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The HERMETIS



GET UNDERSTANDING.



HERMETIC PUB. CO.,
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THE HERMETIST.

GET UNDERSTANDING.

VOLUME IV.

CHICAGO, JULY, 1897.

NUMBER 7.

THE HERMETIST,

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THE HERMETIC BROTHERHOOD,

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W. P. PHELON, M. D. }
NANCY MCKAY GORDON, } EDITORS.

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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 ROSARY OF MY YEARS.

Some reckon their age by years,
Some measure their life by art,
But some tell their days by the flow of their tears,
And their life by the moans of their heart.

The dials of earth may show
The length, not the depth, of years;
Few or many may come, few or many may go;
But our time is best measured by tears.

Ah! not by the silver gray
That creeps through the sunny hair,
And not by the scenes we pass on our way—
And not by the furrows the finger of care.

On forehead and face have made;
Not so do we count our years;
Not by the sun of the earth—but the shade
Of our souls—and the fall of our tears.

For the young are oftimes old,
Though their brow be bright and fair,
While their blood boats warm their hearts lie cold—
O'er them the spring time—but winter is there—

And the old are oftimes young,
When their hair is thin and white;
And they sing in ago as in youth they sung,
And they laugh, for their cross was light.

But heed by heed I tell
The rosary of my years,
From a cross to a crown they lead—'tis well!
And they are blessed with a blessing of tears.

Better a day of strife
Than a century of sleep;
Give me instead of a long stream of life
The tempest and tears of the deep.

A thousand joys may foam
On the billows of all the years;
But never the foam brings the brave bark home—
It reaches the haven through tears.

—Father Ryan.

THE BREAKING OF THE SIXTH SEAL.

THE subject of the talk to-night is of the breaking of the sixth seal; all that it implies to mankind; all that it implies to you; what has led up to it; and what it is to be in the future. The previous seals of the first four, led to the sinking of man into matter, the real man. You have also heard of the first breaking away in the fifth race from the physical condition into the light of the spirit, and are living in the experiences and surrounded by some of the aspects of the fourth race, but you are yourselves deeply engaged in the spiritualization of the race to which you belong, and that you are here, as members of this race for the sake of adding your potency and your power to the spiritualization of the physical, so far as it lies in your power to accomplish. The sixth race is almost entirely overwhelmed or infiltrated by the light of the spirit. Even now, a long distance from the full blaze that shall rest upon the sixth race, it is beginning to form. Here and there throughout the world are dropping in amongst the members of the closing fifth race, those who shall act as leaven and as leaders and promoters of the unfolding of the next higher race in the spiritual ladder.

Comparatively, the sixth race will be a spiritual one, with its new sense used in connection with those that have gone before. When those who wrote of the mysteries, in the ancient times, began to talk of spiritual things, they were obliged to resort to the Cabala. The Cabala had only mathematics and numbers for expression. Whatever was committed to number has remained unchanged to the present day. Whatever was committed to words has changed in its meaning and in its application, varying from the unfolding, or the unfolding thought of the race or the nation who held the idea expressed by the word. Therefore, it became important that the numbers standing for things and acts, being unchanged, should be used properly. When we come to the breaking of the sixth seal, at the time when this vision was put forth upon the world, there was very little in the language of the races to which this was first addressed, and in which it was expressed, that could convey spiritual things. To-day you have an example of this very thing. There came to you a flood of mystery from the East. This overwhelmed your

country. Listening in the light, and rising to receive of these mysteries, you have been obliged to coin a new set of words to express spiritual meanings, because you have sunk so low in the physical conditions that all your words were on a physical basis. Physical words would not express spiritual ideas. If you had resorted, in this peculiar condition of affairs, to numbers, and then, by the combination of the numbers, discovered what relation the ideas had to each other, you would have come back to the very operations of the first Cabalists. All this description of the breaking of the sixth seal, referring entirely to spiritual matters, is along the line of Cabalistic teaching of numbers. There is very much more to be said about this race, and about the breaking of the sixth seal than can be put into one evening's talk. There is enough for a series of talks on this one seal. So I shall only say to you a few things in a general way, describing the breaking of this seal, and thus giving to you out of the Silence, and the whisperings of those always ready to suggest, truth undreamed of. Before speaking of meanings Cabalistically conveyed in the description of the breaking of this seal, permit me to make two or three explanations.

From one to ten contains the essence of all numbers. Number starts out from one, returning on the cycle to ten, which is also Cabalistically one, the increment which comes from the cycle is represented by the cipher, showing that the One, Existent All, receives nothing of Itself from manifestation, but that the peculiar changes which have taken place during the manifestation occupy a certain place or station. All the figures added together from one to nine are Cabalistically nine. Let us see if this be true. One plus two are three; plus three is six. plus four is ten; plus five is fifteen; plus six is twenty one; plus seven is twenty-eight; plus eight is thirty-six; plus nine is forty-five, and four and five are nine. In the unfolding of the numerals, from one to ten, there is nothing but a cycle. It comes forth from the One and returns into the One, and this is the symbolism of the digits.

Three represents the Unmanifested, three also represents the unmanifested reflection; the real three is the Unmanifested, the unreal three is the reflection upon the earth. This three represents the higher consciousness. The four represents the four earthly, physical conditions. The three and four entering into man's physi-

cal nature make him seven. When man uniting himself with the Creative Thought and the Divine Ideation, lifts himself up to nine, and when the spirit, uniting with this perfect physical shall complete its union, they become the ten of the perfect man.

The first perfect form of manifestation is three. The second perfect form is four; the three is the reflection of the Unmanifested upon the earth, the four is the physical condition of itself, but the three of the reflected unmanifested comes first, and the four is developed, as it should be, from the action of the unmanifested three. It is right that the form of the three should precede the form of the four, because it does precede it in the act of existence. The three and the four being perfect numbers, added together making seven, and united with the Unmanifested, which attaches the physical to the Divine Ideation and the Creative Thought, making the nine; give us three, four, seven and nine as mysterious numbers, or numbers of mystery, or sacred numbers as they have often been called. Nine represents man just before he becomes more than man.

