

Vol. VI.

JUNE AND JULY, 1898.

No. 1.

The HERMETICS



GET UNDERSTANDING.

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THE HERMETIST.

GET UNDERSTANDING.

VOLUME VI. CHICAGO, JUNE AND JULY, 1898. NUMBER 1.

THE HERMETIST.

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BY

THE HERMETIC BROTHERHOOD,

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W. P. PHELON, M. D. } EDITORS.
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 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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CHRIST IS WALKING.

Christ is walking through the streets,
Looking in each face He meets,
Tenderly.

Not only in the church He stands
Where suppliants kneel with folded hands;
Not only in the closet where
He lifts the load of human care,
But in the busy haunts of life,
And in the midst of toil and strife,
Walks He with his bleeding feet,
Walks He where the people meet;
But they scorn Him, pass Him by,
And in their hearts they madly cry
Crucify!

Christ is walking through the shops,
By each worker mockly stops,
Patiently;

He would lift the heavy load,
He would cheer the thorny road,
He would take each sooty hand,
Smooth the wrinkles from each brow,
Kiss the wounds, but none allow,
Walks He with His bleeding feet,
Walks He where the people meet;
But they scorn Him, pass Him by,
And in their hearts they madly cry
Crucify!

Christ is walking through the slums,
With His cross and thorns He comes,
Wearily,

Pleading with the wrecks of men,
Bidding them take heart again,
Knocking in the dens of shame,
Seeing things too vile to name,
Yet with heart full of love
Bids each sinner look above,
Walks He with His bleeding feet,
Walks He where the people meet;
But they scorn Him, pass Him by,
And in their hearts they madly cry
Crucify!

Christ is walking everywhere,
With his face deep marked with care,
Painfully;
But the people turn their eyes
Far away toward the skies,
Knowing not that near them stands

Christ the Lord with pierced hands,
 Beckoning them towards his breast
 Where all the weary may find rest,
 Walks He with His bleeding feet,
 Walks He where the people meet;
 But they scorn Him, pass Him by.
 And in their hearts they madly cry
 Crucify!

WILLIAM REED DUNROY.

FULL MOON REPORT FOR JUNE.

Home Temple, 4006 Grand Bou'ld., Chicago.
 FULL MOON MEETING, June 5th, 1893.

FROM out of the highways of the busy life in the world without gather they who seek "To know, to dare, to do, and to keep silent."

The voicing of the mantrims set the keynote of peace, harmony and forcefulness for the evening. Instead of the usual meditation the Master of Ceremonies requested that all aid the Elder Brother in giving a treatment.

The address of the Elder Brother was upon the subject of the Brotherhood and some of its aims and objects, an inexhaustible subject. While we have had many talks upon the same theme, there is still room for more. As we grow in our perception and understanding, so does the work of the Brotherhood expand and adapt itself to existing conditions. There are also those among us, who are not strangers, but are beginning to meet with us and to whom it is not a twice told tale.

The reading of the Scribe's report as usual preceded "best things of the month." These showed emphatically that much of the seed sown had taken root in good ground, and in due time the harvest will be abundant.

The calm, restful influence of a beautiful summer's evening added very much to the enjoyment of the occasion. The warm weather is a reminder that vacation season is near, and already there are several absentees; but with their return will come added impetus.

Closed with the Girdings.

"A little leaven leaveneth the whole lump."

Among the members of the Brotherhood are those filling different positions, working so quietly and unobtrusively wherever they are placed, that the Brotherhood itself, seems to have little to do with the project in hand, so remote is its apparent connection with our known work. Our object is to be helpers, on all lines, and the full expression of helpfulness could not be confined to one line. But

must adapt itself to the needs of those whom we are helping. While the Brotherhood may not be known as the direct promoter of the various enterprises, the Unseen have by their inspiration and guidance, aided in the unfolding of many, many things conducive to the general uplifting.

From all sides come news of the activities of of the Brotherhood. They are reaching out to accomplish the work that is set for them to do.

The co-operative effort in California is moving on successfully.

Also, the working out of a colony plan in one of the Southern States, is in a fair way of realization, under the management of a member of the Brotherhood.

The growth of membership and awakening of interest goes on. As the days go by the members are drawn more and more closely into unity and mutual helping. The meetings at headquarters have not lacked in interest nor attendance.

In renewal of subscriptions, for "THE HERMETIST" many kind words of the good and strength received through its helpful suggestions, has been deeply appreciated, also in earnest wish for its continuance.

