

The
HERMETICS



GET UNDERSTANDING.

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GET UNDERSTANDING.

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NANCY MCKAY GORDON, }

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Meets every Sunday evening. Time, 8:00 o'clock. Place, 4006 Grand Boulevard. All inquirers 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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WISTFULNESS.

Could I touch the hem of your garments, dear,
While looking into your eyes;
Could I sit at your feet and learn, dear,
How in consciousness to rise;
Could I learn to rest in your arms, dear,
As you speak the word for me;
Could I rise above the seeming, dear,
How happy I should be.
But, alas! I toss on a restless sea.
On a sea that is never calm;
And as the billows roll over me,
I lose sight of the healing balm.

MARY E. FEWLESS.

SONG OF LIFE.

When light unveiled her radiant face,
And wrapped the world in her embrace;
When into place the planets swung—
This song the heavenly choir sung:
"O sacred pulse! O law divine!
All purpose and all power is thine,
Death, never!
Life over and forever!"

And still that grand, triumphant song
Thrills through all Nature, deep and strong;
And still vibrating, high and low,
It sets the continents aglow;
And in the ocean's sob and roar
It sounds and speaks for evermore;
"Death, never!
Life over and forever!"

O human soul—a spark of love—
Around thee, earth-environed, move
Kaldioscopic forms to-day;
To-morrow thou art on thy way
To fairer plains and sweeter skies!
And still the thrilling anthems rise:
"Death, never!
Life over and forever!"

The Islamic World.

Love desires not possession; but an inner union of souls, or rather of spirit, through which lies the possibility of the greatest individual development for each of us.

TEMPLE TALKS.

Vol. 7.

Nos. 23 and 24.

A PARALLEL BETWEEN MOSES AND JESUS.

“AND as He came down the mountain the multitudes joined themselves to Him.” The text then goes on to say something of what happened right away. In the crowd was a person who had a disease considered at that time by the nation, as something rendering him who was so diseased, accursed. The text says he was healed.

Now, thinking along these lines, we remember, in another part of our Record of the Adepts, is a description of a man who went up into a mountain. One was symbolical of one dispensation, and the other of another. This man of whom I spoke last, went up into the mountain, and it was overshadowed by clouds. It thundered and lightened, and the voice of the Invisible spoke in awesome words. No living being was allowed to touch the mountain lest he die. He who came down from the mountain, after being absent several days, brought with him a message for the people, but was so overcome by the conditions he met at the base of the mountain, though the message was of most incalculable value, he was unable to hold it in his hands, and it was thrown down and shattered.

To me, these two persons who went up the mountain represent the two conditions of man united upon the earth. One is the physical and the other the spiritual.

When Moses, the law giver, went up into the mountain amidst all the conditions about him; amidst all the forcefulness expressed of conflicting physical elements; the inter-mingling of fire and water, the darkness and the earth, do but show at once he was in contact with the physical law. He was absent for days from those whom he was chosen to direct. He brought down with him the Law of the Ten. This law is the law of the physical; a law that is unswerving; a law absolutely without mercy; a law built on justice without love; that works itself through without any connection with the individual upon whom it falls. It works out that condition, which is the absolute result of the violation of law. The violation of sequence brings certain conditions. When we violate this sequence and step face to face with the working of the law, there is no turning aside. It is inevitable. It is the meeting of physical against physical. If I put my physical hand into the fire the overpowering potency of the physical destroys absolutely by dissolution that which I have held as part of myself. If under any circumstances whatever, I am able to maintain, in spite of the fierce forcefulness of the fire, the normal condition of my hand, it simply shows something else has intervened between my physical and the working of the physical law. It is a direct interference of power superior to all physical conditions and law. God, having created, the

physical law, as a matter of justice, sequence, and the outcome of His Creative Thought, holds it continually in His own power, which above all other powers, is the power of Love and the power of the Spirit. God is Love, is everything that is loving and tender, so the intervening of the condition of the law of love brings about the saving and the preserving from destruction. No power of the Builders physical, ever holds one whit back from the onward rush, the fulfillment of its course by any condition of mercy, love or tenderness. As the law-giver came down the mountain, the tables of stone upon which the law was written, were dropped to the ground and shattered and broken.

We take this as a symbol, that often times under pressure, the physical law, may be put aside by the law of love and of mercy. But this shattering typified also there was freedom to be obtained from the physical law. Freedom must be obtained from the physical law because there is a beginning and an end. The end comes either in gradual dissolution or by rapid transmutation. This represents to us fully, what we may expect from that which we can receive, only as the result of physical conditions and the working out of physical sequence. Take notice then, the power which had maintained and held the law-giver, was not able to resist the results of the discipline received while amongst the awful clouds, thunders and darkness and mists of the mountain of the desert.