The ancients were not satisfied entirely with delineating that which really belonged to the physical man. They were not satisfied with presenting, in their secret treatises of mystery, these numbers as sacred numbers, but they went a little further. They multiplied three by four and made twelve, and used that also as a sacred number, because of its peculiar properties. Cabalistically 12 is 3, one and two added together make three. Cabalistically 12 multiplied by itself is 144, and 144 is 9—one and four are five and four make nine. Consequently, 12 represents within itself the beginning of manifestation and the ending thereof in the perfection of the physical man. Twice 144 is 288—two and eight are ten and eight are eighteen, and eight and one are nine. 144 times 144 is 9. 144 cube is also 9 Cabalistically. It is plain 12 and 144 were not selected at random, but because they possessed within themselves peculiar properties.

And the text says: I saw when the sixth seal was broken—I shall not quote it exactly—you may read it for yourself—and the sun became darkened, like sackcloth, and the moon became blood, and the stars fell from the heavens upon earth as the fig tree shakes down its untimely figs, and the heavens were rolled away as a scroll. And the kings and the mighty men

and the chiefs, the rich man, the bond and the free—all classes are named together—went into the hills and the mountains and asked the rocks and the mountains to fall upon them in the great day of the wrath of the Almighty that was upon them.

Now let us see, the sun—and there was an earthquake previous, which I did not mention. If the sun became black then there could be no moon visible from the earth. You could not even see that it was blood, because the light of the sun, reflected from the earth, lights the moon. There is something in the statement that doesn't seem just right. The stars from heaven fell upon the earth, like the untimely figs from the fig tree. How many stars would fall upon the earth without the earth's being ground to powder. When one of the smallest planets should feel the impact of one of the great stars upon itself, how many stars would fall upon the earth! There is something in that description that is beyond the seeming. The heavens were rolled away as a scroll. The rolling of a scroll, of course, would involve the disappearance entirely from the larger space into a smaller space. From what you know of these things, does it not seem that the vast spaces of the Boundless will be unchanged so long as the manvantaric day exists? You must remember there was another scene and another race beyond this, as it describes the unfolding of the future; and he who saw it, described it perhaps as well as his ideation would permit. The great mass of unfolding of mankind is still in the future, and we are in the struggles of getting a new start. You will notice this one thing, the enumeration there of the earthquake, the sun, the moon, the stars, the rolling of the heavens and the action of the inhabitants of the earth and of what they said count seven. He who wrote that intended only to make up a list of seven, Cabalistically, attaching to each one of the seven some motive, that it be kept in its place and remembered, just exactly as in some of your systems of mnemonics, when you cannot remember a word, you have a sentence and fall back upon it. One can remember the sentence, but not the word. If you remember the sentence, some numbering or arrangement of the sentence will enable you to remember the word. The arrangements of each of these descriptions count for one of the numbers from one to seven. The enumeration of the kings, the chiefs, the rich men, the powerful men; the bond and the free—read it for yourself and

count it, you will find that also seven. So there is seven twice enumerated. There is also taught, that at the beginning of the new spiritual day and of the unfolding of this new spiritual race, which, has already begun, there would be changes, changes in the physical constitution, in the action of the physical laws. These are typified by the earthquake; by the sun refusing its office on the physical plane. The sun refusing its office becomes physical condition, or blackness. The moon becoming blood simply represents the continued existence of physical vitality. The physical vitality and conditions still remain to be changed and put into a different condition. The stars, or the spiritual conditions by which the physical movements had been guided and directed, and men's thoughts concerning these, and the conditions on the earth represented by the mountains and the rocks, would be changed and interchanged in the thought of man. In the race to come, man is obliged, as he advances along these lines, to coin a new language to express new ideas. Thus all the old things would pass into radically new conditions and relations with each other, as he passes out into the freedom of the great supreme Spirit and demands for himself a recognition of the divinity within. Those who are mentioned as the seven personages, or the seven kinds of personages, who desired the mountains and the rocks to fall upon them, going into the crevices and the caves, represent the leaders on the physical lines. You see at once they represent the leaders on the physical lines, and if they are as represented, they are completely at a loss when the spiritual unfolding comes; and they put themselves in such condition that they may receive from the physical, helps with which they are familiar, just as people of the present day, knowing that thought force cures and heals, resort to medicines and drugs. That is, they desire to seek for themselves a help, a protection from the light of the spiritual unfolding, by cloaking themselves with that in the physical line with which they are familiar. This and nothing more. This happens along the unfolding of the sixth race. When this shall have taken place, and the height of the turmoil has come, it says: *I saw four angels standing on the four corners of the earth, holding the four winds, lest they should hurt the sea and the earth, as if the winds did not, or could not always compensate for that which tends to injury, so long*

and act. And it says further that an angel came up out of the East, and cried with a loud voice to these angels holding the winds, as they hold dogs in leash: *Let them not hurt the sea, the earth, the trees, or anything upon the earth, till I have sealed the servants of God here.*

As stated above the three and the four added together make the seven. The three is the first perfect form, four the second, passing on to the delineation of the 12, we have three times four; the four angels; the four corners of the earth; the four winds, and the talk is to be about the 12. And an angel came up out of the East. Doesn't it seem if we were to understand the text just as it reads there must be a terrible confusion in God's company. The One has not yet made up His mind what He will do, and He has set these angels to holding these winds before He is quite ready. The angel comes from the East or the light comes from the East, the light always comes from the East, because the earth turns that way. It is a necessity, and you have it in a maxim or mantrium of yours: "That westward the star of empire takes its way," which is just the same truth uttered over again. This angel crying to the four angels, for them to wait until he had finished his work, and his work was to seal. He was to put into and to keep in the great treasury of the Silence whatsoever those who were chosen out of the tribes (this includes all the earth,) were able to receive. Then it goes on in this blind way to say that there were 12,000 sealed out of this tribe, and 12,000 out of that tribe until the 12 tribes were all sealed. There were 144,000 in all. 12,000 allotted to each tribe, and the 12 times 12 would make the 144, and the 144 would be 9. These were they who had been perfected in knowledge and chosen as the seed of the greater unfolding in the races.

