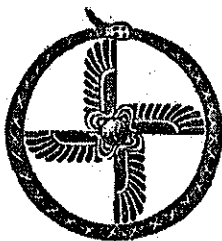


Vol. VI.

AUGUST, 1898.

No. 2.

# The HERMETICS



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# THE HERMETIST.

GET UNDERSTANDING.

VOLUME VI.

CHICAGO, AUGUST, 1898.

NUMBER 2.

## THE HERMETIST,

PUBLISHED EVERY MONTH AT

4006 GRAND BOULEVARD, CHICAGO, ILL.

BY

## THE HERMETIC BROTHERHOOD,

To whom all communications may be addressed.

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### HERMETIC BROTHERHOOD of A. L. and E.

Meets every Sunday evening. Time, 8:30 o'clock. Place, 3000 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. Appleton, Secy., 4006 Grand Boulevard, Chicago, Ill.

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

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## THE YOUTH OF BUDDHA.

In mid-play the boy would oft-times pause,  
Letting the deer pass free; would oft-times yield  
His half-won race because the laboring steeds  
Fetched painful breath; or if his princely mates  
Saddened to lose, or if some wistful dream  
Swept o'er his thoughts. And ever with the years  
Waxed this compassionateness of our Lord,  
Even as a great tree grows from two soft leaves  
To spread its shades afar; but hardly yet  
Know the young child of sorrow, pain or tears,  
Save as strange names for things not felt by Kings,  
Nor over to be felt. But it befell  
In the royal garden on a day of spring,  
A flock of wild Swans passed, coyaging north  
To their pastures on Himata's brow.  
Calling in love-notes down their snowy line  
The bright birds flew, by fond love piloted;  
And Devadatta, cousin of the prince,  
Pointed his bow, and loosed a willful shaft  
Which found the wide wing of the foremost Swan  
Broad-spread to glide upon the free blue road,  
So that it felt the bitter arrow fixed,  
Bright scarlet blood-gouts staining the pure plumes.  
Which seeing, Prince Siddhartha took the bird  
Tenderly in, rested it in his lap—  
Sitting with knees crossed, as Lord Buddha sits—  
And, soothing with a touch the wild thing's fright,  
Composed its ruffled van, calmed its quick heart,  
Cared it into peace with light, kind palms  
As soft as pliant leaves an hour unrolled;  
And while the left hand held, the right hand drew  
The cruel steel forth from the wound, and laid  
Cool leaves and healing honey on the smart.

SIR EDWIN ARNOLD.

\*\*\*\*\*

The soul is the centre of being and the centre is the source of life and immortality. The circumference emanates from and is a reflection or shadow of it. The animal soul is the outside shell; the spiritual soul is the interior life principle. The animal soul is not immortal; it is always changing; it is a kaleidoscope of passions, desires, fears, hopes, loves, hates, inconsistencies and contradictions, and this is all human nature can amount to till the individual discovers the inner Soul of truth and harmony.

**T**HE world moves constantly in cycles. Cycles touch, then, like eddies on a still pool, they whirl themselves away and are not. It is impossible to come into contact with each other without bringing to ourselves, some condition of vibration which changes us, or those with whom we come in contact.

It is often said, that no man knows the perils of parting. We bid each other good-bye lightly, but know not what shall come between. As we go forth for a separation of greater or less extent, we never can tell where shall be picked up the lines that are separated, for the thing that we call Nature is not occupied in splicing broken ties.

The law of Nature, as we understand it, moves on from change to change, from illusion to illusion, from dissolution to recollection and to dissolution again. The wheel is always turning toward the dissolving of that which is about us, of that which is of ourselves. We are sure of one thing, that every single atom under the dome of the heavens is moving from the lower to the higher. Otherwise, it would be absolutely impossible for us to endure the straits in which we find ourselves.

But, on the contrary, we believe that God lives, and also in the Immeasurable power that is Life. This power holds for all the created, universal fulfilling of the law of perfection, under which one and all are moving onward and upward, until the time shall come when each of us have perfected bodies, and can say: "I have conquered death. I have laid hold of my birth-right, the immortality of the perfect man."

