

THE HERMETIST.

GET UNDERSTANDING.

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THE HERMETIST.

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BY

THE HERMETIC BROTHERHOOD,

To whom all communications may be addressed.

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NANCY MCKAY GORDON, }

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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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ALWAYS A SONG.

There is ever a song somewhere, my dear;
There is ever a something sings away;
There's the song of the lark when the skies are clear,
And the song of the thrush when the skies are gray,
The sunshine showers across the grain,
And the bluebird thrills in the orchard tree;
And in and out, when the eaves drip rain,
The swallows are twittering ceaselessly.

There is ever a song somewhere, my dear,
Be the skies above or dark or fair,
There is ever a song that our hearts may hear—
There is ever a song somewhere, my dear—
There is ever a song somewhere!

There is ever a song somewhere, my dear,
In the midnight black or the midday blue;
The robin pipes when the sun is here,
And the cricket chirrups the whole night through.
The buds may blow and the fruit may grow,
And the autumn leaves drop crisp and scar;
But whether the sun, or the rain, or the snow,
There is ever a song somewhere, my dear.

There is ever a song somewhere, my dear,
Be the skies above or dark or fair,
There is ever a song that our hearts may hear—
There is ever a song somewhere, my dear—
There is ever a song somewhere!

* * * * *

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 Hermetic Publishing
Company, of Chicago, Illinois, to be applied to the ex-
pense fund of the Hermetic 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 pur-
poses, and in preference to other legacies and bequests
thereout.

TAKE COURAGE.

THE genius of the Hermetic Brotherhood is always to look at the best and brightest. In all the time of darkness and depression of the past few years, the constant admonition has been: "Be patient, there are better times in store for you, and for the whole country." It is not consistent with the underlying motive of our development, that the nation sit down with folded hands waiting for its dissolution. On the contrary, if one door closes, we storm another, and enter the kingdom of success, by violence, if need be.

We have waited, both as citizens and members of our beloved Order, with such patience and hope as it was possible to maintain, for the dawning of the day whose light of new unfolding and advancement is now breaking in the East.

From all quarters, we hear that the spirit of courage to undertake new enterprises, is making itself felt. We are able! But we have simply stopped doing as a nation, and as individuals. We are not poor financially, but our circulation is congested. When circulation stops, then comes all the disorders of "hard times," and its attendant calamities.

But, once more, business in its myriad forms, asserts its power. Here and there, manufactories are opening; commerce is arousing itself to activity. The call for helpers is incessant. If we will only add all our thought force to the optimistic current, then have we entered upon a new career of success and hopeful development on material lines.

In the midst of all this stirring of occult force, there comes the opportunity for pressing the claims of the Brotherhood, through its literature and in other ways, that need currency, to pay printer's and postage bills. Is it not the concern of every member of the Brotherhood that this opportunity be taken advantage of. The Temple dwellers are straining every nerve, to make the most of the rising tide of inquiry and search for the "pearl of great price," the highest and purest spirituality. They cannot do it all alone. Brothers of Wisdom, everywhere! If you have any desire to be helpful in this great movement, under whose banner you can march on to victory, if you will, commence being helpful, *at once*. If you are contemplating the purchase of a book, a subscription to **THE HERMETIST**, or any other form of helpfulness, in behalf of the Brotherhood sometime, make the sometime *now*.

Then the new year of activity, after the summer's rest, will have a send-off, worthy of the cause we love, and the importance of the present outlook. The case is stated. Have you faith? Faith without works is dead. What shall be the outcome of the impulse of the Love of the Brotherhood? It is for every single member of the Brotherhood to declare, each for all and all for each.

* * * * *

TEMPLE TALKS.

VOL. 8. Nos. 17 and 18.
THE CENTRIFUGAL AND CENTRIPETAL FORCES.

IT is as common to-day to talk of correspondence, as to talk of vibration, or of some other subject that is often very glibly spoken of. But to understand, that we are laying hold of the foundations of the Creative Thought, to realize that we are thrusting our hands amidst the moving forces of the universe, is another matter. They who speak of these things in voiced vibration, sending out perhaps idle words, or words without understanding, will some day, somewhere stand face to face with obstructing vibrations they will wish they had never met. It is not always wise to repeat even idly, the words heard from lip to lip, unless there shall come, also, in all fulness, earnestness, and sincerity, some knowledge of the truth lying in the words you speak, for voiced words carry their power, in a measure, without the thought of the speaker behind. Words hold, incorporated into themselves by virtue of their number, by virtue of the vocals which are thus employed, something out of the universal vibration which can stir disagreeable consequences. Our Ancient Brother of Galilee said: "Let your yea be yea and your nay nay, for more than this bringeth evil." If evil be what we have previously defined it—obstruction, it comes exactly as I have stated. The putting forth of words, unless they have a positive meaning and understanding, brings obstruction somewhere along the line of development and unfolding. There is no evil in this world but the obstructiveness we create for ourselves and others.

But to follow the subject, which is the Law of Correspondence, let me begin by saying: as one looks out into the starry heavens to-night, in the clear sky, there can be seen planet after planet, system after system, all held in space by the Creative Thought, acting under the vibration of the word of power, by which they were sent out into space to fulfill the mission, for which,

At this present time, they are moving and acting. How are they held there? How is it that there are no collisions of any of these enormous bodies moving through space with such velocity that we cannot comprehend it? How is it that the All in All, the One, has reached the secret by which, in His perfect thought, every part acts, fits, and fills full the powers and duties belonging to itself as a part, and does not conflict nor in any way injure or is at cross purpose with those who are about it. Why is it, on the contrary, that man, moving in his spheres of action, is continually crossing, and obstructing. These heavenly bodies obstruct nothing, but move continually forward to perform that for which they were created.