There has been a slight misunderstanding among some of the members in regard to the yearly dues covering the subscription for "THE HERMETIST." In the publication of the "Temple Talks" in manuscript form the dues included them. Outside of the postage, paper and ink, there was little expense, the labor being given freely by the Local Members, but the increased expense of the publication of "THE HERMETIST," rendered it expedient to fix the subscription separate.

Since the last Full Moon Meeting, Elder Brother Phelon's book on "Healing, Causes and Effects" has been published. We desire our Brothers to remember that the proceeds of the sales are to help put the "School of Hermetic Philosophy" on its feet. There comes constantly to headquarters many notices, of both the existence and design of the school.

"TROY, N. Y., May 29, '93. The Brothers of Knot No. 52 send greetings. Interest in the work at this point increases. The last P. M. Meeting was one of benefit to all."

CORAL FEWLESS, Scribe.

SAN FRANCISCO. "Full Moon Meeting" of May 8th convened at the usual time and place, with 33 members. Opening lesson read from "The Healing of the Nations" on the "One

Life." During concentration on the mantrm, many of the Brothers felt vibrations of harmony, several sensed the presence of Elder Brother Rogers, who though absent, was with us in the thought. Bro. Rockwood caught the Light that pervades all, realizing on that plane of vibration there is no regret, all are as one. The first part of the Girdings was then repeated, concentration following. The results were intensely satisfactory in the unity of thought, the whole undercurrent being: "I and my Father are one, and if we always hold the Universal "I am" we certainly have right thought. After the regular mantrm papers were read by C. A. Rogers on "The Charm of Beauty," and in the Master of Ceremonies on "Contemplation." The different themes showed much thought and study. After the reading of the minutes by the Scribe and the report of the Treasurer the meeting closed with the Girdings." V. WELD, Scribe.

In the quiet, peaceful portion of the foothills in Nevada County, Calif., the Elder Brothers of Knots "5" and "33" and one lay member, celebrated the May Full Moon. It was one of most intense uplifting. The instruction was clear and forceful and the meditations full of rich thought.

W. E. APPLIGATE, Scribe.

TEMPLE TALKS.

Vol. 7.

Nov. 9, and 10.

COMRADESHIP.

If you will recall the different sentences given you today for the 3 sessions, the first: "Who are my comrades?" The second: "Where shall I find my comrades?" And the third: "When shall I find my comrades?" You will see they are linked in meaning. I have no doubt your thought has gone out in strong pulsations, and out of these pulsations on the return currents, have come answers more or less distinct of that which belongs to the query which is so pertinent.

The first question is: "Who are my comrades?" Often the answer to this is, those who seek to do me good; those to whom I may be obligated under certain circumstances, and conditions to perform certain acts—but the real answer is not that. They are our comrades whom we can help. There is no other answer given under heaven, out of the Silence, than that those are our comrades whom we can help. The helping involves two things; the

first is, that we shall be able to be helpful, and the second is, that *we desire* to be helpful. And if we are helpful in the putting out of our thought, helpful in that which we project towards those who need our help, there will come back to us, the love that is begotten of love. Comradeship is established. There can flow from no man or woman living, to any other person a current of loving, affectionate thought that will not bring back on its return a like current, full of affection and strength for the sender. It is an old adage, old as the hills, that love begets love. It is not necessary for me to say that hate begets hate, because we know it. This is along all the lines of mental correspondence. It is along all the lines of mental conditions, of which we have knowledge at the present time. They who heal mentally, no matter under what name or style, are willing to concede that the thought that heals goes forth from the healer and stirs up in the soul a certain condition. The influence of the thought of the healer vibrating along certain lines induces a corresponding vibration in the person and condition of the healed. It is true along all lines, if you send forth the vibrations of a loving current it induces in the person to whom this current is sent a corresponding vibration, whether the person receiving knows from whence the current comes or not. It moves back along the lines to the person from whom the current is sent, and the cycle is complete. In the same way, that which is true of the loving current is true also of that which we denominate hate, it goes out to the person who receives the current, and the vibration comes back bringing the same sort of feeling or condition.