These thoughts come to me, as I think for a little season we are to feel the ban, perhaps, of separation. The frequent gathering of ourselves together from week to week is to be interrupted, according to custom. Thus, there comes to us this feeling of earthly uncertainty. As I look into your eyes to-night, I feel sure I can rely upon you in comradeship, for whatever you are able to do, for the onward march and the forceful purpose of the Brotherhood. I cannot bridge the space, be it never so short, which is between us and the next Full Moon Meeting, neither can I say how we shall meet, nor where. I am certain of this one thing: It has been long, long years since a crisis so imminent in all that concerns the Hermetic Brotherhood has been upon the race.

Let me state the situation. There are more Atlantians reincarnated upon this continent than have ever been in the world at one time before. I have told you this before. There are coming to us from out the Silence of the Past, certain conditions and things which the world in its unheeding ignorance, thinks are being brought about by their own desires, their own wishes, their own generosity, their own high-mindedness.

Let me tell you the Atlantian nation held that which is represented by the far off Philippine Islands. The Atlantians held that which is represented by Cuba. The Atlantian influence of today in the politics of your country among the men who hold the reins of government, has brought about certain conditions. Out of these conditions there is to be a rearrangement of the whole Atlantian force of the world. This force goes forward to the uplifting, as there never has been uplifting before. It is the potency which went down amidst the most awful cataclysm the world has ever known. Knowing this, perhaps the events which occur from day to day, will be watched by you with a little more interest.

And more than that, the question might be asked: And why is it that the Spaniard has held until now? Why is it you set a dog to guard your possessions? Simply because when the time comes and you desire that which he is guarding, you can take it back without any trouble. The ignorance and stupidity of the nation which has been set to hold these possessions has left them without a single tie, or a single right which they have created for themselves. If it been some other nation, who had improved the country, who had gone on interlinking these possessions with the other parts of the world, when the time came for the reclaiming we might have had difficulty in adjusting it. But we never hesitate simply to take or recall from him that which the dog holds in his keeping. Now we do not think he is worthy of anything; of any part in the guardianship he has exercised over the property. The same principle holds in this case.

Indeed, the working of the centuries, has so arranged that instead of a warranty deed being necessary from Spain, all she has to do is to make a quit claim deed and get out. The quit claim includes a quitting of her cruelties, her atrocities, her bloody mindedness and of her ignorant tyranny over these fair lands. These will once more blossom and bear for themselves

fruitage, as they have never done under the rule of the foreign nation.

As Atlantis the Mighty, emerges from the waters in the years to come, she will find her crest is already held by those, who, Atlantian born, have been re-born to take upon themselves the privileges and the obligations of re-instituting the Garden of the Gods. And this is the crisis. We as Atlantians are directly interested in all that concerns the moving of the waters, so to speak, in this direction and under this force. So we are holding ourselves as best we may, to be calm, collected, and to feel that the working of the Divine plan is in justice, but and above all things else, in love.

Those who seem for a little while to be under the displeasure of the law, are simply in a physical way, expiating for themselves that which is necessary to be adjusted. The pain, penalty and the tortures of the expiation are matters which in strict justice God alone can adjust. The law by which He governs is divine and perfect. We can trust Him, to the last and the utmost for the unfolding of the perfect condition, the perfect man in the perfect body, which is the true resurrection.

I ask of you all during the Sunday nights in which we do not meet, that some time during the evening, you let your thought center here for our supporting and strengthening. Remember there goes forth constantly from Headquarters, a stream of forcefulness in the projection of the truths which we have received.

Because the Sunday night meetings stop, the work of the center never ceases. The active brains, the busy fingers and the forcefulness of those who have it in charge, the thoughts and actions of those who gather here in the Silence, in the Invisible, move as move our thoughts. They seek above all things else, you remember as they remember and know, that true comradeship is the foundation of all uplifting. All growth, all desire, will last until man looks finally to God Himself as the completion of all. "For the Father knows ye have need of these things." And may the love of the Divine be with you during the interval of weeks.

ONE OF THE MAGI.

\*\*\*\*\*

The present life is all that we can call our own; if we misimprove it, health and happiness are gone forever.

## FULL MOON REPORT FOR JULY.

Home Temple, 4006 Grand Boul'd, Chicago.  
FULL MOON MEETING, June 3th, 1898.

SEEKING the highest uplifting, the subject for meditation was "The ONE." The voicing of the Mantram followed as the expression of that which we had sought in the Silence, and was indeed a most fit preparation for the initiation of a candidate. The talk of the Elder Brother was upon "Cycles." The reading of the Scribe's report preceded remarks from members present. The statement of one of the brothers is perhaps the experience of many and was beautifully expressed. Briefly it was: That everything in the outer seems transformed by these thoughts that we are learning, not only theoretically but practically. After announcements, the session closed in the usual manner.