Ask the scientist, or philosopher of to-day, how is it that these bodies are so balanced? How is it that our sun, with all its brilliancy, with all its life-giving power is able to hold about it, revolving forever and forever, the planets that constitute its system? He says: "Oh, its done by the balancing of two forces, the centripetal and the centrifugal forces." Yes! Well, what are they? How do they act? In what way are they generated? And what is the condition by which the balancing appears? "Well," he says, "what they are I don't know. I know they do. The centripetal force is the result of the revolving of the planet upon its own axis. The centrifugal force develops by the planet revolving around some center. The centripetal force and the centrifugal force balance completely. One acts to draw in towards the center, the other to project from the center. As other things in rapid motion on the earth balance each other, under the Law of Correspondence, that as it is above, so it is below, these two forces are thus arranged, holding themselves forever and forever, as the planet swings, in rhythmic revolution about other centers, in the great fields of space, to accomplish there the purpose for which they were sent."

For a little time let us see about this centripetal force. The centripetal force is said to be brought about by the rapid motion of the planet upon its own orbit, by which motion it tends toward the center. The centering force holds, or seems to hold the planet in its particular place. But as it moves around the planet, which is the center, the strength and intensity of the motion tends to throw it off and to part companionship with the center. Perhaps there may be a little different statement by the scientist, but that which has been said is nevertheless true, that the cen-

ter of the motion, or force producing these two results remain as stated. Should the planet cease in its motion on its orbit through space, then would it fall toward the center by the whirl of its own peculiar action around its own axis. If it should stop spinning on its axis, then it would whirl off into the very utmost bounds of space.

Perhaps the question comes up, how is it that there can be any correspondence between the planets thus moving, and man's action on the earth! Now let us see. That which constitutes the centripetal force, or the revolving around the axis, is the individual motion. That which is represented by the tendency to fly off, is the universal motion. When you have these two ideas fixed in mind, you have also a conception of the illusion which is separation. In the balancing of the equilibrium there is no separation. At the same time, the action of the motion seems different while both are rotary and similar. It is out of this connection there seems a separation, whereas, there is no separation, because separation in the motions or the action of the planets in any part of the heaven, at any time, would mean destruction not only for one single system but all systems. If the moon revolving around the earth should fail to perform its duty of motion, then the whole of the planetary system would go into chaos, for they are linked and interlinked with each other. So long as the Infinite shall exist, so long shall that which he has created, work on to the end.

Upon the earth we have also the individual and the universal. That which is in the heavens above is repeated and illustrated on the earth below.

Man, the individual, revolves around his own axis, and the more he revolves about it, the more he involves into himself. Perhaps in a way each planet passing through the illimitable space, receives for itself certain conditions of force which supply that which it may throw out by its rapid motion into the earth. Of that we can tell nothing, because we have nothing by which it can be measured. It is, however, certainly fair to assume that the revolution of the planet upon its own axis involves into itself more and more of the substance out of which the whole was created.

Man, therefore, passing through all the evolutions of the society in which he is placed, through all the conditions of the planet on which he is born, and to which he has been attached for purpose; revolving on his own axis of selfish

desire and will, involves and rolls into and upon himself over and over and over again, much he might dispense with, and much perchance that is good for himself. Under certain conditions he may pile up much that is unnecessary, as his axis is calculated to carry only a certain weight. From the condition of being set and held in motion; of getting due forcefulness he gets overloaded. Then he begins to wobble, and the wobbling on his axis produces for himself and his neighbor conditions difficult to endure and understand, conditions that to-day are bringing to the country a crisis which may mean a deluge in blood and a revolution such as the world never saw. Your wise men are waking up to the fact. Will it be possible for those who are wobbling on their axis to hold that which they have grasped? It remains to be seen. The centripetal motion of each man upon his own axis holds for and within itself, the individual action. This individual action is the selfishness of mankind developing in that way.

The centrifugal action, is the reverse of the centripetal. It is that which dispenses. If the centripetal motion were converted into centrifugal motion, then all would be well, because the selfishness would merge itself into the universal, for the centrifugal stands for the universal. If the gathering of that with which man loads himself could be put out into space, the needy of to-day, kneeling in sorrow and crying in grief and agony for help and relief from the depressing conditions would cease to suffer. The obstructiveness which the centripetal motion of man has laid upon all his fellows and upon himself would fall away. The balancing would then produce even motion. It is absolutely necessary that this centripetal motion of accumulation be neutralized by the centrifugal of distribution, and that which man collects be again distributed. Man can be only a crude transmitter. He is in no sense a creator. There is but one who creates. He is the One everlasting, always Existing. Man lays hold upon whatsoever lies within his reach, using it for his own purposes. He transmits to those who need, whenever he having by peculiar knowledge, and wisdom out of the infinite light and knowledge has been able to make these two forces available for use. He who denies the power of use, or refuses to use, that which comes into his hands, has become a traitor and a recreant to the universal good and to his fellows. Therefore, if he who collects—and there must be collectors—and he who transmits—there must be transmitters—will only allow that which has

come to their hands as a trust, to be distributed to those who need, then all will be well. But any man who collects two millions, in the world's valuation, and holds it for his own selfish purposes, who by the centripetal force of his own attraction has been able to take this out of the supplies and say "this is mine" has unbalanced the whole harmony of the universe. Man has nothing that is his, except the ego that he brought into the world. Whatever he uses and borrows while upon the earth, he leaves behind him. Whoever collects and holds by processes which civilization has made possible, has before him a record to meet and answer for, that would well make even an enemy weep and mourn for the sorry condition such an ego will find itself in. Therefore, if we desire to keep our social conditions in equilibrium; if we desire that our world, as we know it, shall move on quietly and to the best and highest purposes, we must remember that not only is it our business to be industrious, and to collect as it shall come to us to collect, not collecting so that we begin to wobble on our axis, but that we must put forth the abundance that God gives us, that God, the Infinite and All Wise has put into our hands for test; and that this shall go out for the comfort, upholding, upbuilding, and upraising of every soul upon the earth. When that is done; when he who gathers shall as did the ancient people, gather in the morning the manna that fell from heaven, (the type and the symbol of the thing we are talking about) a sustenance absolutely necessary. Whether there was more or less, the enough was sufficient for the day. So long as man shall simply be satisfied with the enough, and leaving enough for his neighbor, then will the equilibrium exist by which life shall be perfect in its manifestation, in its incoming and in its outgoing. If man shall say: "I may live ten years, fifteen or twenty-five years, and I want to be sure that I shall enjoy that which I am enjoying to-day, until I pass away," he is like him who was mentioned by our Ancient Brother of Galilee, who said: "I will pull down my barns and storehouses and build larger," and that night the everlasting Spirit, through its messenger said: "Thou fool, this night is thy soul required of thee!" No man living is certain that his possessions will be disposed of by himself, but he can be sure that his heirs and strangers, they who care little for him, or for anything that concerns him, will squander that which he had accumulated by the centripetal motion, for their use and not for his own.