It was not long ago, to this Brotherhood, that the same idea was expressed by one of our brothers. 144,000 out of the millions of the earth, what proportion is that to the whole? To show you that it did not mean the tribes of Judea alone, the next words of the description says: "And I saw a great multitude of all nations and tongues and peoples without number." Again there is a repetition of the truth already stated, that of the 3 and the 4, that which started in the physical, developing into the spiritual, makes for itself also in the spiritual condition an analogous statement or

state of things. And still further along you will find the seven is repeated over and over again, and there is blessing and peace and seven different qualities given to those who have overcome, and at the last, at the closing part of this description, there also is repeated the three, giving out a decidedly spiritual form.

There can be no more forcible statement of this description of the opening of the sixth race, than it is from the beginning to the end a Cabalistic reading of the unfolding of a spiritual race, which he who attempted to describe in words, failed because he had not fit words to use to describe it. He resorted, therefore, as a student of the Cabala, to numbers, and remember, he put sentences in their place. In thus placing it he revealed it from those who had no more words than he had, and it has come to you, to-day, veiled. This description might be called most truly a description of the mystic numbers 3, 4, 7 and 12. That and nothing else but of the evolution of man from the physical condition into a completely spiritual condition, for at the end of the sixth race every one will have reached the point where, in passing into the seventh race, it will not be necessary to lay aside the body to live again. You can use your body till such a time as you think it is necessary to make conditions, or you need not part with it at all, and the unfolding and the growth will be from everlasting to everlasting through the races. But notice one thing, they who belonged to our God were sealed. Sealed means absolute silence, and he who can come closest in touch with the awful stillness of the quieted vibrations lays hold upon the oneness of the One for his own unfolding and growth.

That which concerns the seventh seal is far more extended than this which I have given, and perhaps, in the next number, there can only be a brief summary of what the breaking of the seventh seal means, and what the unfolding of the seventh race shall be to all mankind. There may be more said of a subject as low as the depths of the earth and as high as the highest heavens.

ONE OF THE MAGI.

* * * * *

Cultivate those traits in yourself you see lacking in others, and they will soon disappear from others.

Purity is not an end, but a means; a means of attaining the highest culture by the purest tranquility of soul.—Goethe.

MY ANCIENT CAT THEOSOPHIZ.

MEOW! Meow! M-e-o—wl
These sounds broke upon the still air of a summer afternoon. The first two were rapidly uttered, as if in great mental excitement, and bodily action; the last projected in a shrill crescendo of defiance.

Then another voice took up the conversation: "You ole, black debbil, I cotch you yet! Jest you wait; then I'll tan yer ole hide!"

As the echo of these objurgations, flung like a handful of sharp gravel, rattled against the side of the house and the windows, and penetrated the halls, an enormous black cat bounded from the broad piazza overlooking Lake Michigan, into my study. Here, leaping into a cushioned arm-chair, devoted solely to his use, he winked at me solemnly, with his big, opaline eyes, and began deliberately to arrange his toilet, which was in a slightly rumpled condition.

"Been enjoying another fracas with the cook, Theosophiz?" I questioned, in response to his greeting.

The cat said nothing, but made a little grimace, and a motion as like a nod of the head, as a cat could make.

At this time, Theosophiz was a stately animal, black as coal tar. There was not a single white hair upon his whole body. The manner of his coming to me was most peculiar. I am a widower, attached to a business house in Chicago, and like thousands of our people, live in one of the suburbs, on the lake shore, and go back and forth daily on the railway trains.

One bleak, stormy night, bending to the blasts of a fierce north-east wind, I was trying to reach my home from the railway station. Above the shrieking of the storm, I heard, in a sheltered bend of the road, a feeble wailing, like the cry of an infant. Guiding myself by the repeated sound, I discovered crouched behind a big stone by the wayside, not an infant, but a very juvenile cat. Bundling it in my arms, under my umbrella, for I had not the heart to leave anything that I could aid, unprotected, from the pitiless storm, on such a wild night, I hurried on to the house. There I turned the bedraggled, shivering thing over to Dinah, the black cook, whose sympathy was at once aroused for the poor bit of misery. Some warm milk was tendered and eagerly accepted. An old basket, and the ruins of an antiquated quilt made its temporary bed, by the kitchen

range, for that night. When the rays of the morning sun strayed into the kitchen, the kitchen had once more attained selfhood which he has never for a moment since, laid aside. As he grew in size and strength, he showed no signs of leaving us. As a cat had never been one of our blessings, the adoption of the stranger was mutually agreeable to both the contracting parties.

For a long time he was nameless. One day, as he sat in front of me in a chair, to which he was partial, and which, when he sat up, brought his eyes within easy reach of mine, he was busily occupied with the functions of his solemn toilet. Every few minutes, he would stop and blink owlishly at me with his mystical eyes, which, on this occasion, were particularly wierd and hypnotic in their expression. If I ever allowed my own eyes to rest upon them for a fractional moment, they seemed to possess the fascinating charm always attributed to the eyes of a snake. This was followed by a changing expression of the whole face, which becoming grave and mysterious beyond conception, filled me with an unusual sense of awe. As my look lingered, I heard a voice as from a great distance, saying: "I am Theosophuz, the favorite cat and messenger of Queen Chahmi, of the land of Khem. My mummy rests yet undisturbed, in the land of the fathers."