Our most Ancient Elder Brother of Galilee who walked and taught in Judea, who taught as no man up to his time had ever taught or talked, was asked: "Who is my brother?" The question is akin to that of "Who is my comrade?" And his reply made in the manner in which a reply is so often made in the eastern books and by the eastern teachers, and often times in the occidental countries, was, that a certain man went down from Jerusalem to Jericho, and met with certain adventurers, these adventures are detailed in full; then he goes on to say that certain other men came by, men of his own faith, of his own kind, who under the obligation of their nationality, and perhaps under a brotherhood obligation, passed him by. He had been sore wounded, he hav-

ing fallen among thieves and left almost dead. They helped him not; but he was tenderly helped by one who proved himself a true comrade; showing this fact, that a comrade is closer, dearer, and lies nearer to the heart of him who is also a comrade. There are brotherhoods many. There are those who are obligated under the conditions of brotherhood, asking and demanding that certain conditions shall bring about certain results; but the results are not always forthcoming. I may appeal to my brother for assistance. My brother may or may not answer. I appeal to my comrade and with both hands, with his head, with his heart, with his whole soul he responds, and it is because of this responsiveness that he is my comrade. I may be your brother after the manner of the flesh. I may belong to your family. I may be a brother by obligation; but I may refuse to do you a kindness, I may even refuse to meet necessities that are absolute. But he who is my comrade divides that which he has. Aye! More he gives to me, with both hands, all that is in his possession, up to the necessity of my needs. That is, to the full measure of whatsoever may be necessary. A comrade offers relief on all planes. He may help me on the physical plane; on the mental plane; or on the soul plane; but whatever my comrade does for me, he does it to the fullness and extent of his position. That is true comradeship. We talk of the Hermetic Brotherhood. We know how close we are growing to each other. We recognize from year to year how our hearts, warm towards each other. We are sure that in the fullness of time true comradeship will be established. And let me tell you, it is the highest ambition of those who are in the Invisible World and are closer to you now, than ever in the earth life; I say it is their highest ambition that the Hermetic Brotherhood shall become not only a complete and full type of everything that is capable of development in brotherhood, but that we can advance one step farther, and become true comrades, in all that belongs to comradeship, in all the fullness and power possible to be brought out of this same comradeship.

Answering the question then, "Who are my comrades?" They are those who are associated with me. They are those whom I meet in the highways and the by-ways of life whom I can help. It is not for me to question whether I can get help from them. It is not for me to ask; shall I be served by this thing which I do;

that is not the question at all. It is not, how much benefit shall I receive? But, in the name of God the Father, in the name of the Brotherhood of man, how much can I benefit this comrade who needs my help? It is not always necessary, knowing what we know of the occult laws, of the means of projection, that the helping shall be along the lines of simple transfer of the symbol of value, of which you in your modern days know so much, and have so little. But there can go forth from each one of you, to any one who is needy, a projection of thought, an unfolding of mental purpose, which may be of far more assistance. It is thus dealing with the vibrations, with the hidden springs of life, that shall make them more favorable for the future; shall give them a start, which shall reverse, as it were, the motion that was carrying forward your comrade to conditions of distress and trouble. He who makes for his neighbor, his friend, his comrade a broader purpose, a higher uplifting, a stronger pulsation of helpful thought. She who shall inspire any one with the feeling of self-hopefulness and self-confidence and with the upholding of accomplishment, has done far more than one who has simply fided over the present need or condition. In answering then to your subject for the morning's meditation, "Who are my comrades?" Every one in the world, man or beast, whom you can reach for helpfulness, either by immediate service personally, or by projected thought at a distance. These become your comrades, because you help them, and that which is sent forth along this line, as I have said, returns to you, and the obligation is complete. He who is in the earth life should be prouder to be a comrade of any living being, than to be promoted to a throne, for he who is a true comrade is greater than a king.

The next subject given for meditation today, was: "Where are my comrades?" Where shall I look, to find those to whom I can be helpful. Ordinarily the teaching is that you are to look amongst the lowly, that you are to look amongst those who have met the rebuffs of fortune. That you are to seek out those who are struggling and striving, out of the lowly walks of life to make for themselves place and condition where they too, can be, as they say, helpful to others. But I tell you this, there is no one under the canopy of heaven, that is so lowly or so poor, but that they have within themselves the power of helpfulness for others.

There is no one who is suffering so much from the crowding and crushing of adverse vibrations, but if they will, they can find some small portion whereby to assist others. But I say to you more than this, they who are lowly, who are humble, are often far happier, far less in need of help, than the occupants of the high places of earth.