But turning back to the circumstance of our Ancient Brother of Galilee, we find He also had been up a mountain. It is not stated how long he stopped there. But it is said he went up into a *high* mountain, apart from the multitude. His disciples came to him, and when he was seated he opened his mouth and began to teach. That which he put forth was the basis of a new series of law. As in the first instance, the law put forth was by God himself. It was the God of the terrible, it was the God which is represented by the physical. There is nothing terrible in the spirit to man, but there is something always terrible in overcoming physical conditions. When man meets, on any plane, conditions of the physical that are beyond his strength, there is nothing for him but fear, unless he can overcome. In the first case, this condition ended in the tablets being destroyed by the one to whom they were given in charge. This destruction and overwhelming was the climax and the end of the ascent of Moses, the law-giver, into the mountain. But after Jesus, the Christ, went up into the mountain and came down, conditions were altogether different. In the one case we have the symbolization, the personification, the full expression of the inevitable physical law. The law which is represented in the Jewish nation as Yahveh, and as Jehovah in the English tongue, always represents to us, the unconquered physical. But that which our Most Ancient Elder Brother of Galilee taught in the Sermon on the Mount, was the Law of the Spirit. The Law of the Physical was: "An eye for an eye, and a tooth for a tooth, and a life for a life." It was the working out in all the intensity, in all the fullness of the doctrine known as Karma. The doctrine of Karma is the law of justice fully expressed. Whatsoever we have done to our fellows or our fellows have done to us, is expiated under the law of Karma, as the law of cause and effect. There is no modification through the power of the love which is God.

W. P. PHELON, M. D.

TO BE CONTINUED.

FULL MOON MEETING FOR APRIL,

HOME TEMPLE, 4006 Grand Blvd., Chicago.
Full Moon Meeting, April 30, 1899.

“**A**LL culture begins with listening.” The opening meditation on “The still small voice,” was wisely given and profitably observed. The repetition of the mantram gave evidence of the indwelling peace and harmony. As always, the words of the Elder Brother contained much of instruction and uplifting. The reading of the monthly report by the Scribe preceded short talks by the members present. We had the pleasure of hearing from Comrade Baldwin, returned after a two years' absence. His remarks were very interesting, showing how wonderfully the broad thought is permeating the entire country. All reports were indicative of growth and unfolding. Bro. Rushmore favored us with an original poem. Grateful acknowledgement of the help so freely given in case of emergency was not lacking, and brought to mind the promise: “Fear not for I am with thee always.” The remarks of Second Elder Brother Gordon regarding the “Oil of Joy” as a lubricant of the machinery of the daily living were particularly striking and forceful in application, and ended with the earnest plea, that all take this thought for meditation during the coming month: “Is it my body or my soul I am saving.”

There being no further business, the meeting closed in the usual manner.

As 4 is the number of manifestation, so the month has been one of wonderful import in the unrolling of events, presenting both the positive and negative in the outer, as well as the inner.

It is a twice told tale to repeat that number, color and sound are one. In the re-iteration here may be a strengthening of vibration, or our attitude of receptivity.

Number, standing as the apex of the triangle represents the Absolute, the Unchangeable. Sound stands at the left hand corner, as the creative Thought or vibration, The Word. At the right hand corner we have Color, as the divine Ideation, Light.

Recent experiments and demonstration within our own city, of the feasibility of wireless telegraphy have excited universal interest and comment. Especially does its practical use and success appeal to us who have long dreamed of the possibilities of telepathy. The connection between the two may seem far-fetched, but it is at least a step in that direction, for it

goes to prove beyond question the existence of still unknown forces and laws.

But look at the difference between the reception of such a discovery, as something worked out from the intellectual plane, the lesser light; and telepathy, something only recognized by Spiritual Perception, the greater light. Telepathy has been dreamed of; talked of timidly; and experimented with in a desultory fashion for years, by the few. There has been comparatively little united effort to find out the laws by which it is governed and controlled or how it can be made of vital use and value. The physical is quick to perceive and seize whatever will be of advantage or assistance on its plane. We might take a few lessons in this respect and be more earnest and intense in our endeavors to develop and use the tools and talents placed in our hands.

