With me began the moon her monthly course,
 The day adorned herself at my behest,
 The sweet earth bloomed and flowered for me alone,
 At my command, in that first wondrous night,
 Unfolded all the stars their glory rare.
 Who besides me, tore from you all those bonds
 Of Philistine and halting prejudice?
 But I am free, and as the spirit speaks,
 I follow joyously the inward light,
 And quickly turn in my own ecstasy
 To face the radiance of creative dawn."

Emerson's assertion in *The Transcendentalist* is in much the same spirit: "You think me the child of my circumstances; I make my circumstances. Lest any thought or motive of mine be different from what they are, the difference will transform my condition and economy. Am I in harmony with myself? My position will seem to you just and commanding. Am I vicious and insane, my fortunes will seem to you obscure and descending."

The Hindu idealist with his tendency to look upon everything in the outer universe as temptation and illusion which is delusion, cultivates a separateness sure to cut him off from sympathy with his fellows, and rendering him selfish as well self absorbed. The idealist of the west on the contrary, becomes immediately an altruist. He does not shut himself up to sink his soul in the infinite, but following the beautiful example of Christ, loses self in others. Oriental history is full of the lives of Rishis who, like our own Saint Simon Stylites, gained sanctity and strange powers through self inflicted physical suffering. The annals of Europe are unrivaled in re-capitulation of those who have endured torture and exile for truth, like Dante, Giordano Bruno, Galileo and Savonarola, of those who have sacrificed a lifetime to the love of their kind, like Saint Francis of Assisi and the poet Shelley. Our literature is ennobled with monuments of creative thought by our idealist poets, breathing the spirit of pure altruism. Goethe's *Faust*, Wolfram von Eschenbach's *Parsifal*, Wagner's *Parsifal*, Dante's *Divine Comedy*, Shakespeare's *Tempest*, are expressions of idealist theory, which it is impossible to rival in any literature, and in all these the Goethe principle—"Let thy striving be with loving, Let thy living be in deed," is uppermost. To Dante as to Wolfram von Eschenbach, "the growth of pity" in its broader sense of comprehending love, was the first essential in the advance of the human soul.

The divinity within ourselves becomes purified and uplifted, not through seclusion and starvation, but through the opportunity offered and accepted of sacrifice for the benefit of others. The Grail poems grew up about the symbolic expression of this thought in the mystical cup or Grail. Wagner has crystallized and incarnated the symbolism of many poems in his *Parsifal*, and it is penetrated with that spirit of self-renouncing love which has become the special characteristic of European and American idealism. *Parsifal* awakens to spiritual life through his consciousness of the suffering of another, and his existence becomes a daily service in which by degrees the instinct of personal gratification is gradually eliminated, and he finds perfect happiness in the joy he has brought to mankind. The evolution of *Faust* is only a different version of the same story. In his search after wisdom, *Faust* tests all human experience, and he learns at length that the perfection of soul culture is gained in service to others. After he has penetrated all the secrets of beauty and philosophy, therefore, he ends his long life in the unselfish labor of saving a wide strip of coast from the wrath of the sea, that its fertile soil may bring comfort and plenty, to men, women and little children.

Goethe has not failed to give us his opinion as to the duty of the idealist. Homunculus, the little man in the vial, who in the second part of *Faust* symbolizes that concentration of which the Hindu thinkers tell us so much, laughs at the philosophers who spend their time over vain subtleties, and declares that he intends to bustle about in the world, and "evolve a kettle out of the letter k," or as he puts it a "Tuffchen" out of the letter t. Goethe has no intention of ridiculing concentration. He wishes to remind us on the contrary, that so great a power should be treasured only for results useful to man and he believes sincerely that the angel, no matter how high may be his station among the seraphim should employ all his faculties in the service of others.

America has always been considered especially rich in practical discoveries, and it is somewhat surprising at first sight, to realize how distinctive are the ideal tendencies of our literature. Mr. Woodberry, in his volume on *Lowell As a Poet*, calls attention to the fact that our great poets instead of busying themselves with subjects suggested by

real life and human experience, have turned almost exclusively toward the ideal world for their inspiration. Emerson wrote, before we had ever entertained a single white robed visitor from India: "There is one mind common to all individual men. Every man is an inlet to the same, and to all of the same."