Think of it! Think of it, my beloved brothers! How you in this day and generation pile up the accumulations of this and that and the other thing, and when accumulated, there is absolutely no certainty of the holding, but that which you have to dispose of, must be flung out to those who need worse than yourself. Think of it! How you labor and toil to accumulate and to make for yourself toil, yet you surely know the hour comes when the messenger from the Unseen will say: "The door opens for you, and beyond is your destination and home. Start at once for we brook no delay nor questioning." This message comes from those who will not brook delay. And you will not delay in the going. Why then cumber yourself with more than is necessary for comfort? Why question about the years that are to come, when the days of your life may be numbered on one hand? Nay, more! the hours may be so numbered.

Is it not well, then, to bring down our Law of Correspondence from the vast height of the planetary system and fix it upon ourselves, and comprehend and understand that so long as we accumulate in order to help others; so long shall we live in equilibrium; so long shall we be held where that which is a duty and an obligation, will enable us to keep up constant progression. But so soon as we shall step over, and either force, either the flinging out, the wasting, or the accumulation shall become greater than the other force, then are we approaching a place where there must come catastrophe, and disaster. All the horror that man knows through history or out of the astral records, perchance many of us, from our past incarnations will settle upon us. Every single living being coming into the world is entitled to all that his necessities call for, for the use of the body, the sustenance and growth thereof. They who accumulate, and have the power of accumulating, should only be allowed to accumulate for the benefit of those not able, because there are those not fitted by physical conditions, or by that which they brought out of the past, to do for themselves. They are infants from the time they come into the world until they go out into the everlasting silence. As we care for infants of the younger growth; as we deem it our duty, always to see that they are fed and cared for, and, if the family relations are sustained, we insist that it shall be done, so must we care for the larger relations. But there are those who never come out of this infantile state, therefore they must be cared for so long as they are upon the earth.

He who can accumulate millions, if he will not, should be compelled, to the extent of his ability to feed the starving, the hungry, and all who are in misery and distress should be relieved in the way that best serves the purpose of the commonwealth. Above all things there should be a strict feeling of integrity and honesty in all circumstances of the earth life.

This, those who are in the Invisible perceive and understand. If we have for one single instant minute stirred your souls in this direction we feel ourselves well rewarded.

May the peace of the Four great Angels, the love of God, and the blessing, the uplifting of the Son be and abide with you all, now and forever.

ONE OF THE MAGI.

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FULL MOON REPORT FOR AUGUST.

FULL MOON MEETING, August 15, 1897.
4006 Grand Blvd., Chicago, Ill.

THE monthly reunion was from far and near. Not only were the local members well represented, but we had the pleasure of welcoming brothers from both the East and West.

The mantram was given with a spirit seldom equalled and a forcefulness that uplifted during the entire evening. Silent meditation followed, subject: "I am accomplishment."

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Reports and suggestions from members present proved full of interest. As one brother remarked, he had never before been conscious of such rapid growth as he had experienced since joining our ranks. Another, speaking from personal experience, urged the importance of earnest observance of the morning tryst, and that five minutes meditation before retiring would prove an indispensable aid in overcoming any difficulties met with in the daily life.

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demand is builded the bridge between the visible and the Invisible.

One of the members, by ability to be present, demonstrated the marvellous healing power manifesting through the Brotherhood. Another reported great relief.

Bro. MOULTON, of Leadville, Colo., was in San Francisco at the July Full Moon Meeting, and from there brought greeting and good cheer to the Circle of Isis, reporting also for the Leadville Knots.

It would overrun our space to give the reports in detail. But there was an earnestness pervading all, that deeply moved those who listened.

Among the announcements, Knot No. 31 will resume its regular weekly meetings on Friday, August 27th, 8 P. M., at 4721 Indiana Avenue, (Third Flat,) C. M. LOOMIS, Elder Brother. All are invited.

Knot No. 18 meets on Wednesday afternoons at 3 o'clock, at the Home Temple. All are invited.

After the benediction by the Elder Brother the Girdings closed a meeting full of uplifting and interest.

While in most lines of business there has been quietness, the restfulness of vacation in a measure holding many of the Brotherhood, the activities on the Invisible plane are constantly moving forward. The doing is not always manifest, still it is evident that the work of the Silence never stops. We are constantly hearing from strangers interested through the brothers themselves, or through impulse from the Unseen. It requires all the activities of the Headquarters' force, to keep abreast of the work thus coming from those beginning to wake up to the fact that the Brotherhood is an entity, with power of its own for manifestation and unfolding.

The approbation of the Brotherhood for the numbers of THE HERMETIST that have already been published, is universally expressed, and is in all cases of a commendatory character. We are very glad indeed to feel we have the confidence and approval of the Brotherhood in this respect, and hope as the cooler weather comes, and people begin to return to the activities of life, they will remember THE HERMETIST needs both subscriptions, and a small share of the advertising which the serials of the day carry.

Hereafter the Full Moon Meeting report will be printed in THE HERMETIST. We trust this move will add interest to its pages, and also be helpful in somewhat lightening the expense of postage and labor hitherto connected with the

issuing of the letters to the members. It will be no less interesting for being nicely and clearly printed. Whatever can be done from time to time to make THE HERMETIST a matter not only of concern to the Brotherhood, but to those interested along these lines, will most certainly be done. We say more now, about the magazine, because really it is the Brotherhood's infant. In its present condition it needs all the thought and care the Brotherhood can give it and us.