As followers of Hermes we seek knowledge, wisdom and understanding, in all departments of science and religion. We aim to be broad enough to investigate fairly all truth, wherever we find it; and liberal enough to grant to all the same liberty of thought we claim for ourselves. In the matter of present acquirement, we as an organization are as well posted, and our instructions are as thorough as any other body of associated workers on these lines. Those who have been sufficiently regular in attendance to form an opinion of the consecutive work, have verified this. They have no diffidence in sending to us others whom they know to be seeking for light. We expect the active co-operation of the local Brotherhood to do all possible to increase the activity and interest here, and thus broaden the work of the Brotherhood at all points.

There yet echoes through Headquarters and moves out and on, wherever the unwinding cord of brotherly unity, touches the vibration of the closing pledge of the Sixth Annual Convocation: “*I WILL pledge my whole self, for the coming year, to further in every possible way, the Brotherhood work.*” Let us not forget we are to make this our rule of action for the coming year; and day by day recall its binding force to our minds. Do not let the hot weather melt all our good resolutions, but think of the Brotherhood and its best interests very often. If you have suggestions for us, forward them to headquarters. They will receive appropriate attention. So we can be helpful each to all. We hope there will be no letting go of the current started toward this center by the last Convocation.

The fund for the printing of the 3,000 edition of "The Hermetist" is not yet made up, but as there are many from whom we have not heard, we expect it will be, and have gone on with the publication, trusting to the testimony of the past. The April number, 1899, will be worthy of preservation for comparison in the future.

We shall have a story in the May number, which, coming from a distance, is a wonderful corroboration of some ideas put forth first, at our Headquarters.

To facilitate matters here, we would ask our members when writing us, to kindly put the P. M. Report on a separate sheet of paper. If included with miscellaneous items it is apt to be overlooked. The correspondence sent in to the Convocation, shows we have a great many numbered with us who can write well, yet we do not hear from them as frequently as we would like, of the P. M. M. It is hoped to make the individual reports, of special interest, but to do this we must have your active support. Expression is the law of growth. It is that we seek from you at this time. We must first give out whatever we wish to get back. If you wish to know how goes the fight, we must have some evidence of your desire, before we can respond.

Mrs. Virginia Weld, in forwarding the report from San Francisco writes: "The enclosed report will fail to express to you the harmony and soul communion that was experienced by all at our P. M. Meeting."

April 2d, '99. Convened at the regular time and place, with 30 members present. The reading lesson for the evening was St. John's description of the "Resurrection." The meditation that followed, on "I dwell in His Light," brought a great uplifting to all. Next in order was the initiation of Sarah Yoakum. The words of courage and admonition given to the stranger within the gates from the Unseen, were very helpful and instructive, not only to the new brother, but to all present. Comrade Shoaf related an experience of the previous week, showing the watchful care of those who guard and assist, yet require a corresponding obedience and attention from us. Concentration upon the Brotherhood mantram, was the next work. During this period of silence a beautiful symbol was given referring to the work of the Coast. This being Eastertide, a special programme of music, &c., was prepared. Bro. C. A. Rogers' paper on "What is True Beauty," followed, in it were expressed many thoughts and ideas on Nature as the mother of the beautiful. But to

fully appreciate, there must be the correspondence in the soul. Next in order, miscellaneous business, and usual closing.

From a supplementary report, we learn the work of the associated Knots of San Francisco is progressing. Each knot has taken a certain and different course of training. Knot No. 40 will give the first of a series of open meetings next Tuesday afternoon. "We had a royal good time on Convocation day."

From San Jose we have the following:

April 2d '99. Knot 46 opened in regular form, 13 members present. The theme of the evening was: "The light that shines within is the wisdom of the Higher Self." Papers were read by Comrades Spero, Barker, Morehead, and Slater. Others gave some very spiritual and uplifting thoughts on the lesson. Comrade Spence made a brief talk concerning the work on Hermetic lines. We think the time near at hand to form new knots. We had the pleasure of initiating Bell J. Morse into Knot 46, which completes the requisite number. All are earnest seekers after the higher unfoldment. The Knot remembered the Annual Convocation, of March 26th, and in the observance, the influx and outflow of spiritual potency was very perceptible, and brought us into a realization of oneness.

HATTIE PARDON, Acting Scribe.

Remember, to express in the outer daily life, our positive thought. The fact that you may have succeeded one day, should not deter you from making more progress the next. He fails to do much who fails to do more.

MARY E. APPLEGATE, Scribe.

* * * * *

LIGHT ON THE SCIENCE OF ASTROLOGY.

CONTINUED.