The American idealist, however, is so convinced of the necessity of evolving a kettle out of the letter k, that he does not impress us first of all, with the fact that he believes the outer world unsubstantial. On the contrary he is invariably devoted to its improvement. Our idealist is at the same time an optimist and an altruist. His feeling toward the universe might be expressed by the words of Browning in *Abt Vogler*: "All we have willed, or hoped, or dreamed of good, shall exist, not its semblance, but itself." Whittier, Walt Whitman, Emerson, Lowell, and Longfellow, have sung for the betterment of the planet on which they lived, and have moreover left behind them a memory of their days, written full of kindly deeds, and gentle acts dropped into the less fortunate existence of others with whom they came in contact. Longfellow was intent upon their meaning when he wrote down the simple lines that have since become so famous:

"Let us then be up and doing
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

His idealism could not let the world alone, and in all his beautiful life he demonstrated that the oneness of God and man may be illustrated in every simple shining deed of daily existence.

Emerson has given a more energetic impetus to practical and positive altruism, than perhaps any other modern thinker. What vigor there is in such expressions is self-illustrating from *Man the Reformer*:

"What is man born for but to be a Reformer, a re-maker of what man has made; a renouncer of lies, a restorer of truth, and good, imitating that great nature which embosoms us all, and which sleeps no moment on an old past, but every hour repairs herself, yielding us every morning a new day, and with every pulsation a new life?"

Emerson's voice spoke always for the true ideal, not only for outward but for inward freedom; and he never hesitated to uncover the shams which selfishness and false living

blind about us. No one has been so insistent in "reminding us that we must "hitch our wagon to a star," and must lift the outer life until it is a proper reflection of the Divine within. "Alons! after the great companions, and to belong to them!" cries Walt Whitman, and with Emerson as with the poet of the *Open Road*, we find ourselves united in a comradeship for lofty endeavor and for the realization of oneness in the Over Soul. James Russel Lowell, in his consistent public career and his long struggle against tyrannies, was a characteristic example of what has been in the past, and must continue to be in the future, the American tendency to lift the outward to its best expression. He has spoken his own creed many times. In the poem of *Sir Launfal* he brings us the Grail once more with its beautiful lesson of service to others, and in the charming bit of verse entitled *What Rabbi Jehoshua Said*, he tells how the angels were created, and the poet's reflections upon the heavenly company so gloriously endowed. The third stanza contains the point of interest:

"Twere glorious no doubt, to be
One of the strong-winged Hierarchy,
To burn with seraphs, or to shine
With cherubs deathlessly divine;
Yet, I perhaps, poor earthly clod,
Could I forget myself in God
Could I but find my nature's clue
Simply as birds and blossoms do,
And but for one rapt moment know
Tis HEAVEN MUST COME, NOT WE MUST GO,
Should win my place as near the throne
As the pearl angel of its zone,
And God would listen mid the throng
For my one breath of perfect song
That in its simple human way
Said all the host of Heaven could say."

In his address on *Democracy*, delivered at Birmingham, England, he has defined not only his own theory of inspiration and activity, but that of many other American thinkers and poets. He quoted a little Persian story to illustrate his meaning:

"One knocked at the Beloved's door, and one asked from within, "who is there?" and he answered "it is I." Then the voice said, this will not hold me and thee," and the door was not opened. Then went the lover into the desert and fasted and prayed in solitude. And after a year, he returned and knocked again at the door. Again the voice asked, "who is there?" and he said, "it is thyself," and the door was opened to him. But that is idealism you say, and this is an only too prac-

tical world, I grant it, but I am one of those who believe, that the real will never find an irremovable basis until it rests on the ideal."