Notwithstanding the increased heat of the weather and the probability that many of the knots will adjourn for six or eight weeks, the work pressing upon Headquarters does not seem to let up. Indeed, when the home activity lessens, the pressure is transferred to Headquarters.

Enquiries as to what the Brotherhood are doing; what they propose to do; and how they are in unison with other organized workers seeking to help humanity, are the subjects of many letters. We are always glad to answer in full the enquiries made of us. The thoughtfulness of the few correspondents who occasionally send a stamp for reply is deeply appreciated. Where only a few letters are written from month to month by any person, postage is of little importance; but where the number reaches up into the hundreds, a month's showing would startle some of our members, who think the office of the Temple helpers a sinecure.

The reception of "Healing, Causes and Effects" has been very gratifying and we are much indebted to the friends for their kind activity in helping on its sales.

In this connection, we are in receipt of a letter from one of our knots, in which it is suggested it be made a text book for study and practice, and that the knots take it up, as a matter from which they could get very much of general knowledge, suggested when read in company, that might not come, when read by one's self. We like the suggestion and believe it would be of benefit to any one who shall choose to try it in this manner.

new book just ready for the press. Its quaint title is "Her Bungalow, An Atlantian Memory." Like most books of its class, the title reveals but little of the intent of the writer. Its pages are replete with the knowledge of the Ages, which has come to her with wonderful abundance. It is a matter for the Brotherhood to be proud of, that a book of this kind should have been written by such able hands, as those of their second representative. In the future, the library of no occult student will be complete without it.

The disturbed conditions on the psychic plane still continue.

We cannot keep ourselves entirely aloof and apart from the war with Spain. As returned Atlantians the war is more or less our affair. And so there must be an extra effort, to hold ourselves, steadily until the crisis which is upon us, shall have passed.

Let the thought for the month be: "That all burdens be lightened and shadows lifted."

The San Francisco knots deserve great credit for their promptness and regularity in sending the full moon reports. Some of the knots are apt to overlook this, and sometimes fail to realize its importance.

SAN FRANCISCO, June 5, 1898.

"The regular full moon meeting convened at the usual time, the attendance not being quite so large as on previous occasions. However the deficiency was made up and replaced by the feeling of good will so cordially expressed, in behalf of the Brotherhood.

The revelations in concentrating upon the mantrium, "I am one-with the Existent," were many and varied, and in their substance signified the way of the highest in the brotherhood of man. One of the lessons taught the cause of the necessary struggle, that in its ultimate, brings development into the spiritual, which causes the many to become one; also its travel into the physical, where it symbolizes and manifests the power of unity.

The reading of the 4th chapter of Ephesians was dwelt upon considerably.

During the concentration for the Brotherhood, the Invisible spoke through Bro. Rogers, of the disciple, as a person in accord with right thought and action; its cause and effect on all planes.

The treasurer's report was read approved. A candidate was proposed for Knot No. 33, and was unanimously accepted. The mantrium was then chanted and the meeting harmoniously adjourned." OSCAR GILBERT, Scribe.

M. E. APPLEGATE, Scribe

When the thoughts are too deep for expression,  
When the heart crieth out for relief;  
Welcome the power of silence,  
And the peace which is deeper than sleep.  
Like the calm which follows the tempest,  
Like the star studded quiet of night.  
Each breath, seems but part of blue ether.  
And the stars like the answers to prayers,  
Who can tell how oft he offendeth  
This wonderful how of peace.  
Till he sits in the silence, and heareth  
That deep unanswereth over, to deep.  
He only who suffers in silence,  
In silence can reap the reward.  
For, out of the silence comes quiet,  
And, out of the quiet "The Lord."

H. A.

\* \* \* \* \*

## OVERCOMING.

"TO him who overcometh, will I give a Crown of Life." So said the great Great Exemplar, of the Ancient Brotherhood.

What is overcoming?

What is it we are to overcome?

Who is to do the overcoming?

Who is to give us a Crown of Life?

What is the Crown of Life?

These are a few of the many, veiled and unspoken questions suggested in the above sentence. A sentiment which has been voiced and hackneyed over and over again, by those who seek to point the way to their more erring brothering. It has even become almost a platitude, to voice or repeat one of the "seven overcomeths."