It is not long ago, that in your city an Ego left its body, and the body was incarcerated in solid stone. That Ego now mourns and hovers around the place where the body is held, waiting for its dissolution, praying there may come some dynamite explosion to rend apart the iron bands, and the walls of stone, thus leaving the body to be decomposed, and dissolved into its original elements. How long that Ego will be chained there, no one knows, nor can tell. That which seemed to the ordinary eye; to the ordinary observer, a place of enjoyment and pleasure has woefully changed. When upon the earth, a nod of his head, a movement of his hand ruled and controlled hundreds of lives. But he has passed away and can not be helped now. But he might have been helped, if there had been a word or two reached him, or he had allowed a word or two to reach him out of the silence, concerning the occult laws. They who are on earth's thrones, who manage earth's business are those who often need the most help. The helpfulness, the strength which would come to them from more knowledge of the teachings of this law, would be of more service to them than anything could ever be to the lowly. So it is not those who are on the lower planes of life, who need help the most. It is those who have surrounded themselves with the veils of selfishness, of dense ignorance, of bigotry, and who think that they have no need for knowledge of the future, save that which has come down to them along the conventionally received paths of light. It is not those who are seemingly in physical need, who always have the most occasion for help. And if I were to give you a word of advice, I would simply offer you the instruction of the wise man, he whom you know as Solomon, the thrice wise, the Trismagistus: "In the morning sow thy seed and in the evening withhold not thy hand, for thou canst not tell which shall prosper." Do not, under any consideration, seek out those who are poor and give them tracts because you suppose that they have the most need of tracts. Do not direct your particular attention and

your most earnest efforts to those who are not possessed of very much means, for I tell you, often those who apparently have nothing of value about them or in their possession, have within their souls a bright and shining light, a knowledge and strength which makes them Gods, in comparison with him who simply builds for himself a platform to stand upon, and this platform constituted and made up of means wrung from those who toil.

Your comrades are everywhere. They are those along the humbler planes of life, they are those along the higher walks of life, so-called, but you mistake often, because those who are supposed to be the humbler are higher and more elevated, seeking and desiring that which the more gifted, the richer in the world's goods cannot attain and do not attain. And if the choice is made, if you desire to be persistent along any line, let it be along the line of those who are wealthy poor, who are inclosed in the conditions of impermeable ignorance and bigotry. And out of this there may come to you in its fulness and in its power a knowledge beyond all expression of where you may look for comrades.

The other item for meditation was this: "When shall I find my comrades?" You will find your comrades whenever you look for them. Out of the Silence will come to your whispers of necessity for advancement along certain lines. There will come to you in the morning, impressions of what shall be done, what shall be said, and the word said shall be plain. And let no opportunity pass you by, let there be no time when there shall be a lessening of your efforts. Let it be constantly in your thought to seek for your comrades. Do that which you can, for the spreading of the doctrine of helpfulness, unfolding and self-growth. And this touches on one point which I desire to bring especially to your attention at this, the close of your 5th convocation. As you go out from hence, feeling there has come to you the strength and helpfulness of comradeship that could come in no other way, let your thought turn toward methods of reaching those, who may be induced to think along the lines in which you think. I also would like to ask, how many of you have ever spent 15 minutes thinking how you might reach those who need comradeship. With the unfolding of this occult law; with the knowledge of the Hermetic Brotherhood whose corner stone is true comradeship; and whose building erected thereon,

is a declaration that the potent force of the universe comes out of the silence and on those two are written the whole law and gospel of our brotherhood. How many have thought others might like to know of this? Others might in some way or other be induced to think as we are thinking, to believe as we believe. A word in season, how good it is! Can you not go out from this, the 5th Convocation, feeling that upon each one of you rests the whole responsibility of increasing the numbers of your brotherhood in the coming year! It does not always take projected words. Words in the Silence, you know are specially effective. A word in season, how good it is! And with the wisdom of serpents, that will not turn away those you desire to listen, by undue demonstration. A word dropped here, a sentence dropped there; a little reading matter or something of that kind, handed to those with whom you desire to come in contact, whom you would like to find will bring fruitage. Association will tell you, always, that now, now, now is the "when to find your comrades." They who seek, will always find. There was a time, in the earlier days, when, to prevent crushing, and obstruction, the word passed along the lines: "Do what you do in the Silence!" But now, with the forcefulness of the Invisible, with the power of the visible, there is no longer necessity of dwelling entirely within the Silence, but to voice your word whenever there is occasion, and when people ask you what the Brotherhood believe, tell them they believe in the comradeship of man, and in the universal helpfulness of every living being toward his fellow, and toward every creature that is manifested upon the earth, below the grade of man. Angel, man, or beast, they are all linked in the condition of mutual helpfulness, and whenever mutual helpfulness exists, there exists true comradeship. We are teaching this to you. We are putting out into the universal vibrations this thought, and wherever it goes, whoever it touches will respond according to the ability of the respondent. It matters not to you, it matters not to us, whether there shall be direct force projected by yourself, or by those who belong to the Brotherhood, to build up asylums, to build up anything in the outer to help.