The subject is one which might be amplified indefinitely, but enough has been said to show that idealism is not a new thing nor an unknown quantity in America and the west. The conclusion one necessarily draws from a short contemplation of the subject is, that though our foreign neighbors have much that is charming and interesting to tell us, we should remember that true friendship demands an interchange, and that while receiving their gifts, we should not selfishly withhold our own. It may be very uplifting to one's self to eat potatoes and live in a cave, but it is undoubtedly far more helpful to others to dwell among men, and spread the gospel of hope and love and a true fraternity. The Fatherland of God is a great truth, but to understand all its meaning we must add to it the brotherhood of man, as the western mind is learning to translate and embody it. With the comprehension of such comradeship in the Over Soul, we may look forward to that wonderful awakening of the spirit of man, and the lifting of the outer world to an ideal condition of unity and prosperity, which Victor Hugo saw as the Divine and hopeful promise of the twentieth century.

MARY HANFORD FORD.

* * * * *

LIGHT ON THE SCIENCE OF ASTROLOGY.

CONTINUED.

IN Genesis 1 chap., 14 and 19 verses, read:
"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years;

"And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also.

"And God set them in the firmament of the heaven to give light upon the earth.

"And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

"And the evening and the morning were the fourth day."

If we take the words of the text literally we must recognize that it distinctly enumerates; "the lights," "the two great lights," and "the stars." These we must not confound one with the other. The "lights" if literally interpreted are the five planets of our Solar System; Saturn Jupiter, Mars, Venus and Mercury; these were to be signs for the seasons, days and years. The "two great lights" are the Sun and Moon, the greater light to rule the day, and the lesser light to rule the night. The stars are the constellations, centered in the signs of the zodiac.

It is generally conceded by the more advanced scholars of Biblical analysis that the first chapter of Genesis and its history relates to that which is in the spirit, in the Eternal, before it was manifested in actual form; that it has no reference whatever to time or space or object; that it is a subjective "enumeration" of fundamental Principles, Powers and Truth.

If we take this order of analysis we find consistency at every step, instead of the contradiction which inevitably confronts a student of the Book of Books, who sees only the literal meaning. The "lights" that are to be the signs for the seasons, and for the days, and years, are the unchanging *Principles* of which the Planets and the stars of the constellations have become the symbols down through the ages.

The planet Saturn, being the symbol of substance, gives forth the activity in manifestation of reason, logic, sanctification, judgment and discrimination. Science and Philosophy are ways from the light of Substance that shall be signs to aid man onwards and upwards into recognition of the Divine that exists within him—*When he wills.*

The planet Jupiter has for its governing principle, Divine Law, mercy and justice, from which emanates through manifestation; order, construction, morality and organization.

Religion—not theology, creed or dogma; is the ray of iridescent light that proceeds from Jupiter to open the individual consciousness of man, and be a *sign* to lighten the burdens of the days and years.

The planet Mars is the symbol of Energy, of motion. The motive power from whence proceeds in manifestation the *signs* of life in all activity. Its rays of "light" quiver with vibrating power to give courage, strength, tenacity and accomplishment.

The influence of Mars is second only to the Sun in its initiative impulse to bring forth these mighty principles that have become the signs for the seasons, days and years.

The planet Venus holds the active principle of Love; the universal soul! The rays of "light" diffusing their harmony over all the earth, quickening the germ of life throughout all Nature and intensifying every activity of the individualized soul.

The rays from the planet Mercury give "light" upon the earth through the active principle of Mind, for which it is the symbol, and concentrates the mental activity to the centres of individualized atoms. The potency thus centered generates the thought power, the "forming power" and reflecting outwardly through the "living soul" the Spirit of God "moves" in myriads of forms and behold, Creation.

This is an eternal process, it never was begun and it never will cease.

Endless changing of *forms* occur in the accomplishment of omnipotent design, but the eternal, immutable *Principle* is ever the same.

Thus the rays of "light" from Mercury may illuminate the mind of man and change at will the degenerate human soul into a "living soul," and God may to-day "breathe into his nostrils the breath of Life" and man may become the conscious Thought Power, by and through which he may form his own body and reform his own soul, and be a blessing to the world about him. These were to be "lights" in the firmament of the heaven to give light upon the earth.

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TO BE CONTINUED.

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