"But," I gasped, in a terrified sort of bewilderment, "do cats come back? I mean in that way. Are you the same cat that you were then? That is, are you really the Queen's cat?"

"Oh, yes, as soon as vital existence acquires any soul-force, it begins to reincarnate. All domestic animals are impressed with soul-force, from the people with whom they associate. I have always been able to carry away out of the lives more than I brought into them. But the mummy idea was no good. The real cat can never get on with his mummy, any more than a ten-year old child could wear its ten year-old size shoes. But that's all, now. Call me 'Theosophuz' and I'll come 'most always.'"

The voice died away, and I came out from under the awful shadow of the ever-changing eyes. Pulling myself together, I remarked: "Well, Theosophuz, I am glad to make your acquaintance, and I hope we shall be of mutual benefit to each other."

Staring southerly at me for a moment or two, as if mentally translating my words, he jumped

down from his seat, and thenceforth, his name was Theosophuz.

With all his good points; with all the advantages of his high ancestry, association and culture of the past; in his present incarnation, he was an incorrigible thief, and was constantly raiding the cook's exposed stores. This always brought the clash of arms. When driven from his usual haunts, if hard pressed, with all convenient speed; he made his way to me, having very quickly learned to recognize in me a friend that was at once provider and protector, while his antagonist contented herself with a storm of objurgations and epithets, never to be carried out, but simply repeated on the occasion of the next raid.

While thus temporarily in disgrace, he would sit before me, in his favorite seat, staring at me with those wonderful eyes, into which, if I ever dared to look for a moment, something therein enclosed, began to cloud, and take tangible form.

On this particular occasion, as, like a young tiger, he came bounding in through the open window, the pleasant fragrance of an early summer morning was about me. I had just finished, quite satisfactorily to myself, a Mss. for the printer. There were a few spare moments. After signing my name, I stopped work and lifted my eyes to those dangerous, scintillating orbs of his. It was an hour before I got back, an hour that condensed centuries in its grasp, and this was the manner of the vision:

In the depths of those cavernous eyes that seemed to widen and widen without limit, mists and wreaths and masses began to float, rolling out from center to circumference. Then all limitations disappeared from a constantly enlarging center of clear light. I was borne up, as if I had become a bird. Resting thus, immovable, in the realm of mid-air; beneath me lolled, in the heat of a blazing, tropical day, a stretch of land too large to be called an island, and yet too small to be numbered with the vast continents of our day.

A voice, answering my unvoiced questioning, said plainly: "This Continent lies where the West Indian Archipelago is now situated. Its diversity of hills and mountains, is represented by the contour of the islands in that land-strewn sea, so well known to your geographers and historians. Look and Learn!"

At these words, as when one turns the screw of a spy-glass, the view of the realm beneath became plainer and plainer. Out of the gray

shadows lying close to the earth, as if springing toward the upper air, came into sight a vast city of temples and palaces, whose white, marble walls, and gold-decorated roofs, towering aloft in turret and pinnacle told a story of profuseness in plan and magnificence in building, both as to material and construction, that has no parallel in present existence, anywhere upon the Earth. Tropical vegetation is on every hand, and the flash of cooling fountains inviting to rest and refreshment. Save only, on the Great Wharves, was there toil and unrest, about the haven built in from the sea, and solidly walled. There, were crowded the operators and operations of a world-wide commerce.

On the South west, great chimneys carried the smoke from the blaze of fierce fires, where the Cyclops of that time, forged weapons, instruments of various uses, and vessels of honor and dishonor, out of that peculiar bronze, whose secret of composition remains with them to the present time as one of the "lost arts." Sometime it may become once more known. They only could make the Damascene blades of that early day. They only, supplied the men of the Stone Age, with means for slaughtering their enemies and the wild beasts, and we know they did not exempt their friends from sacrifice, if there was a scarcity of other suitable material.

But, in the North-eastern corner of this wonderful island continent, stood a building, unique in its situation, design and construction. It was built partly on an artificial plaza, and partly dovetailed into the mountain of rock, turned like a book leaf, over into sight. But upon the fair page of this planetary book, are indelibly impressed lasting records of word and deed, that have influenced all the planet, down to the present day. Right here, bearing itself aloft, into the clear blue, a great white tower arrests all attention, not so much for what it appears to be, but because of some peculiar emanation from it, that sways all currents of thought now upon the earth, or that shall be. I am fascinated with this marvelous condition, and continued looking at it. From its base a light begins to coruscate, and the wall of the tower, to my gaze grows thinner, until it is transparent. I see all as if I stood within the room, as it hollows itself out before my vision. It is not large, and is evidently a secret retreat. It is furnished luxuriantly. One would imagine it was of the present day, so closely do its furnishings and textiles corres-

pond with the products of our own hands and machines. It is almost solidly lined with gold. The decorations show both taste and lavishness. Two figures present themselves, a man and a woman. The woman half reclines upon a sort of couch, and the man sits leaning against her. They are both fair specimens of the Aryan race. She is of royal family, and her dark bronze hair, wonderfully luxuriant, falls in uncurbed masses over the shoulder of her companion, who looks into her eyes with love and the deepest devotion. His dress is that of one of the High Priests. She is a daughter of the reigning House. She has been Temple taught, and having met the priest, they have yielded to the obligation of the former lives, have become lovers, and are at one of their trysts. I hear them speak.

"But have you considered well the results possible from the assumption of power over all planetary conditions? Are you sure that you have sustaining force to carry it through?" she asks, and her soft tones thrill like the notes of a silver bell.