THE phase of Earth, or natural upon the plane of Knowledge, demonstrates that class of Souls having passed through the plane of experience, having reached that stage of growth where the external conditions of life are of less importance and they recognize an interior motive, existing in all forms whether they be created by God or constructed by man. The power of Divine Will now stimulates the Energy to service; this service becomes a loving gift or compulsory act, according to the degree each particular soul occupies in their *circle of limitation*.

Instead of being the instigators of materialized

effort; they are the Spirit of that effort, hence we find them active in all the phases of life where redemption of old methods and construction of the new are needed for the better development of human organization, making use of external means only to carry into achievement plans that are the result of design, of conviction and a true knowledge of Principles. The perversion of this energy leads man into abject slavery. The phase of Water or the Moral upon the plane of Knowledge is a reflex of the earth phase. The Soul has retained its color, tone, firmness and strength brought forth by the Waters of Experience. It seeks now to perpetuate these and other qualities, not only by generation, but by regeneration, not by the generative Mother, but by the Creative Mother, not by the actual but by the ideal. The Soul now dwells with the higher realms of its Being, having received the baptism of the Great Breath of Life through the living waters which eternally pulsate in and out and around this Cross of Knowledge.

The service that was of doubtful quality in our phase of Earth becomes here the gift of Love, ever seeking to be helpful. The Soul has earned the *right use* of the five physical senses and is no longer controlled by them.

The phase of Fire or that pertaining to the intellectual on the plane of Knowledge, demonstrates the active Principle of Mind being centered and made use of for accumulating the Knowledge of Ages. All that represents Knowledge, whether in symbols, in letters, or in numbers, is included in this demonstration. The soul has learned that Intellect is a means to greater understanding of the Infinite Unity existing between the actual and the ideal between the body and the soul—hence generation upon the plane of experience becomes *Regeneration* upon the plane of Knowledge. Organization is realized in co-operation; the family, community, state and nation, are centers of living, vibrating thought. Acting in rhythm with the Love centers of the moral phase, they unite to produce the living realization of the cross of Knowledge which is Jesus the Nazarene.

The power of realization attained at this point of the growth of the individual soul, is not exceeded by any other, and what is true of one is true of all.

The Love Principle born of Fire in the Cross of Experience finds its expression in the Water phase of moral attainment on the plane of knowledge, and eventually will be the inspira-

tion to elevate the whole human race into a new dispensation.

The phase of Air or Spiritual of the Cross of Knowledge is the life of Jesus. It contains the basic principles of the new dispensation, in fulfillment of Divine Will; Co-operation, in fulfillment of Infinite Love; transmutation, or the right use of sex conditions for *generation alone* in fulfillment of supreme knowledge; infusion of the Life Principle into all the functional centers of the body, to be diffused into every atom of flesh in fulfillment of Universal Understanding. The Cross of Knowledge holds that portion of the circle from 200 degrees to 30; from 90 degrees to 120; from 180 to 210, and from 270 to 300 degrees. It is the Cardinal Cross of the Romans, the Christian emblem of sacrifice and Human Love, and holds the germ of Transfiguration.

The four movable cardinal signs of the Zodiac occupy the angles of this cross. Capricorn, the goat, earth or natural; Cancer, the crab, water or moral; Aries, the ram, or intellectual, and Libra, the balance, or spiritual.

Herein is contained a suggestion of the story of the Soul through the realms of Knowledge in fulfillment of the Law according to the sermon on the mount, Jesus the son of man and the new testament.

GERTRUDE DE BIELSKI.

TO BE CONTINUED.

* * * * *

THE GHYBER PASS.

A SKETCH.

STRANGE as it may seem, the incident I am about to relate is perfectly true, and there are living witnesses who can substantiate it.

It happened in the summer of 1863 when Grant was besieging Vicksburg, and the events of far-off India were of the smallest possible concern to the struggling combatants of the great Republic.

On the first day of July of that year, on the side of a mountain, overlooking many lesser peaks, at the entrance of a grotto, sat, or rather, reclined a man whose appearance tallied well with his surroundings.

His iron-grey hair was tossed carelessly back from a high forehead, beneath which there looked out a soul whose evident strength lay in the grandeur of its repose, no less than in its unmistakable air of conscious power.

His eyes were fixed upon the setting sun, just pausing over the distant horizon ere it disappeared from view.

It was no idle gaze. Indeed it seemed impossible to associate the thought of idleness with this man in spite of the lonely nature of his surroundings, yet what he saw in the glowing disc would never have been recorded, had not a traveler just then appeared upon the scene.