Some new books, are promised us soon, by the members of the Brotherhood, of which one, "Holding On," written by Brother GORDON, is a complement of her "Letting Go." We trust the kind reception and phenomenal success of the latter booklet, will be accorded "Holding On," and even a fuller measure, if possible. Of this our Brothers will hear more later.

We also understand Elder Brother C. M. LOOMIS (Knot No. 31,) has a book in press of an occult nature by ALWYN M. THURBER, which will be of value to all seeking to know of New Thought.

Brother MARY H. FORD, has in Press, a set of five books, comprising some of her inimitable lectures on the mystic and occult phases of most noted writers.

Before our Full Moon Report reaches our brothers, we shall have commenced work for the next year, after our vacation. We desire the helpful thought and uplifting of every member of the Brotherhood, everywhere, for our progress, and the perfecting of whatever we may attempt to do.

We do not intend the interest of the monthly report shall wane; but it is hard to make bricks without straw. We therefore ask the hearty co-operation not only of the Knots, but of the members-in-bounds in reporting matters of local interest.

As to the matter we desire in these reports: If there comes to you during the month something giving you a deeper insight into Truth, and bringing hope to your heart, let us hear of it. It may encourage some other one traveling the same path. This interchange of one's personal experiences is always beneficial, can be made more so, especially if we seek to remember and dwell upon the good and beautiful. We all remember, without any urging, the bitter disappointments, misfortunes and accidents (so-called) allotted us for the past days, weeks and months, but what of the light? "Every cloud has a silver lining," have we been so enveloped in

the cloud, we have failed to perceive the glory of the light beyond? This persistent effort to hold the Real, is like focusing a ray of sunlight in a clear prism, the single bit of light will be reflected in numberless radiations, in all the harmony of the exquisite colors and tones of the rainbow.

Understand. We do not seek phenomena. It may come, but let it serve as a landmark. Pass on the road to the understanding of the laws, by which these things manifest themselves.

Believing as we do, that **THOUGHT** is the Master Builder, both of the physical and the soul, it behooves us to examine what manner of material we are putting into our building. We have yet much to learn of the different materials and their uses. In a sense we are seeking to build a road through the trackless mazes of illusion. If a brother discovers a stretch of good road, or can warn another of a marsh to be avoided, the knowledge may aid those seeking to establish a trail sure and safe for all.

During the month, the Elder Brother has been called out of town, two or three times, on business for the Brotherhood. We have also had several callers coming in from short distances, to see what could be done about establishing Knots in various places.

The Elder Brother's services may be obtained for lectures, or single talks or for anything pertaining to the work of the Brotherhood, within a radius of one hundred miles from Chicago, by consultation with him.

Continue to use the concluding clause of the mantram: "I demand the upholding of accomplishment," which holds within itself first the accomplishment, the realization and completion of labor; and second the upholding flowing from that accomplishment. This is Nature's great harvest time. We gather that which we need for the sustaining of the physical, so in this mantram, we have sown the seed, we have nurtured it by our thought, and now it is ripe and ready for the reapers sickle.

Bro. N. A. WHARF reporting for the Fitchburg Knot, writes: "Knot No. 23 met for the Full Moon Meeting, the usual number present. The meeting was the most harmonious and uplifting of any we have had. Many beautiful things were seen during the meditation. We all felt the power of the Invisible."

Bro. C. M. HARRIS, Scribe of Knot No. 48, Chelmsford, sends word of a helpful and harmonious meeting last month.

Bro. HALL of Fremont, Ohio, after writing of various psychic experiences, says: I hope every member of the Brotherhood can realize some progress in their unfolding. I realize a little, but it may amount to more than I am aware of.

From the San Francisco Knots we have the following: "Twenty-eight of the Brethren, also a visiting brother from Leadville, and one from Chicago, were assembled as the tap of the bell gave notice that the hour for Full Moon Meeting had arrived. As the 'Buddha Chant' was being sung, a spirit of devotion permeated the meeting and prepared the Brotherhood to join reverently in the subsequent exercises, chief among which was the initiation of a new brother. Elder Brother ROGERS' address of welcome was full of pathos, as she referred to past events, and of hope as she pictured the returns, the future would bring the earnest student. After the singing of 'Calvary' by Bro. WELD, Bro. ROCKWOOD gave a very touching and beautiful recitation, 'Come unto Me.' Elder Brother of Knot No. 33, followed with a short talk upon 'Hermetic Philosophy.' During the third concentration, various symbols were seen. The meeting closed with the Girdings, etc."

MARY E. APPELGATE, Scribe.

* * * * *

YOUR GEM AND FLOWER.

JANUARY—The Garnet and Snowdrop; symbolic of constancy, true friendship; fidelity and purity.

FEBRUARY—The Amethyst and Primrose; sincerity, freedom from care and strife.

MARCH—The Bloodstone and Violet; strength, wisdom, bravery and love.

APRIL—The Diamond and Daisy; innocence, purity and peace.

MAY—The Emerald and Hawthorn; immortality and a happy domestic life.

JUNE—The Agate and Honeysuckle; health, wealth, a long and happy life.

JULY—The Ruby and Water Lily; charity, dignity and faith in love.

AUGUST—The Sardonyx and Poppy; conjugal love and good fortune.

SEPTEMBER—The Sapphire and Morning Glory; equanimity and peace of mind, protection against envy and treachery.

OCTOBER—The Opal and Hops; hope, purity and courage.

NOVEMBER—The Topaz and Chrysanthemum; fidelity in friendship and love.

DECEMBER—The Turquoise and Holly; prosperity, success, fortune and fame.

CORRESPONDENCE.

THUS, runs one of the letters received at Headquarters this month: The subject matter contained in THE HERMETIST is worthy of thought and consideration. Myron Reed's sermon carries one back to the time when we were all more willing to live plainly, toil honestly, work, thereby bringing contentment and sound, peaceful slumber.