It is necessary there should be one organization in the world, at least, that can be able constantly to project power; and this power constantly projected, will put into the hearts

of all with whom it comes in contact the thought that they too shall help their fellows. And by the constant stream poured forth from the comrades of the Hermetic Brotherhood there will be born into the whole earth, a new state of feeling and thought. Instead of every man's hand being against every other man's hand, they join hands for mutual helpfulness and protection. You say hum! The Brotherhood affecting the world! See the handful! How preposterous! And I tell you, that 2,000 years ago, on the banks of the sea of Galilee, our Most Ancient Elder Brother of Galilee walked and taught. When he went forth, as the legends say, from his earthly condition and life, he left behind him 12. Today the world is full of their doctrine. Today all civilized life is founded on their teachings and their instructions. It has permeated all human life from from the highest to the lowest. Whatsoever our Ancient Brother of Galilee taught, belongs to the Hermetic Brotherhood by the right of seizure and the possession of knowledge upon which we have laid hands for use. Thus we have no reason to be discouraged. From the 5th Convocation we may go forth as those who are equipped to run a race. Who are armed for the fight. Who, encouraged by all the promises of the past, and of the future, will be able, under all circumstances, to intensify movements that are for the helpfulness of mankind.

In closing, let me say to you one and all, look always to the brightness and light of the everlasting glory. For out of that comes to you, that which the Brotherhood strives to attain. Although we may not ourselves be manifestly possessed of millions of endowment; of a hundred buildings for asylums, for schools and so forth. Although we may not have for ourselves even a Temple; let us remember He of whom I have spoken said: "The birds of the air have nests and the foxes of the earth have holes, but the son of man hath not where to lay his head." And in the fulness of time the work in which we come together, for association in true comradeship has been accomplished. That which is done out of the Silence accomplishes with far more intensity and force that which it is sent forward to accomplish. And if you will watch what we are doing. If you will watch from month to month, the instructions given, you will see the words I speak to you are the truth, and they will demonstrate manifestation for themselves.

And may the blessings of the Everlasting and Eternal be with you all now and forever.

PHAE.

JUNE GREETINGS.

FOR THE HERMETIST.

I SEND greeting to the Brotherhood, whose united purpose weds wisdom to love, and whose earnest pursuit of the real scorns those useless sophistries that entangle the mind in the meshes of human fallibility and prejudice. The lover of Truth; the aspirant for freedom; the worshipper at the shrine of being, does not desire any artificial food; any dilution of the Milk of the Word, but the warm, vital creamy article, fresh from the breast of Nature.

If we could know and believe, fearlessly and peacefully, the laws and provisions that Nature has made for us and could, or would, fulfill the conditions necessary to their possession, how rich we should be in all the essentials of life, and its environments!

It seems so reasonable that a loving and protective Fatherhood (The One) should prepare all things for its children; that food and inspiration for the spiritual being, and opportunity for all longed for development, should be ready and waiting. We have discovered that we are fundamentally spiritual, let us then utilize spiritual laws and forces in the sphere and encompass of that divinity of selfhood which is our birthright.

It is a problem sometimes, whether our sufferings are the aftermath of our own sowing, through ignorance, or whether they are a part of the law—divinely ordained. It befits us, however, to profit well by experience—the greatest teacher of all. To overcome; to wrest success from material hindrances; to subordinate the lesser forces to the potency of mind and spirit; to live in the universal and special Love; that is the victory, and the joy forever—the purpose of study, the goal of effort, and the summit of earthly attainment.

And I think that the simple and childlike heart will be the easiest learner of the new lesson of the Real, for it will have less of the preconceived beliefs of the material mind to unlearn. As the sweet and great Quaker poet says:

"The mind of pride is nothingness,
The childlike heart is all."

And truly, as one of old said, it is he would be least in the band, who will receive at the greatest inspiration. E. H. HASTINGS.

* * * * *

Praise God for that which he withholdeth from thee, just as much as for that which is given thee.

LIGHT ON THE SCIENCE OF ASTROLOGY.

[CONTINUED.]