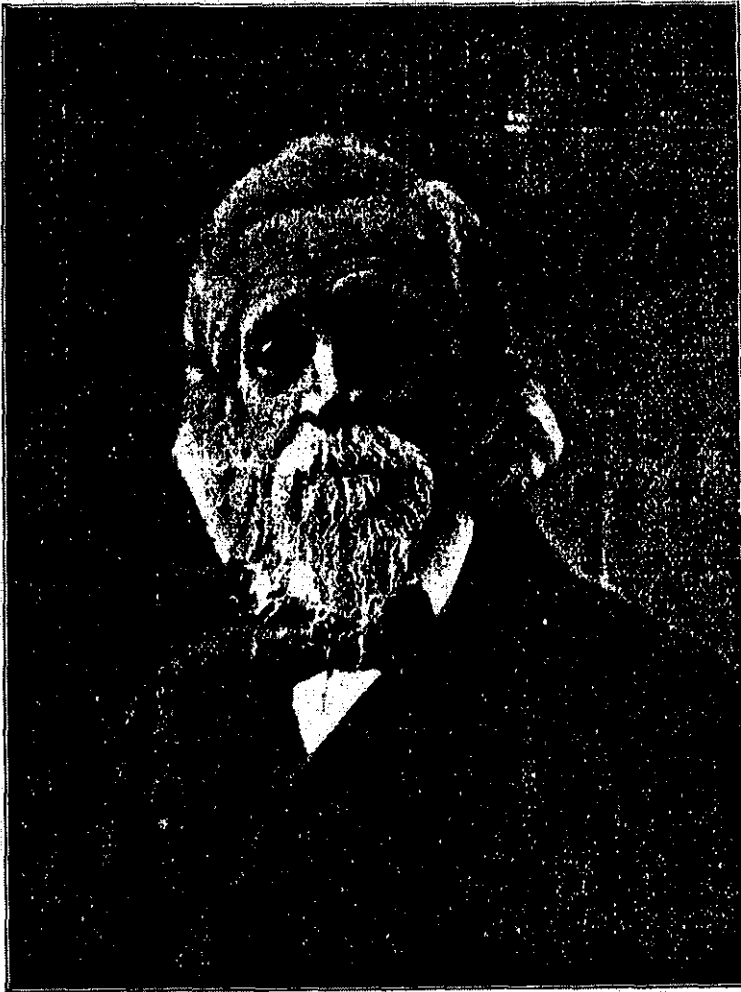
"I have considered well. Everything that can be done under the law, will be done. We must succeed. Then no human power can stay our hands. Obedient to our wills, all things become. Existence, and undying youth with all its heritage, will be ours, dear. Then for us will all creation wait."

"Yes, I know how brilliant seems the prospect, and how sweet will be the living of unnumbered ages, together, when no physical weakness shall limit the highest enjoyment. But I fear me, that The Most Mighty One will not brook the seizure of His knowledge, and that some awful disaster waits for you, my beloved."

"Nay, nay, we can but fail, and we may succeed, and then you shall be Empress of the Earth," and the triumphant tone of arrogant will, seemed to assure success of the design, whatever it may be. He holds out his arms, and as she, with her face lighting up with the love of the ages turns to him, the picture fades. As I strainingly look, the voice out of the Silence that is acting as my Mentor, says: "Thou dost perceive the 'Lost Atlantis' before it was lost. Now see how it was lost."

A moment or two of expectation. It might be Eons upon Eons of time, for there is no standard of measurement by which to realize conditions of space.

TO BE CONTINUED.



W. P. PHELON, M. D.

THE HOROSCOPE

OF THE

Reverend Elder Brother W. P. Phelon, M. D.

A Geo-centric calculation aided, by Heliocentric and Cabalistic methods for delineation.

THE Horoscope is an individual expression of Universal Principles, by and through which we may come to a better understanding of our higher selves.

It gives accurate knowledge of environment and all phases of life. It stimulates ideals, gives courage and strength to the laudable ambitions, points out weaknesses in

character and periods of crisis in the career, suggests how these may best be overcome—yet it should *not* make *most prominent* the material conditions of life, nor the *shadows of dark events*, but seek to give greater Light and Knowledge upon these, in such a way that the individual may not become depressed thereby, but learn to recognize them as a means by which the soul may reach a higher consciousness and become the *intelligent master of experience* rather than its slave.

Brother Phelon was born in the greater cycle of Venus and the year of Mars, which means in brief that the dominant vibrations of the life are Harmony and Courage.

By the geometric calculation we have 8° $17'$ of the zodiacal sign of Virgo rising at the eastern angle of the heavens and 1° of Gemini culminating at the mid-heaven. The ruling planet of the life is Mercury and we find that in 13° of the sign Libra—in conjunction with the planet Saturn and in near proximity to the Sun—the planet Jupiter is the dominating influence of the life, inasmuch as it occupies an elevation over all the other planets in mid-heaven and from 11° of Gemini throws its benefic trine to the ruling planet Mercury and the group including the Sun and Saturn in Libra—the Moon is strong in her own sign of Cancer, having just past a benefic aspect from Venus in Scorpio—Uranus is in Aquarius—Mars in Cancer and Neptune in Capricorn—with which combination we get a rare unique expression—a magnetic vibration, manifesting through a physical body corresponding to one tall, well formed, slight in build, symmetrical in proportion—high broad forehead, dark hair and eyes—the latter having a deep hovering expression, which is peculiar to the Virgos—a mothering look—sympathetic and yearning.

The physical energy is quick, responsive and recuperative, appetites sensitive and abstemious—subject to acute revulsions from any disturbances in surroundings.

The Virgos are inclined to be bilious in temperament, and thus have a sallow complexion rather than the clear white—the features are pronounced, clear cut and refined—should we see the lower part of the face free from its disguise we might discover the strength of our planet Mars reflecting its courage and determination in the firmly set chin, together with the harmony of Venus curves playing about the mouth. Mercury the ruling planet in the sign of Libra intensifies the grace and benignity of expression.