This day and age is one of push, hurry, excitement and worry. I heard one woman say she begrudged the hours she was obliged to give to sleep. One often finds one's self wondering, what will be the end of this haste and worriment. Will it be a crash? Force unrestrained and uncontrolled leads to disaster. But is there not a controlling element, a wisdom-endowed Master that can and will say to the winds, the tides, and the onrushing force: "Thus far and no farther."

The underlying current of the world seems to be creating conditions that shall cause the flame to leap upward and the waters to run high. The driftwood is being carried along and deposited in great quantities on the shores of Time, while the deep waters are being purified and the earth cleansed of conditions necessary for the advent of the coming race, the sun people. When old things shall pass away, and a new earth and a new heaven be born of the old conditions.

Heralds have gone forth foretelling the coming era, the new dispensation. But there are comparatively few who hear the Voice calling from the multitude. The multitude is deaf to the Inner Voice, blind to the spiritual light, heed not the signs of the times, and understands not that the harvest time is nigh. The Earth, "how swiftly and grandly she rolls and casts off her burden of souls into the boundless fruition of time."

The ripened wheat (Enlightened Souls) shall be garnered into the Storehouse of Immortal life; while the unripe, unenlightened souls must wait another period of time, another dispensation. Oh, for a part in the "first resurrection." "Many are called but few are chosen."

It is written: "Seek and ye shall find," knock and the door of knowledge shall swing open to you.

I should so like to be present as the Temple Talks are given, and at the Convocation, and learn more of the workings of the Order. It

is not enough, while yet dwelling in the form, to be a silent guest at your meetings, and an unobserved spectator.

I study and meditate upon the sentiments of the mantram, and feel that I am indeed "one with the Existent."

The *full* force of the power of presence is felt at times, but not a continual presence. To demand the unveiling of potency, and the upholding of accomplishment seems to imply the imperative necessity of such a demand, and the will must be one with the Divine will before we find accomplishment in its true sense possible. Each day the possible seems more possible of accomplishment, and the true line of thought and action brings us nearer to victory over the lower self. *Some* may gain the full victory over the sense life, while yet incarnate in the flesh, but such are few, for when the attainment is made, the soul will be called from labor to refreshment. Refreshment does not necessarily mean something to eat—as food—but a ceasing for a time from labor. A time when the Workmen in the Temple, and the *Master* in the *East* shall sit down together, and there shall be a restful, a refreshing sojourn.

Every master has to commence as an apprentice, and work his way up; and each one is led forward and instructed by one that has gone the whole way, and knows. So in our daily life the implements of use are placed in our hands, but not until we have put ourselves in "proper position," (condition) can we receive the Master's Word. Many hear a word, but few inbreathe *the* Word.

Being isolated from others who think and talk along the lines of Hermetic teachings, I hope I do not overstep my bounds when writing to the Brotherhood.

My testimony to the Brotherhood is this: I feel assured that I have passed from the fear and bondage of death into the liberty of life. Not that I have attained to all that life can bring to me in this experience, and incarnation. But standing upon the threshold, the open door is visible, and while passing down the halls of time, I shall ever keep this thought uppermost, "I am"

ABBIE E. CULVER.

* * * * *

It is an inevitable law that man cannot be happy unless he lives for something higher than his own happiness.—*Bulwer*.

LIGHT ON THE SCIENCE OF ASTROLOGY.*

WE are told in Revelations, I Chapter, 19th and 20th verses :

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." "The mystery of the seven stars, which thou sawest in my right hand."

The mystery of the seven stars is the mystery that lies hidden in the Universe, reflected in Nature, that is expressed in the individual, a reflection of the Universal. In man as the "Image of God." In the Zodiac as the symbol of that image. This mystery is embodied in the one word Astrology, or the Astro-logos, the *word* of the stars. The mystery of the seven stars is the mystery of the seven active principles of Infinite Mind, accentuated in the seven planets of our solar system, for definite demonstration. As we proceed in our research we shall see how these planets, each in its sphere of action fulfill the active principle of its special mission. How Nature in her turn, obeys the "initial impulse" and how human nature or human consciousness reveals the mystery to the individual.

The mystery may be solved through a correct appreciation and careful analysis of the underlying principles involved in the esoteric and mystic meanings of the twelve signs of the Zodiac, together with their ruling planetary correspondences.

The Science of Astrology, its history and revelations are vast and inexhaustable. It dates back to the creation of all things visible, and opens the windows to the invisible world. It forms the basis of all ancient religions, science and art, and aids intrinsically to an understanding of the truths of Christianity. All Mythology is based upon it; the prophets used it as a means for prophesy. The Bible is a grand astrological record of the world's progress and that of the human soul, since "God breathed into his nostrils the breath of life, and man became a living soul." And through the Science of Astrology, the greatest mysteries held therein may be dissolved and rightly understood.

* NOTE—This paper is an introduction to a course of Esoteric Teachings, based on the inner occult meanings of the Twelve signs of the Zodiac, and Planetary Law.

The Bible is in words, what the Zodiac is in symbol; but the Zodiac is a much more ancient record than our Bible.

With a patient, persevering mind, and good intention, the knowledge and wisdom that may be revealed to the earnest student along the line of Esoteric Truth, hidden under the symbols of this Divine Science is incomparable to any other means for enlightenment. Its foundation is mathematics, number, letter and geometry; its structure is natural science and philosophy; its soul is the universal sympathy which is breathed into every living manifestation of the Infinite Intelligence.

The Science of Astronomy deals with the size, weight, density, velocity, and physical structure of the Planet. It is the Astronomos, or name of, the stars, and is as essential to a right understanding of, the Astrologos, or word of the stars, as the body is to the soul. Astronomy is the body—the structure—Astrology is the soul.