THE relationship of man and woman, positive and negative forces of creation, as relating to the Microcosm or man has its laws, harmonies and discords, influencing to a terrible degree the greater occult magnetism of each and every life—Herein lies the most potent key and the greatest secret to all social reform—Burgoyne, in the "Light of Egypt" says—"When inflamed passions and cruel thoughts are latent within, and remain *unrestrained* by the higher self; we must not be surprised if a child with a similar nature be conceived. It is equally in accordance with the same immutable law, that every species of the crime is born into the world." Human beings in order to purify the race and suppress crime and reform the social codes of the world, should not be born into that world hap-hazard as they are at present and have been for thousands of years. Until a higher and better knowledge of these prime laws of facts is revived, made known and understood, will it be impossible to effect that reform within or without our homes. Until the law governing that all important holy estate of marriage, ceases to be a thing of convenience, a license for lust, and man and woman meet on a higher mental and spiritual plane of equality, and the base desires of the flesh are held in check, it will be impossible to create a better state of things.

Generation and human birth should be controlled by man—not man controlled by it.

Egypt in her greater civilization gave birth to a people that are the standard, not only by physical perfection, but of mental and moral supremacy.

Egypt had the key to the law of generation, and so strict was her defense of this law, that any child born to a mother showing violation of the highest and purest pre-natal conditions, was deemed worthy of death. It was considered as a great sin to bring forth an imperfect child, as it is now considered to take human life in any form, and it was punishable by the death of the infant. The fact has come down to us in history, but there is a most potent reason back of the fact, that has not been made prominent, if known at all. Egypt strove to bring her people back to a realizing sense of the virtues contained

in the natural law of generation. She knew that re-generation and perfection of the race must come through a better use of the generating impulses; she knew that until man and woman learned to control their passions, their sensual vices and used their forces *intelligently* for generating human birth, in compliance with the natural law and order, making choice of the time of conception under the purest and most harmonious conditions; she knew that man could not rise to the standard that Egypt sought to make possible for the human race. Egypt was right, and she did so much towards a positive demonstration of her knowledge, in spite of the means she employed, that all successive ages have looked with reverence and admiration, hardly knowing why, perhaps, at the marvels of her accomplishment.

Later Greece came into possession of the knowledge and achieved a certain degree of perfection; but the motive of Greece was art, not nature, therefore she failed to rise to as great a degree of eminence as had Egypt. And now it is America's turn to fold into the ages a demonstration of still greater knowledge. A knowledge, the effect of which will permanently establish its precedent over all the nations of the globe for the perfect unity of art and nature in the "Human form Divine."

The wave of "Lights" gathering over our country today, makes preparation for the greatest civilization that this planet has ever known. But America stands between two strangely contending forces — like a strong soul in the test of an overwhelming temptation — One leads upwards, to knowledge, wisdom, peace and glory — the others turn downwards to greater ignorance, prolonged sensuality, greed and darkness. One gives liberty, the other is goaled with license.

If America remains true to the fundamental principles of her constitution — peace, love and equality — which make her freedom and give to her a purity of purpose, she will soon grow to the wisdom of a radiant future; but if she yields to the love of power and aggrandisement of conquest by way of selfish monopoly, she will retard for thousands and thousands of years the golden opportunity, the goal she has already within her grasp, and the human race will remain in ignorance of the one power that will free it from mortal woes.

It is through woman, the wife and the mothers that this great work of freedom is to be accomplished.

It is the woman that must speak to the world, to the masses. It is the wife that must counsel with the husband, and above all, it is the mother that must nurture this truth to the *unborn* child. The mother that will listen to her subtle consciousness of innate purity, the "Eden" within her, that will seek to protect her unborn child from all impurity of contact, as she will seek to guard it from brutal taint after birth, will do much towards helping onward her own emancipation and the true cause of freedom.

Let woman realize that ignorance of this truth is the "Fall of Man" in which it is said she took so active a part, and that knowledge of this truth is to re-generate man.

Ignorance is, in reality the only "evil" we need to guard. Ignorance of nature's law, of the law controlling the simplest things about us, to say nothing of the subtle unseen forces so potently at work within us. Let woman seek to dominate her own ignorance, by striving to a better knowledge of the law as it is expressing in herself, then let her give it to the world, to the husband and to her unborn child. That child will give form to the thought and will call her "blessed" and she shall be blessed among women. The seed will multiply in man and woman into the "third and fourth generations."

Astrology rightly understood and applied aids greatly through the individual Horoscope the research into these unknown realms of ourselves, for it gives a better and clearer comprehension of existing forces operating in our lives and how best to use our knowledge for greater enlightenment.