The temperament is what would ordinarily be understood as nervous and irritable, yet with the moon in Cancer a phlegmatic sign, and the Sun in Libra, one of balancing between the human and divine, the sign of Virgo, symbol of wisdom and equanimity rising, we get a combination indicative of possible repose and unusual control of natural tendencies, one however that must necessitate at times in the life a decided *Will* towards the accomplishment of prosaic duties and tiresome details, for the preference would naturally turn to the generalities

rather than the minutia, to affluence rather than necessity.

The disposition is retiring, reserved, modest and unassuming—exclusive, conservative, wise, prudent, economical and practical. Those characteristics being distinctly through the influence of the rising sign Virgo.

The ruling planet Mercury and the Sun being in Libra, a sign of liberal, free and independent aspiration, we get an open heartedness, spontaneity and generosity of soul, with deep, true and lasting affections—when once a friend, always a friend—kind, loyal, helpful and inspiring.

We also get with this group of magnetisms in Libra, the vital (Sun) mental (Mercury) and psychic (Saturn), waves of vibration centering their forces in Libra, to be weighed and measured, then dispensed. Therefore, we shall have one delighting in extremes of emotion, as well as extremes of situation for the sake of gaining the experience which such extremes might teach—and as a younger man enjoying—possibly courting—adventure—yet it must always have been with a perfectly coherent aim towards reaching an equilibrium, of bringing results to a focus or balance.

The tendency of Libra is to equalize and harmonize for definite purpose. In the Universal Zodiac, Libra occupies that angle of division between Heaven and Earth light and darkness, cause and effect, God and the Lord God—between summer and winter, day and night, between the manifested and the unmanifested—the visible and the invisible, in fact all polar opposites, therefore all extremes. It is the privilege of individuals expressing upon this angle to harmonize these extremes into a beautiful rounded whole—into a sphere of action that is irresistible in potency if *consciously* dealt with—therefore when we take into consideration that the group of planets in this Horoscope in Libra have the benefic moral influence of the planet Jupiter, and that the sign of Virgo, embodiment of wisdom and intellect is the plane upon which this soul is manifesting we may recognize in a degree the high altitudes possible for it during this manifestation. Jupiter in the mid-heaven is a most favorable indication—and herein is held much of the power to concentrate the higher forces for practical uses.

The planet Uranus is in his strong house

Aquarius—the sign indicative of vibration and possibly perfected humanity—this occult planet herein posed, opens the avenues to greater understanding and realization than is ordinarily given to mortals, and blessings with good fortune materialize in spite of all *apparent* obstacles to the contrary—the life is protected at all points.

It is to this combination we must look for the high aspiration after knowledge, receptivity, illumination and exaltation of mind—the ability to master situations even to the extent that *nothing is impossible* on any plane. Jupiter's influence in Gemini especially develops greatness and grandeur of ideals, and aids by abundant means for unique and excellent expression.

The Moon in her own sign Cancer negative, with the tender susceptibility of the rising sign Virgo, gives the medianistic qualities for highest and brightest of souls. There is a higher expression to this nature than has ever yet been manifested, or that will speak from its own illumination, its own inspiration.

There is a critical period now in operation over the material side of life beginning with your birthday of 1895 and continuing through 1896.

Greater promises are offered in the autumn of 1898 when the moon throws her benefic light to Saturn and Uranus in the fourth House, Saturn being within a few minutes of his exaltation in Libra and Uranus in Aquarius.

The *transits* of Saturn and Uranus in Sagittarius, the great sign of construction, law and order, at this same time throwing a good aspect to the place at birth of Sun, Saturn and Mercury, will give greater power and sublimer results than have been given.

Referring to the characteristics, we find the planet Venus posited in the *spiritual* decade of Scorpio, having the benefic rays of the Moon from the sign of Cancer which intensifies while it purifies the natural desires.

Venus square to Uranus adds eccentricity of expression, sensitiveness and a peculiar susceptibility to the generative as well as to the re-generative impulse significant of this wonderful sign, for it is well known that upon the psychic and spiritual planes, especially when under control of the

blimer possibilities of re-generation and the re-generated forces may be transmuted at will, for the incoming and outgoing of the soul.

The planet Mars we find in Cancer, a fiery planet in a watery sign, the sign wherein is held the greater mysteries of Breath as well as the Universal Harmony of spiritual reproductive force. Mars here is square to our Sun. The books say: "Mars afflicting the Sun, the native is bold, intrepid, rash, firm, rushing headlong into any speculation, fearless of danger, quick in anger, generous and free. It gives strength and agility, with a tenacious constitution." Modifications of what the books say must always be made in accordance with the positions of Mars and the Sun, where and how posited. In your Horoscope as Mars is elevated above the Sun and in Cancer, it being the lord or ruling planet of our eighth, ninth and third Houses, its position affects principally the profession or means of attainment towards successful financial issues, the ability to obtain money or means.

The courage, dare and boldness is one of the most redeeming characteristics of the whole nativity, otherwise this life would have been like many another of the Virgos, "hidden under a bushel," but this position of Mars square to the Sun has given just enough to the positive, assertive, antagonistic quality to give vim and execution to the career, moreover it gives a keen appreciation of wit, a ready sympathy for the heart-aches of others and a tenacity of purpose which carries a project from start to finish with unswerving determination. Mars, position in the tenth House, that of honor and prestige afflicting the Sun will also (at times when this angle is excited) bring unjust censure, criticism and jealousies which might temporarily obstruct the avenues for successful issues upon material lines, but Jupiter's influence in the mid-heaven higher than Mars and throwing his near trine to the Sun, will overpower all enemies and bring you out victoriously their champion, besides showering bounteous supplies to the needs and requirements. Mars square to the Sun may prevent the *accumulation* of worldly possessions or the laying up for yourself "treasures upon earth," for the Sun is lord and ruling planet of the House of bondage and limitations, the "Event," so to speak and places

barriers in the way of such accomplishment.