It was not until within a few centuries ago that the Astro nomos was ever separated from its soul, the Astro logos. Correspondential to this, the human body, its size, weight, density, velocity of vibration and physical structure, its mathematics and geometry, is the means by which the "Image of God" derives expression of Divine Principles, and puts into manifestation the individual soul, the "growing factor" that it may gain a higher consciousness of its particular mission and destiny. We often hear the question asked; "If Astrology is so divine a science, why was it ever allowed to fall into such disrepute?" And we are inclined to answer the question by asking *theo*: Why are any of God's gifts to man, degraded by him into subterfuge? Why are the teachings of Jesus so little recognized, so utterly disregarded by the majority of mankind to-day?

Truth, Love and Godliness never change, they are eternally omnipotent, omnipresent with their uplifting qualities; but man's attitude of mind towards them may deprive him of recognizing their true beauty and helpfulness, as it may also render him wholly incapable of seeing any good in them. Because the Science of Astrology, as also the teachings of Jesus are so grand and holy in their concepts and so helpful to the uplifting of the higher Self, through the unlimited assistance they graciously render to the bodily comfort as well as to the aspirations of the

Soul, they have been most shamefully abused by man. There is no science or philosophy that has been so *perversely* abused and its principles so misunderstood and misapplied as the Science of Astrology, unless it be the Science of the Soul, degraded by man's ignorant interpretation, used mostly for money getting and to increase personal power, the Light and Spirit of the Science has been crushed and bruised until the great Truths it holds are crowded into oblivion or find their expression only through *distorted superstition*.

Herbert Spencer has wisely said: "The first condition of success in scientific research is an honest receptivity, and willingness to abandon all preconceived notions, however cherished, if they be found to contradict the truth."

During this introduction to the more practical, scientific and spiritual parts of our subject, I shall quote for your consideration a few of the ancient and modern authorities to whom we refer, they being characters the world for centuries has considered most renowned. They were not only philosophers, sages and scientists, but they were also the prophets—therefore astrologers—or recognized the great truths evinced by the science.

Correct prophecy is undoubtedly the result of absolute knowledge, sometimes aided by inspiration. Proofs of this, and that the prophets were Astrologers, may be found in many places throughout the old Testament. For instance, in the 9th chapter of I Book of Samuel, 9th verse, we read: "Before time in Israel, when a man went to *inquire of God*, thus he spake: 'Come and let us go to the Seer, for he that is now called a Prophet, was before time called a Seer.'" And in verses 18 and 19 we read: "Then Saul drew near to Samuel in the gate and said: 'Tell me, I pray thee, where the Seer's house is?' And Samuel answered Saul, and said: 'I am the Seer, go up before me unto the high place.'"

Again we read as to the MEANS by which this knowledge and prophecy was given. In Samuel, I Book, 23d chapter: "And it came to pass when Abiathar, the son of Ahimelech fled to David of Keilah, that he came down with an Ephod in his hand." And David knew that Saul secretly practiced mischief against him; and he said to Abiathar, the priest, "Bring hither the Ephod," and Abiathar obeyed David and by means of the Ephod answered his question, to the effect that David

was in danger if he tarried; so being thus warned, David fled.

Again in Samuel, I Book, 30th chapter, we read of David's doubt as to how to guide himself, and David said to Abiathar, the priest, Ahimelech's son, "I pray thee bring me hither the Ephod," and Abiathar brought hither the Ephod to David. And David inquired of the Lord saying: "Shall I pursue after this troop? Shall I overtake them?" and he answered him, "Pursue, for thou shalt surely overtake them and without fail recover all." Farther on we find that Saul killed all the priests, or those that divined.

In the 28th chapter, I Samuel, we read: "And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled," and when Saul inquired of the Lord, the Lord answered him not; neither by dreams, nor by Urim, nor by prophets; for having killed all those who had the power to counsel him, the Divine Light of Understanding and Interpretation was withheld from him, *just as it is withheld from all those who abuse their power, or kill their higher nature through granting license to the host of animal instincts which engulf the soul in fear and tremblings*.

The word Urim is the plural of the Hebrew word "ur" or "ur," which means "light," and we find it in the original text of the 1st chapter of Genesis, used relative to "God said, let there be lights in the firmament of the Heavens," that is, the *principles* involved in the Suns, Moons, and Planets, and used here in this connection undoubtedly refers to the Astro-logos or means of prophecy by and through it. We find the term "Urim and Thumin," and Thumin means "perfect" in the sense of something completed or perfected, which must relate to the Urim as it is used so often with it. I am well aware that it also has a still deeper mystical meaning. But is it presumptuous to assume that it means intrinsically the perfection of the human soul, guided by the indications (the Light) emanating from a knowledge of the principals involving and evolving through the planets and their revolutions.

That this means was considered lawful and right one has but to read in Tobit, 12th chap. Eccles., 30th chap., Judith 5th chap., Judges 4th chap., Isaiah, Daniel and Moses possess many convincing proofs. But now let us refer to the Ephod, for the question naturally arises

What was that Ephod? In the 30th chapter of Exodus we have a description of the Ephod, "girdle and breast plate" of judgment with the names of the twelve tribes of Israel, which are synonymous to the twelve signs of the Zodiac, the twelve parts of the human body, the twelve everlasting Principles of Universal Law, seven active and five latent always existent. "The Ephod was of fine twined linen, blue, purple, scarlet and gold thread, (notice four colors) was embroidered on it." Later on we shall see that each planet has its color, that each color has its tone, its vibrations of activity, which gives to it its particular character and magnetic quality. The description of the Ephod exactly resembles a part of the Jewish paraphernalia of ancient rites, also the Masonic apron of the present day.

"The 'breast plate' of judgment was 'four square,' and divided into twelve parts or twelve tribes of the Sons of Jacob, twelve signs, twelve houses of the Sun, exactly according to the form of the Horoscope used by all ages and by all people. Therefore is it not most probable to suppose that the Prophets were Astrologers and used this means in part for their prophecy? At least let us assume this and consider that the Ancient Sages and Magi were not trilling with the future when they foretold the birth of Christianity, nor were they guided by a single star but rather by the whole ambient of the Heavens. They also possessed absolute knowledge of occult law, and they knew that the effects of the Sun when in certain positions of the Zodiac would indicate and produce direct phenomenal changes upon the Earth and its inhabitants. Just as we know on a much smaller scale, that when the Sun appears to enter the sign of Aries, about the twenty-first of March every year, that Winter ceases, and Spring begins; that the period of Nature's rest is over and greater activity manifests new life. This is a very small cycle, embracing our twelve months or one year, it is the smaller wheel within the larger.