Physical suffering is a misuse of our senses, not the use of them indicated by these forces — any means that will throw light upon these should be sought assiduously.

Man in his original state, we are told knew not the abuse of any sense or organ, hence was he free, from all pain connected with their exercise. This was when man lived according to the natural law — in the "Garden of Eden" in the consciousness of his higher self, when he was superior by nature and fulfillment to the brute creation, when his soul stood forth in beauty and radiance clothing the image of God with perfection of form pulsating in wondrous harmony with

the great universal voice. And this is the goal for which Egypt sought and America has neither her grasp for future generations.

Oh, woman, arise! and let your "Lights" shine, that you may aid the nation into its greater consciousness.

GERTRUDE DE BIELSKI.

SYNOPSIS OF THE BOOK OF JOB.

BY MARY HANFORD FORD.

Given before the Convocation, March 27, 1898.

REFERRING first to the history of the book itself, Mrs. Ford sketched graphically the conditions of the people and the times in which the Book of Job was written. Bear in mind that at this time the Hebrew Nation had scarcely emerged from barbarism. Their wealth was counted by the size of their flocks. They had not outgrown the custom of burnt offerings, the sacrifice of animals, &c. In the recounting of Job's wealth, particular attention must be called to the repeated mention of the number 10 and its multiples. The account says he had 7 sons and 3 daughters, (10 children.) The same line of symbology is carried out in the mention of his cattle. Remember that the number 10 is the symbol of perfection; the symbol which marks the union of God and man. It is not an accident that the number 10 is the measure of Job's possessions, because not only rich in outward wealth, he added to this the greatest richness of all, the richness of soul. He was happy in his possessions. He was a righteous man.

In Satan's talk with the Lord, he is finally given permission to test Job to the utmost, the only restriction being that he spare his life. Then is depicted the manner in which he is bereft of children, possessions, and how he is reduced to abject poverty; his physical condition rendered well nigh unendurable, and still Job retains his composure. His wife upbraids him, and in all the enumeration of his riches, and history, we never hear his wife mentioned, except this one little melancholy note, in which he records her opinion of his worthlessness. His three friends gather about him, not for the purpose of cheering him, but they sat in silence 7 days, (note the repetition of the 3 and 7 again.) Then Eliphaz chided him, and when he had ceased speaking, Job was so disheartened that we

cannot blame him for cursing the day in which he was born. In his loneliness, he felt that even God had deserted him, and he prayed that he might be destroyed quickly. It is so, invariably with the human being. We can trust heaven as long as heaven smiles upon us, clinging to the belief that if we do our part heaven will do its part. Thus living trustfully in this thought, we let our hearts expand under its influence and as long as its benefits are showered upon us. But when there comes one of those sudden moments which remind us of the mystery of existence, and that although our sight is clear, it only perceives the smallest fraction of the universe, of which each one represents but the tiniest atom, that instant our faith is immediately fallen. The God who was so evident an entity to us a moment before, no longer has any existence. We curse the day in which we are born. We drop the law of love which has been our foundation, out of our lives. We turn our feet away from such an underpinning and stand forth upon the sand which gives us not the slightest particle of support. In such moments of disheartenment, if bitter words and reproaches are launched at us, repentance comes, as was the case with Job. If his friends had come to him with sympathy, they might have done him no good. But they came with bitter reproaches, so that after the first moments of overwhelming, Job found himself again. It was a case of despair. They saw him crushed, yet they had not won from him the acknowledgment they wanted. Although Job besought God to destroy him, he did not acknowledge that he was a criminal, and that was the one thing Eliphaz and Zophar desired. They had no pity for his overwhelming. They thought he ought to be overwhelmed. When a man is down shouldn't you kick him? It is such a simple matter for us in our wisdom, looking back over the past to point out to another what might have been done in the situation. Easy to tell how selfish he has been, and how deserving of all that has come upon him. We really could not have expected anything else. We speak out of the fullness of our prosperity, feeling that if we had been in that unfortunate's place, we might have done so gloriously. So it was that Job's friends kicked him when he was down. Because a man who is down is supposed not worthy of anything else but kicking. There is no concep-