Saturn's presence also in the House of money, limits the acquisition of worldly goods, in spite that it has the trine of Jupiter, for at the same time it receives an adverse ray from Neptune. The influence of Neptune seems to null all that pertains to the grosser material, yet gives wonderful prominence to the ideal and spiritual.

The position of Jupiter will be afflicted during 1897 and 1898—and you should be on your guard during 1897 against the intrusion of obnoxious personal magnetisms, and during 1898 criticism from puny subordinate minds.

When Jupiter is afflicted in Gemini from the mid-heaven by Saturn in opposition, it subjects the person to the waves of suggestion which may become hypnotic in quality, but the ready affirmation of the Jupiter mystical powers of *Justice* and *Harmony* will assuage the material obstruction and enable you to use the forces for greater illumination.

On the material plane Jupiter's affliction will affect finances, since Jupiter greatly controls all such matters in your particular life, it will lessen or deplete revenues and bring many unusual outlays.

The planet Mercury is the ruling influence of the mental faculties and being the lord of Virgo your rising sign, situated in Libra conjunct with Saturn gives all that is needful for a literary career. Saturn's influence, however, shadows Mercury, and throws over the mind a cloud of restraint, fear, dread and timidity, a lack of self confidence, a shrinking from public comment, which is intensified by the characteristic qualities of the rising sign Virgo; only that dear Jupiter compels action, and Mars fights all such attitudes, little if anything would have been accomplished before the world compared to what has been, but the two forces acting together have brought out the true and higher man. A man useful to the cause for which he was destined.

Health is indicated as generally good, although with such a high strung, sensitive organism there would be many times when the excessive emotions would cause physical inharmony. This is due more to the reflex nervous system than the really vital. Virgo gives excessive susceptibility through the stomach and solar plexus, the physical being

weakened through lack of assimilation, this being due to cessation or stagnation of the digestive fluids. Mars in Cancer square to the Sun, the Moon in Cancer gives a polarity that tends somewhat towards bronchical afflictions. It will be especially necessary during the present year and next, to guard against colds, as well as the mental unrest which places the body in a receptive condition for such complaints, also to so arrange the daily life and duties that as little exhaustion may be felt as is possible. Between five and six years ago, there are indications of depleted vitality, the summer of 1890 shows serious dyspeptic tendencies.

Between thirteen and fourteen years ago you were also afflicted. These times may not have induced severe illness, but they were times when the system was at a low ebb vitally, and illness was more than possible. When one is living in the atmosphere of their higher affirmation, all physical disturbances are lessened or wholly controlled.

Marriage should have been wise and well ordered. The Moon making her first aspect to the Sun from Leo, a sextile, insures the life with a strong, positive, helpful mate, a wife, vital and inspiring, ambitious and somewhat exacting, possibly extravagant, yet affording an impetus stimulating rather than harmful.

The profession indicated by this life is most marked. With Jupiter so prominent, trine to Saturn, Mercury and the Sun. The Moon is trine to Venus, Mars in square to the Sun, gives every ability for a Doctor of Law either of civil or social, divine or natural. One who deals with principles before theories, a leader and reformer.

The group of planets in Libra give a genial warmth to a dignified austerity, making a personality at once inviting confidence, while the individuality inspires hope and goodly cheer. With Mars to the Sun a doctor of physical ailments, broken bones, etc., would not have been impossible. The element for analysis and dissection on *all planes* is plainly indicated. In Metaphysics, excelling, in Alchemy, paramount.

There is so much depth, penetration and power of concentration demonstrated by the planetary magnetism, so much tenderness yet so much strength, all of which goes towards the manifestation of a rare, noble soul.

COMRADESHIP.

What are the faults do I hear you ask? Well, with so much *versatility*, all the faults the flesh is heir to *might* be given expression, for the mastery of such force as is herein shown, so much knowledge as is possible of occult and mystic law, under the possibility of the highest being turned to the lowest at any time. Yet we know the tendency is upward rather than downward as indicated by the position of Jupiter at birth, the symbol of Jehova, standing as sentinel upon the thrones of the mid-heaven! Whatever faults and failings have intruded from time to time, have been the result of temporary, adverse planetary directions, which for a while have allowed temptations to assail, that the soul might know its greater strength, without which there would be lacking the *conscious power* of unfoldment.

There will be some radical changes that come in with this year, changes that will revolutionize the daily life and routine, changes of location, of environment, a passing away and out of old associations, a new beginning, a newer life, a greater work.

The finances will be under bann, so to speak, there will be either unusual expenditures or losses, possibly both. The revolutionary figure for the year since your birthday of 1896 shows the need of great care upon the material plane of all that concerns you, but gird thyself to the front, let the element of Mars, courage, fortitude, overcoming and victory reign so that the manifestation may linger and become still more complete, and thy children of the Brotherhood hovering under the Virgin's wisdom be still more blessed.

Hopefully, with the affirmation of divine life and calling upon the principle of divine strength to preserve and keep you, I am in the bonds of truth,

Fraternally,

GERTRUDE DE BIELSKI.

Chicago, Dec. 28, 1896.

NOTE.—The date of birth and all predictions relating to the more intimate parts of life, have been purposely withheld from publication.

* * * * *

SAMPLE COPIES.

We would be pleased to have our friends send us the names and addresses of their friends who are interested in the things laid up in the Silence. We have a few sample copies to distribute from month to month as

THE Hermetic Brotherhood is the re-establishment of a Society or Order that held all visible knowledge in the Ancient Days.