The beginning of the Christian Era marked a stupendous change to be accomplished. The birth of Christianity was the springtime of a new Light, a new Life, a new Wisdom. It was the closing of one great cycle, and the beginning of a new cycle covering a period of nearly twenty-six thousand years. Darkness, ignorance, and idolatry, had reigned supreme

over the earth for many thousands of years; that darkness and ignorance which deprives man of a right understanding of his REAL self, and the object of his presence here; a revelling in the extremes of sense illusion, and grosser animal instincts, a debauchery of all that is best and noblest in his Soul; an idolatry of not only graven images—that was the least of it—but an idolatry of all the externals, the forms, the passions, the greed, the selfishness, and the love of power as the sum total of existence. This illiterate ignorance was, as even it is in our day, intensified by the moral intellectual status of the fear. Moral intellect devoid of spiritual perception, is only one step out of the darkness. It is true as we look down the vistas of the ages, here and there, a bright disc shines forth with a meteoric light, and we know that over this land, and among this people, the crest of a smaller spiritual wave had broken its radiance, dispensing a higher consciousness among them. So we look to Egypt for our examples of Ethics, Philosophy and Law, for the higher mathematics and geometrical methods of construction. In Persia and Chaldæa we may see the grander ideals, the blending of color and tone vibrating with spiritual perception, and the recognition of greater possibilities, while to India we must go for the highest realization of spiritual attainment, where intellectual heights were lost for the time in the transmutation of physical and intellectual forces into true adeptship. But these were only points of light, the time was not yet ripe for universality of dispensation. * * * *

The Magi, Priests and Prophets of these times recognized this fact as is proved by their teachings and prophecies. They had the key to the ages, and the gateways to knowledge could be unlocked by them at will. They knew from the Sun's ingress into the Zodiacal sign of Aries, and the precession of the equinoxes into Pisces, that a great change was near at hand. They divined the beginning of that new dispensation, the perfect fulfillment of which they realized could not be manifested throughout collective humanity until that same Sun had completed the Zodiacal sign of Pisces, (which sign is symbolical of Universal Brotherhood and Love) and entered Aquarius, the symbol of a still higher spiritual realization, the second coming of the Christ, when the teachings of Jesus would be lived instead of being only believed.

The whole movement of the races of to-day shows the influence of this Divine Mechanism. One of the most interesting and delightful phases of the Science of Astrology is to trace consecutively the historical, geographical, celestial and zodiacal correspondences of the past as they relate to physical and social changes, the growth of Humanity and the wrestling of the Soul out of darkness into Light.

Through a knowledge of the science meanings of the signs of the Zodiac, the Sun's position relative to certain fixed stars, the Earth's position relative to the Sun and the precession of the Equinoxes this is made possible. The Sun is the apparent source of all light, life, wisdom and knowledge. The Sun gives us day and night, summer and winter, and in larger cycles gives us periods of time from which we can measure, not only the seasons, but centuries, as well as conditions of the Eons, and just as we know that spring and summer follow the Sun's annual entrance into Aries about the 21st of March every year, so when the Equinoxes enter the sign of Aries, as it did about four thousand years ago, we may know of other promises made. When the Equinoxes entered Pisces, about nineteen hundred years ago, or the beginning of the Christian Era, the constellation Aries had had dominion over the Equinoctial point for some hundreds of years.

It takes two thousand one hundred and sixty years for the Equinoxes to pass over one sign, or thirty degrees of the Zodiac, and twenty-five thousand, nine hundred and twenty years to make the whole cycle.

At the beginning of the Christian Era, the stars of the constellations, and signs of the same name were together.

This is not the case now. Nearly all the stars of the constellation Aries are in the sign Taurus. Nearly all those of Pisces are in the sign of Aries, and so on. It is through this subtle interweaving of magnetic influences of the signs and constellations, that we can arrive at our deductions concerning the complex and mystic meanings of the past ages, and the present as well as future conditions of our Planet.

The signs of the Zodiac are fixed, and arbitrary. The stars of the constellations are moveable. From this we recognize our fixed or positive zodiac, from which all Astro-nomical calculations are made. It defines the

Earth's annual revolution in its orbit round the Sun; thus our seasons, and esoterically demonstrates our region of Primal Energy—*Cause*.

Our moveable or negative Zodiac is known by the Earth's daily revolution on its axis, from which all calculations are made for the individual by horoscope, and we recognize the effect produced by Primal Energy in Manifestation. During the passage of a constellation over the Eastern Equinoctial thirty degrees by the precession of the Equinoxes, the dominant characteristics of the most civilized race then existent upon the Planet, will be found to correspond with the character ascribed to that particular sign. Thus the last nineteen hundred years are marked in their likeness to the sign and constellation Aries, which briefly is positive in nature, masculine and confident, intensely intellectual, aspiring, ambitious, progressive, fanatical, ingenious, analytical and critical; materialistic, dogmatic, selfish with individuality, aggressive with personality, partisan, and desiring to rule the intellect of others.

During this nineteen hundred years, however, we may recognize the strong undercurrent of the constellation Pisces gradually undermining the rational severity of Aries, and here and there we see the more liberal characteristics bubbling from the depths to the swift rolling surface gaining greater influence year by year. The Pisces element is Universal Brotherhood and Love; the insignia of Jesus and the new dispensation. It is feminine, womanly, humane, generous and free, spiritual and liberal, aspiring after knowledge and understanding.

GERTRUDE DE BIELSKI.

TO BE CONTINUED.

* * * * *

MY PRAYER.