not in our minds, as there was no conception in the minds of Eliphaz and Zophar of a success, which is purely an inner success. Of a richness of the spirit which is absolutely indifferent to the outward circumstances. Of a palace which is planned in the invisible, and which may have absolutely no duplicate in the outer. Eliphaz had no conception of such success. After Bildad had spoken he makes his oration in turn, hoping by added bitterness to wring from Job a confession of weakness, of criminality, urging that that alone could bring him succor. If you will not confess, your unrighteousness, how can you expect anything else, you know you deserved all this that has come upon you, as he speaks you can almost see the miracle that has taken place in the soul of Job. Under this flow of abuse Job finds himself once more. Scarcely has his adversary ceased in order to breathe, before the words pour forth from the lips of Job. He calls upon them to point out wherein he has done any man wrong. "I have done my part," he says, "You are altogether wrong when you say that the righteous always prosper." There is a hidden law in the world which you do not recognize. When God wishes, He chasteneth those whom He loves, but it is not always punishment. It is because *He knows* what the soul needs and he gives the medicine that the soul demands. I say to you that there is another reason for my misfortune, from my standpoint, as far as I can see, God is unjust. There lies the sin, I am sinless, cries Job. You can imagine the horror that rises in the breasts of the three friends at such words as these. They are shocked at such blasphemous language and certainly expect to see Job struck dead. After Zophar has ceased speaking, Job takes up the refrain again, and will not be put down. He had lived so close to his God. God had not been to Job a mighty person sitting far away on a lonely throne, distributing reward or punishment as it seemed to him best. In Job's heart it had appeared to him that God was his friend, that he had walked hand in hand with the Divine Spirit, that he could count on his friendship as we feel we can count on the friendship of those whom we know best. But there was a consciousness of being cheated, the consciousness that after all there was something that he did not understand in this divine scheme in which he had apparently fallen so

lously, but that there was also something which wasn't exactly fair. But when the words of Job's speech falls upon their hearts they are silenced. They are not by any means convinced, for they still believe most thoroughly that Job is a secret villain. Here we have another adversary who makes his appearance. He has waited until the older men had spoken, hoping it would not be necessary for him to speak. He took it for granted that Job could not withstand the eloquence of his friends. He expects to find him suing for pardon, but he finds him instead erect and unconquered.

Elihu then speaks most admirably of certain things we can approve of, only that we feel there is an element of the intellect in what he says, not only the element of the intellect, but there is lacking the element of the spirit that is in all the words. He has his plan of the Universe, he is a little broader minded than the others, but he doesn't see how Job can withstand him. We know there is a wonderful secret in the world, a secret which we frequently forget, a secret which the most spiritual of us *ignore* almost invariably in the crucial moments of our lives, we do exactly what Job did, we exhaust all the means of human assistance and then we remember the wonderful something. Job had no words left. He had exhausted himself in his eloquence, he was broken-hearted and in despair. Elihu comes upon him with all the freshness of unexhausted intellect. Job would have had nothing to respond with, but God spoke out of the whirlwind and answered. The voice had come for his defence where he had least looked for its appearance. He had only had his faith, and his faith had grown stronger and stronger. His friends had been of the greatest blessing to him, though they had not known it. They had reminded him of that cord which still held him, although he had for a moment let go of it, he again grasped it and hangs to it with all his soul, during Elihu's last assault. When Elihu ceased speaking the voice of God came out of the hurricane, answering Job's friends, it answered secret interrogation of Job's thought that had been going out even from the beginning. It is in these moments when we feel that everything has been so completely shattered, that we question why it is. It is not because any divine spirit is angry with us; it is not because we

have sinned, consequently punishment has fallen upon us. But because it is necessary we should know the complete round of existence. You can not know the law if you experience but one side of it, being familiar with only one manifestation of it, how can you know the other. If you live only in the twilight, how can you know the light from the darkness? How can you preserve in your heart anything but fear of the darkness? You must stand in the midst of the darkness, knowing by positive demonstration that the darkness does not exist, that there is no such thing. We have done it often times ourselves. In our wakeful hours we have perhaps lain in bed in the very blackness of a moonless night, as our eyes have looked out and out, we have been astonished to realize there in the blackness, everything had its radiant outline. We have seen the flower pots upon the window, even the chairs outline themselves in the blackness and you have said to yourself in astonishment: "Why, how is it possible." There is no such thing as actual, eternal material blackness and darkness. There is light everywhere. And so it is with us in our misfortunes. We stand still and droop our heads, our friends take it for granted we are wrong and bemoan our ruin. We spread it abroad. We tell all our friends about it. We stand as a spectacle of moral and material bankruptcy in the community, to be stared at and pitied. If we had known the law there would have been no need to so stand. In the moment misfortune overtook us, if our heads had been erect, our will alive, our consciousness vibrant, we could have heard the voice of God speaking to us out of the hurricane.

[TO BE CONTINUED.]

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