It embraced everything included under the name of healing science, or any form of occultism, or power of the spirit over the physical. There is but one Hermetic Brotherhood. Endeavor has been made at different points, by the invisible powers to revive the work upon earth. Many centers have been established, all affiliated in a common effort. They are like classes in a university, all parts of the whole, but no one can as yet say: we are all, or there is no other way to attain to God. Our order represents idealism, and unified efforts to live the ideal life, thereby uplifting all those who come in touch with us. We get our name from Hermes the thrice-wise, the god of Thought. Hermetic means searching for wisdom. Wisdom is the transmutation of all knowledge.

And what does Brotherhood mean? To many it only signifies a relationship, a family tie, a word as hollow as tinkling cymbal and sounding brass.

Jesus the Christ took little account of the family tie. Who are my brothers? Whosoever doeth the will of my Father, he is my brother, my mother, my sister. This signifies something more than fleshly manifestation. Brotherhood implies the necessity of belief in one another. Hence Brotherhood means faith, and the result of faith is comradeship. It is faith in mankind, faith in the principles of the unseen, as well as in the visible world. Faith! Are we conscious of the force of this word? A word so pregnant with meaning, a word which Cabalistically considered, gives letter by letter, the significance of security, strength, skill and perception.

Let us add to security, strength; the strength that comes from the feeling of security, thus cultivating skill. From the cultivation of skill comes knowledge and wisdom, and out of wisdom is born perception of the Universe, holding both the seen and the unseen. Faith expresses to man all he can accomplish in the ages. It whispers to him of his reunion with God. It tells of the time when the soul as a divine spark was projected from the central fire, seeking knowledge and wisdom. Yet we use the word as slip-

pantly as though it had no deep import. The Brotherhood are trying to bring about such a condition as shall cause mankind to have faith in mankind.

Ah! If we could only come to the perfect feeling of one for all and all for one! Such faith would bring us into the true relationship with the Brotherhood which is comradeship.

Comradeship expresses most completely and closely what a Brotherhood ought to be, and what through the evolution of ages all will become.

Comrades are born of the soul! They are allied on the higher and subjective plane, and in their connection with each other have no more affinity than the dress one wears. A family tie or an elegant costume is not necessary for comradeship. Souls tuned to the same harmonious key of vibration are comrades out of the far past, making no difference where they be or how far separated. Comrades once, always comrades! The comrades of the first race are comrades now. In the great city of Atlantis, those who stood side by side, were comrades, when the evil day came, and the white city was buried beneath the boiling waters. They stood as comrades in the chambers of the three, of the five, and of the seven. These so classed and united, because they comprehended how in the potency of unity lies the strength of all will, have never lost their feeling of comradeship through all the long centuries intervening. Having spoken of the value of the word faith, permit us to casually refer in the same way, to the word comrade.

The power of the figures or numbers which stand for comrade is the Cabalistic essence of the word. The unmanifested 3, which is God or unity, is symbolized by the word comrade, thus showing its spiritual basis.

Those united as comrades are blended in unity of vibration and purpose. Out of this unity evolves the touching conditions clustering around this word. Remember, there may exist a feeling of comradeship between those not on the same planes of life. It is the *key of vibration* which gives tone to comradeship. When all the various types of the race, individual and personal shall be tuned as harmoniously as the instruments in a great band of music, then will sound the melody of the perfect chords of the seven. *Amen.* In complete comradeship, there

must be perfect rhythmic flow, unfolding the true faith. It is not easy to give the word comrade its real spiritual meaning. The Thrice-Wise said: there is a friend who sticketh closer than a brother. It is true, for those who are more closely united than brothers are comrades. Ideal comrades come out of the spiritual realm, having recognized the key of their own vibration.

These understand each other, in all the completeness of their spiritual attainment. Oh, mothers and fathers awake! You, to whom have come souls out of the ages, seeking and desiring discipline in true comradeship and harmony! Recognize your responsibility, and make them your comrades. Fuse their tender and clinging hearts by the fire of love, born of equality and liberty! Awake! Oh, husbands and wives, to something higher than the physical union. Reach out and touch the Real life, live soul to soul, heart to heart infusing non-separateness into the daily life; thereby transmuting the lower forces, and laying the foundation of harmony for your family, a Family Beautiful, in all its relations. This will bring the balancing poise of the two forces, brought into manifestation for the grand purpose of soul perfecting. Wives make of your husbands, brother, comrades! Husbands make of your wives, sister, comrades! Listen, sweethearts and lovers, as you sing your *song of love!* Strive earnestly to have your heart strings tuned to a melodious key of vibration, that the notes of life's song may not become discordant and you, in the fullness of faith continue comrades through the ages.

Brothers and Comrades of old Atlantis! Lift your hearts to the love of the invisible comrades. Lift your eyes to the light that shines out of the Infinite, upon the everlasting hills, and perceiving, find there is a duty for you to perform; that there is something to receive; if you will only put aside the physical bonds, considering them as belonging to the illusions of unreality, and seek the spiritual unfolding and alignment, which we of the Hermetic Brotherhood desire to teach and represent.

This is what the Hermetic Brotherhood is trying to do, at this present time. Its endeavor to accomplish and perform, is summed up in the one idea of helpfulness; helpfulness through the members of its own

corps, trained for the help of others. When the next cycle shall commence, we will be full of power and force to move forward. Instead of being a renewing, it will simply become an added impetus to carry forward the whole world to that Nirvana, implied by the word Comrade!

NANCY MCKAY GORDON.

DON'T BORROW TROUBLE.

It never bridges the gulf of ills, but does widen it. It has been said that no man ever sank under the burden of the day. It was when to-morrow's burden was added to that of to-day that the weight became insupportable. Often we say that we cannot help the worrying, though we know it cannot help the case. It is the effort to "help" it that makes us stronger. It is wise to say: "I will overcome all difficulties if possible." Having put forth one's best effort it is folly to sit down and grieve. That loses to us strength to take up the burden again.

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