Climbing the rocky path with extreme difficulty, even with the aid of a stout alpenstock, the newcomer turned an angle, and came upon the man with the flowing locks so unexpectedly, as to be compelled to pause for breath before he could speak. The Scotchman, for such he proved to be, although slightly embarrassed at the situation, did not lose his self-command, even when the powerful glance of the other fell upon and seemed to look through him without an effort as he removed his cap.

"And what may be your business here, sir?" Were the words that followed the look.

The inquiry was brusque, but there was that in the tone which more than made amends for it, and the Scotchman's embarrassment fell from him like a garment.

"Nay then," he replied, "if my errand here be not known to you, I have no business in this place."

A flash of pleasure passed like lightning over the face of the mountain-dweller, and he was on his feet in a moment with outstretched hand.

"Donald McKenzie, I am glad to see you in the Glyber Pass. I have been looking for you twenty years."

"Twenty years and three months," corrected Donald, "for that was when you called me, and I have been all this weary while making up my mind whether you were anybody, when I might have started out and found you long ago, with half the labor I've been at, arguing wi' myself, and getting ready to start."

"Don't be to sure about that," replied the other, who had by this time placed a seat for his visitor, "my friends do not get here ahead of time, and those who are late do not come at all, but turn off on the road."

This answer set Donald to thinking, and his host who, by some miracle, had produced a plate of grapes and a glass of sparkling water for his refreshment, did not disturb him.

"I dinna ken hoo that can be," he said finally, relapsing into a brogue, and then, more

thoughtfully, "unless the amount of preparation and the length of the road are the same thing."

"There you have it," responded the mountaineer. "They are the same thing in different forms. And now tell me what you have called me in your thoughts?"

"O dear, my Master, do I need to tell you anything?"

Donald was breaking down, and in order to understand his emotion, it needs to be said that in his own country, Donald McKenzie was known as the Seer of the North, and he had traveled all this distance, mostly on foot, as a result of a vision, whose every minutest feature was now reproduced before him where he sat.

The face and height of the mountain, the grotto with its lone inhabitant, whose features were indelibly photographed upon his inmost soul, even the plate of grapes which he had been assured should be placed before him whenever he might come, all had been given to him in advance,—everything except the words with which he should be greeted.

Six months he had been journeying, telling every one who asked him that he was "going to find the Lord."

"He is living somewhere on a mountain, and I shall find him before the snow shall block the way."

"Crazy fool," the people called him, after he was gone, but he was too deeply buried in the thoughts of his heart to know or care. Some had tried to tangle him with questions, but Donald cut them short.

"The Lord Jesus Christ is a living man, I have the Scripture for it. He went to heaven without dying. I have the Scripture for that too. No man knows where heaven may be, and by that token, it may touch the earth somewhere. I am going to see."

And now he had completed his journey, and sat face to face with the stranger, who was no stranger, and who had called him by name at first sight. Partaking of the grapes like one in a dream, Donald presently paused, and pushed them aside with an air of decision, and fixed his gaze steadily upon his host.

"Art thou indeed the Lord Christ?" The words formed themselves clearly in his mind, but ere he could utter them, "I am," answered the other with a look which conveyed far more than the words, and left the inquirer nothing to wish for. "I am, and before the time comes for you to take your way again down the path

REFLECTIONS.

you had such difficulty in climbing, you shall know more than this. You shall understand my real relation to the current of human events since my contemporaries made record of my disappearance."

"During the pause which followed, Donald could not take his eyes off the one he had come so far to find, and the mountain-dweller seemed to change in aspect, but whether it was an actual change by which he gradually came to appear as large as three ordinary men, while an air of sublimity, a divine grandeur of kingliness and majestic power enfolded him, or whether the realization that he was sitting in the presence of one, over whose head the sun and stars had rolled for nineteen centuries, without disturbing his equilibrium, it might be difficult to determine."

"I see that you face the sun," said Donald at last, rather to break the silence than for any better reason.

"Yes, I was looking through it when you appeared."

Donald looked puzzled, and the other continued.

"The sun is my reflector. What the sun sees, I can see, and sometimes take a hand in.

Something in the tone with which this last phrase was uttered caused Donald to speak quickly. "What sawest thou to-day?"

"I saw armies gathering for battle," the Lord replied, "and again a city close besieged."

"In America?" said Donald.

"The same."

"Let me not interrupt thee," continued Donald. "There is time for another look."

Thanking Donald with a glance, the Lord fixed his eyes upon the setting sun, only withdrawing them as the last rays went out behind the distant hills. Then rising suddenly as if apologizing to his visitor.

"Let us go in," he said.