The twilight has been soft and sweet, dear Lord, but now, at once, the beautiful, shifting shadows dye to shuddering black. Lost, lost and shattered every hope. Desire to ashes rendered to the hurt of fiercest flame, and I a little spot between the breasts of heavy, suffering sense. When Lord, sweet Lord, may I arise in Phoenix color to the skies? Thy soft, sweet hand, I feel it now upon my brow. But power to tear this pain, exotic, forever from my soul, strong, overcoming, Lord, give me. (C. R.)

LECTURES ON MYSTICISM.

THESE are a Second Series, delivered last winter, in Chicago, by Prof. C. H. A. BJERREGAARD, Librarian of the Astor Library of New York City. They are now printed and bound in a flexible cover, forming a volume of 192 pages. The author is eminently qualified to speak on the subjects he discusses. No reviewer can do justice to the overwhelming wealth of information in these pages. Appreciating this fact, we append the opening paragraphs, simply saying, they are a fair sample of the whole work. Sent by mail on receipt of price, \$1.25, Hermetic Pub. Co., 4006 Grand Boulevard, Chicago, Ill.

"May that spirit of ours, which is a ray of perfect wisdom, pure intellect, and permanent existence, an inextinguishable light set in mortal bodies, recognize its glory and consciously become united with the Self, supremely blest! Thus shall we become "living souls."

"I trust that the flowers that bloomed so recently have not been killed by winter frost, and that your enthusiasm has not been burned out! You cannot worship (worth ship) without fire, and you ought not to lay faded flowers on the eternal altar!

"Do not allow the rudeness of vulgar circumstances to usurp the place which belongs to the Vision, and do not give way to the petty details which clamor for the control of your soul! Withdraw regularly to the Secret and throw new and fresh sacrificial butter on the hearth, that the Log may burn. The log is your body and soul in their lower aspects, and it burns only when you sacrifice!

"Be not afraid of what you call being too familiar with "The Beloved." Let not that temptation destroy the elevation of life you have attained. Can there be too great familiarity between the bride and the bridegroom, between the soul and the Divine? No! No! "Nearer, nearer, my God, to Thee!" Your Beloved is no far off God, who is indifferent and who goes off occasionally on a trip to Ethiopia, leaving the world to Vortex! Your Beloved is a present God, the God of your heart and kidneys.

I am my Beloved's
And his desire is toward me.

"The New Age has come out of the ritualistic view, which supposed, that the Beloved demanded conventional forms, as cards of admission to his heart, and loved not in fullness of body and soul and joy, but by means of symbols. Symbols of those days were idols, either in the form of priests or an oblation. There is nothing now between the bride and the Beloved. The veil is rent. Isis has raised her garment. The night is past and the Sun of Salvation shines gloriously in the sky.

"The New Age does not speak in emblematic

languages. The breath, the sigh, from a pure heart moves the well of living water, and we may all drink.

Eat, O friends;

Drink, yea, drink abundantly of love!

"The New Age hates the smell of burnt offerings; we stand no more in the signs of rams and goats. Zoolatry was in order for Israel and Egypt, but not for those who are the Sons of God and who commune early and late, whose every act is worship, and whose hearts are quick with Divine Life. The New Age does not look to a temple in Jerusalem or elsewhere. The whole world is our temple when we look outside. Our hearts within is our individual temple. Man is the temple. There is no outer and inner, no place more sacred and pure than another. The world is the garment of the Beloved. No High Priest, and no doorkeeper is needed, the holiness of instinct guides the bride.

"The New Age keeps every day as a Sabbath day, needs no set time for prayers, and does not circumcise one flock and not another. The Holy Spirit makes every land a Holy Land, and all the tribes of man may dwell in it.

"Our God is human. God, Jehovah is no more a dreadful name. Neither Doctors nor Scribes stand guard over it. We have seen the Divine face to face. He created us for His glory."

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A WONDERFUL LAMP.

I HEARD a lad reading about a boy who had such a wonderful lamp, that whatever he wanted, he had only to rub his lamp and a powerful geni would come and say: "What wouldst thou have? I am the slave of this lamp and will do whatever its owner commands." Then the boy would give his command and get just what he asked for.

Once it was a beautiful palace and he got it as quickly as he had gotten the food he asked for when he was hungry.

Now, "Thinkers" whose I don't know it-self, say: "such stories as that about the lamp are only fit for children."

Yes, indeed, fit for children just as the kingdom of heaven is—fit only for those who believe and lay hold of the unspeakable wealth and glory of Pure Substance.

There was never a story too wonderful told, for back of it all, and above it all, stretches the Infinite Possibilities of the Thinker.

That only means, little ones, that you can't think of anything too good or too beautiful to be true.

It's the good things and the beautiful things that are the true things.

You needn't wish for that boy's wonderful lamp. You have one of your own.

You needn't lack for anything. Why should you allow unhappy or unpleasant things in your house-body, or about you, when you have only to rub this most Wonderful Lamp and command its ever-faithful genii, to have everything made right and beautiful?—*M. F.*

SILENCE.

DOES charity require of us the spoken word of friendship, of fraternity, of love, of instruction, of advice, of warning? Then speak that word and speak no other. Does justice demand the proclamation of a truth? Then proclaim it boldly, in no uncertain tones, regardless of its cost to you, and proclaim no more. Are charity and justice working in silence? Then be you silent too.

Many and bitter have been the regrets of mankind over the words that have been spoken. Few and far between have been their occasions for mourning that their lips remained closed.

He who remains silent conserves his power. He who speaks dissipates his forces. If his words are idle, vain, frivolous, empty, or cruel, bitter, malignant, false, he will meet them again, with the added forces of other minds, arrayed against himself.

Mean at least all you say. Judge well your own words that you may develop the faculty of judging the words of others. He who speaks much has little time to weigh the words he speaks. In this, as in all things, "With the measure that ye mete, it shall be measured to you again." Deceive no one, voluntarily or involuntarily, through malice or through neglect of keeping guard over your tongue, and the power within will unfold, which shall preserve you from being deceived by others.

E. J. BOWTELL.

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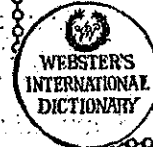
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