A. CHESBORD.

"The New Dispensation," whose ruling idea is, that old things have passed away and all things have become new," or if they have not, they ought to, has been enlarged. This is due to a violent attack of prosperity, and the price has gone up 25 cents per year. The editor evidently believes what he says; and is willing to take his own medicine. He strikes from the shoulder. He makes a telling hit everytime. He is a thinker of thoughts, and makes other people think.

Address, James L. Jones, Corvallis, Oregon.

The routine of daily life is like a piece of fine machinery. It must be kept well lubricated in order to run smoothly and harmoniously. There is but one lubricant which can keep this machinery running noiselessly and smoothly. It is called by alchemists, the Oil of Joy.

We rise in the morning, feeling often times depressed and out of sorts. The feeling may continue all day. But it need not. A drop of this oil upon the cog wheel will start all the wheels revolving on their own center. Some may not possess the oil, nor may know its recipe. It can be manufactured in various ways of subtle material. The recipe nearest at hand, is within the desire of the heart and is simple. Let us begin to sing and make the vehicle of the recipe as near melody as our voices will allow. I can whistle better than I can sing; so if we cannot sing, whistle. It is the same thing.

Set any words to any tune we please, it makes no difference, if only it be something inspiring and invigorating. For instance, take the words "I AM IT," and sing them to a spirited air over and over again. It is astonishing how quickly the vibrations will be lifted above of the things which dishearten.

The world is growing more and more, every day, to realize the value of expressing in the outer life, the soul's growth through the positive thought. Let us will, sing, dare, do, be courageous and have faith to push forward, to wait not, for the full knowledge to come to us, but realize we are IT, now.

Do not say, "I am trying," because therein rests a doubt. Make the effort to become, for it is effort that braces the soul, and through this very bracing grows realization, bringing us into the light.

Then seek to live more and more in the positive thought. Remember it is the soul we are striving to save first, and not the bodily conditions. When going into the Silence, listen for the "still small voice" which says: "Is it the soul or the body thou art striving for?" If it is the body, then we may come near losing the soul's consciousness of immortality. But if it is the soul, the Kingdom, the Power, then will the flesh also become immortalized by the joint action of the spirit and the soul. N. M. G.

Our year commences in July. Next month finishes the sixth volume. This brings us abreast with the number of the Convocation. We are impressed our subscribers will renew promptly. We have many good things laid up for them during the coming year. Among the best and by no means the least, are a series of primary papers from the able pen of Nancy McKay Gordon, entitled; "Hermetic Conversations, Hints from Genesis."

If the quantity of the Magazine seems a minimum, we know the quality will be at the maximum. But our friends who have been so liberal to us over and over again, can help us now, beyond measure, by renewing their own subscription, and sending us at the same time, at least one new subscriber. See how it would seem to ask your best friend to take it for a year. It would be strange to us if one of the Brotherhood should even send us a club of ten. Try it. Even that would be homeopathic medicine.

SOME SPECIAL OFFERS.

We have a very few copies of THE HERMETICIST, containing Madame de Bielski's admirable article on the "Esoteric View of Gold and Silver." It is selling for 25c per copy.

We also have a few copies of "Emerson's Essays," in paper, price 25c, which we will mail post free on receipt of 15c, to close out our stock.

A poem published at the beginning of Hartmann's "Life of Jehosua," is considered by occultists and mystics alike, one the most concise definitions of God, Man, and man's environment. We have printed a few copies on good paper. We will mail to any address, on receipt of two-cent stamp. If a quantity is desired, will send them post free for 10c per dozen. Address Hermetic Pub. Co., 4006 Grand Blvd., Chicago, Ill.

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GLEN BEULAH, WIS., March 30, '99.

DEAR DOCTOR:

I have read much of the Occult. It appealed to the intellect but the inner man had not grown to be ready to make of it a soul possession. I have read everything of yours that I could get, "Three Sevens," "Talks of the Magi," were good, but not until I got your "Healing," could I make use of it, tried I have, "suffered yea," but this book does the job for me. Yesterday was taken with "Angina Pectoris," it stuck, so I got some Stryanthus from the doctor, felt that death was close, yet it was *not time*. So read from your little book and understood and healing came, it beats the drugs. I am to get away this summer, run away from environment and feel that it will give a better chance to grow and build. I feel as though it would be good for me to read "The Hermetist," and so as soon as I can get a dollar, will send it to you for back numbers.

You have written other books besides the three I have read, if you send me any circulars, giving name and price, I want to buy them.

According to Astrology and prediction of a good Psychometrist, I am to go in December, hope it is true. But such a prediction positively stated by G. H. Brooks, that I would go in the fall of 1877 failed, and still in much reading given me by that good and gifted man, that was the one failure. He tells me it was better to stay for a time, it was, I see it now, and what for, and am grateful. Good bye for now, dear doctor,

Respectfully,

C. H. WEAVER.

P. S.—Do you read any, Psychometrically or otherwise? State price.

Choice excerpts from Madame Guyon's "Mystic Sense of the Scriptures." Compiled by Mrs. M. M. Phelon, C. S. D., 4006 Grand Boulevard, Chicago, Ill. Hermetic Pub. Co. Price 30 cents.

An egg is full of meat—no waste, all food, so is this little book all solid, soul food. It has no particular system of arrangement, and can be opened anywhere, and either page will give the fruitage of a deep soul-experience. We shall meditate upon these truths, and frequently quote from this treasury.

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Orthodoxy's vital error is in deifying the personality of Jesus while crucifying the Christ spirit.

JOHN JOHNSON.

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* * * * *

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One of our local Brothers has in her family a son, who through sickness has been changed from a bright, active child to a youth who is blind, deaf and dumb. Contrary to the usual helplessness of those thus afflicted he has been able, by the help of instructors, to communicate with the outside world and has ever manifested a disposition to be helpful in the home and for himself. So far as one so shut up could be. He has lately by what is called the "Pin-pricked" process, written a little book, which is of intense interest as the work of a soul so imprisoned. His friends have helped him to print it, and tastefully bind it in cloth. And he hopes to be able, by its sale, to be a help to himself. We are sure all the Brotherhood will be willing to help him dispose of the edition. The sooner the better. The book is put at 25c. We will receive orders therefor, without any charge for the handling. The young man needs the income, both for use and for his encouragement. We trust all our Brotherhood will make it a personal matter. Address,

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* * * * *

Mrs. H. C. GARNER, of Chicago, has sent us a few of her tracts and leaflets on how to prevent and cure Colds, Hay Fever and La Grippe, without medicines or drugs; also, how to cure Female Weakness, Falling or Displacements, simply by proper exercises. We will send either of these for 10 cents or both for 15 cents. Hermetic Pub. Co. 4006 Grand Blvd., Chicago, Ill.

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* *

ART MAGIC.

One of the most remarkable contributions to the *practical* magic treaties of this generation, was Emma Hardings Britten's "Art Magic." We have known some of the formulas therein given, to work, and that is more than can be said of the majority of books claiming knowledge on these points. It has, like its companion volume, "Ghostland," long been out of print. But has lately been put upon the market in a tastefully bound volume of 366 pages, black cloth, and silver stamp. Sent on receipt of \$1.50, Hermetic Pub. Co., 4006 Grand Boulevard, Chicago, Illinois.

* *

"Future Rulers of America," by W. P. Phelon, M. D. This little booklet is most suggestive in its title as well as instructive to students of occultism. It belongs to the history of a soul and contains a prediction for the immediate future. It is most entertaining and full of stimulative thought. They are offered now at reduced price as the edition is nearly exhausted. Until further notice the price will be 15c. Send for one. Address Hermetic Pub. Co., 4006 Grand Bou'ld, Chicago.

* *

During the Elder Brother's recent visit to California, the Brotherhood there, had a new negative taken, which they desire to call the "Pacific Coast photos." They are regarded as a very good likeness, and will be sent, on receipt of 25 cts. Address, Frances Rogers, 556 Hayes street, San Francisco, California, or Hermetic Pub. Co., 4006 Grand Boulevard, Chicago, Illinois.

A WORD ABOUT REMITTANCES.

Will our friends in remitting us kindly please to remember that *Personal Checks on local banks are subject to a fee for collection for which the sender should provide.* Small amounts can be sent in Postage Stamps, twos preferred. Currency is said if sent in Registered Letter, and, in thirteen years we have lost money only twice when sent in unregistered letters. Send remittance in any form according to your judgment, convenience and CONSCIENCE.

* *

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* *

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Please let me testify for the benefit of your army of readers, and more especially those who don't believe a case like mine was, can be healed. I am an old soldier, in my sixty-third year, and for twenty-nine years a rupture near my hip has been giving me great pain and annoyance. About fifteen years ago one of the small intestines became adhered to the edge of the rupture; this caused me great additional suffering. During the last seven years I have read many books on the New Thought, and much of its literature without any perceptible benefit. Some time last summer, I heard of Bro. E. P. C. Webster and wrote to him and secured his treatments. About the 5th of last February I found the rupture thoroughly healed, and it has remained so. Since that time my heart sings praises to God for all his benefits to me.

The letters Bro. W. has written to me during his treatments have been so full of love and healing I could not estimate their worth to me.

Lovingly,

J. A. NEVINS, Sailor Springs.

I was taken very sick, and as I had two brothers die with quick consumption, I felt sure I was just following them, as I had all the symptoms. I was running down in flesh and getting very weak and feeling worse every day. Such terrible night-sweats. I was about to give up when a dear friend of mine advised me to apply to Mr. E. P. C. Webster, Chicago, for treatment. So I asked him to do what he could for me, enclosing a five-dollar bill. I did not know much about the Science at that time. He took my case and now I am so thankful to say that I am well, healed through his instrumentality. I am now in the light and happy.

MRS. LIVONIA SMITH, Edison, Ohio.

Dear Mr. Harley:

In answer to your questions made for the benefit of Mrs. Krotzmer of Wisconsin, I take pleasure in making the following statement: About eighteen years ago I was thrown from a buggy and received injuries from which I soon recovered, but which it is thought resulted during the last few years in a condition of atrophy or partial paralysis in my whole body, but especially in my left side. This grew upon me until I became nearly helpless and hopeless. In this condition I began treating with Dr. Webster. I soon, under his treatment, became conscious of greater strength and freedom of movement, until at present I can care entirely for myself and do light housework and some sewing, and am able to travel anywhere I choose to go alone. I am pleased to recommend anyone afflicted as I was to the faithful and loving care of Dr. Webster.

Loving,

MRS. T. P. SIBLEY, 339 West Monroe Street, Chicago, Ill.

Dear Doctor Webster:

My father was suffering such intense agony the night I sent the telegram that we all think he could not have lived until morning. At 2 o'clock he was still suffering intensely, but sometime between that and morning his pain almost entirely left, and he fell into a deep sleep.

His pain had caused great nervousness and insomnia. Before morning the swelling and congestion had gone down so much that he could urinate freely, a thing he had not done for weeks. He is now down-stairs, has no pain, urinates freely, eats heartily, reads and even sings sometimes. He is in his eighty-first year. He does not complain of anything special now. He is gaining strength.

Now, dear Doctor, not one of my family has the slightest doubt that your treatment healed our father. But for your treatment he must have died. Our gratitude to you is inexpressible. How bitterly I regret that the big doctor bills we shall have to give the Doctor here could not be given to you, but I am going to send you all I can. I enclose \$2.00 in this letter.

Oh, how grateful we feel to you. If I were rich I should send a hundred dollars to you and then think you were poorly paid. I shall send all I can. God bless you. How much we would all like to see you. Hope I have said all that is necessary for the present; will write again soon, but I must not take up any more of your precious time.

What a happy Thanksgiving ours will be. Your mission is the highest and holiest God gives to man. God bless you abundantly in it. Good-bye.

Nov. 22, 1898.

E. REBECCA BROWN,
450 West Washington Street, Hagerstown, Md.

To Whom It May Interest:

I wish to tell what truth has done for me, through the instrumentality of Dr. E. P. C. Webster.

I had been in miserable health for years and had miscarried four children in as many years, and with each miscarriage I had become less able to carry a child, was not able to walk or ride. Finding myself in that condition again, and being constantly threatened with a miscarriage, I was in despair. Had tried medical treatment until I knew I did not need to trust to that.

Was given some little *Unities* about that time, and, seeing that Mr. Webster made a specialty of hopeless cases, and feeling that mine was a hopeless case, I wrote to him and told him that I thought it would be a miracle if I could carry my baby to the full time. He treated me on receipt of my letter, and I was better the hour of my first treatment, and continued to improve. After the most dangerous time was passed I wrote him to stop treatment, as I did not feel able to take it longer, but he wrote back and told me that he would continue the treatment just the same until my babe was in my arms. He had promised me at first that I should go through all right, and he would make his word good, which he did.

My baby is now a year old, as nice looking and bright a baby as you will see any place. Cut her twelve first teeth before she was a year old, the most of them in the summer, and without a day's sickness. Is the "picture of health."

Yours in truth,

Nov. 14, 1898.

MRS. MARY McCORMICK, Billings, Mont.

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* *

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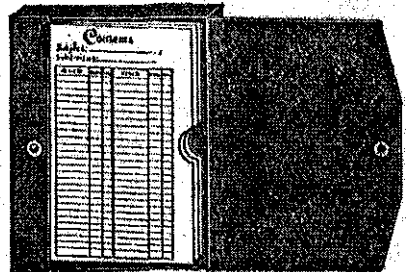
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