These questions may have been thought of and answered by many who will read this article. But they have come in the midst of a busy week, and the answers have been jotted down as suggested, for my own satisfaction. At the same time, praying they may reach some, who have not thought in a similar fashion. They are offered to the HERMETIST.

First: What is overcoming? Overcoming is taking the sculptor's chisel in our hands, and so carving our steps to Destiny, that our bodies shall be a perfect incarnation of health. Our eyes glisten with the glory of deathless hope, until at the end of ripened years the perfected soul shall claim its well-earned liberty. The road of Destiny leads to the Father's House, whence thou didst stray, in seeking the *status* of the soul in this period of activity and evolution. What wilt thou carry back with thee?

How wilt thou carve for thyself and others the road leading thereto?

Overcoming is to so guide our Chariot over the road of Destiny, that the soul shall sit serene by the side of its Charioteer while passing through the Desert of Fire; and through the bloody waters of the Red Sea. But, Oh, thou who seekest, let thy Chariot be-guided by the Charioteer, the Divine Ego. It will then rise above and over the great Sea of Mundanity, into the spaces of the broad, blue ether. There resting as a bird, on the tireless wings of its Divinity, it waits the accomplishment of the lower self, uplifted and guided by the ever present consciousness of that which is highest. Thus it seeks out the Way, bearing in its train, and blazing the path for every other aspirant, who will reach forth its arms to grasp and embrace its own Charioteer. When found, let it plant the feet firmly, fasten the eye on the Eternal Star, and bid the steedless Chariot move onward, and ever onward. Forget not, thou art the Royal Comrade of the Imperial Charioteer. This is overcoming.

The next question: What is it we are to overcome? The answer comes ringing through the Silence. There can be no overcoming unless there be limitation. Therefore, the overcoming must be done on the manifested plane. Limitation includes everything that annoys or disturbs, the action of the Spirit through the soul, for the growth of the soul. The illusion of matter expressed everywhere, far and near, is a seeming. Hence, all things on the material plane must partake of this condition of change to a greater or less extent. Consequently, the thing to be overcome, is the error of mistaking the Illusion for the Real. At this point arises the query so often put to the Masters: How can the limitation be overcome? The same recipe must be given, each time the question is asked:

"Eternal vigilance is the price of liberty." Watch thyself by the Self. That is to say, by giving expression to our God-given-power, which awaits recognition in order to express itself. Cease to worry over things which do not exist in reality. By moving with rhythmic grace, each day, through the tangled net and petty details of daily life. Not, by one grand effort of heroism, springing to the top of the mountain. This constant overcoming is most hardily done. It is in these small things we recognize the Real from the Unreal. By patience and silence we prove there is an unlimited sup-

ply. This is what we are to overcome! And here, is where the distinction is to be made, in what it is we are able to overcome?

Who is to do the overcoming? The I, The Supreme Intelligence, of whom thou, Oh, Comrade and I are a part, The Real Being! We must ride in the Chariot by the side of the Princely Charioteer, proving all things while passing through the road of experience. This brings us into all knowledge, in the allotment of the human family. Each claiming their share in the Nugget of Gold—the Wisdom of God. Without stepping down from the Chariot, we may have it all, by obeying the voice of the Charioteer. "He that hath ears to hear, let him hear."

Impulses of a lesser nature than our own, may tempt us, but we are not bound to obey. The I AM has the power to rule. Cease to war with the Divine Nature, let it have its way. The only thing within us, able to overcome is the regenerate man. In the overcoming, the I AM must be joined by the lower man, not as something to be crushed into submission, but inspired by an equal joy of victory. Yes, it is you and I, each one of us, who has the overcoming to do. It is the ignorance through which illusion deludes us, which hopelessly snarls in an endless tangle, the material life. Through this ignorance every act and word is considered from the letter, instead of from the Spirit. But at command of the Divine Charioteer, the windows of the upper chambers of Self-recognition of our own individual God-likeness, may be thrown open, and the radiance of the glory of the Mount of Transmutation be let into the darkness and discord of material life. Keep command of the Unseen steeds, through the serenity of the Soul guided by the Spirit. Thus we do the overcoming for ourselves. It is not done by the suffering or pleasure of any one else.

Who will give us the crown? Thou and I, must give it unto the Self. No other, save the hand of Self, can crown the soul. As none can lift the veil of Isis for us, even though it be heavy with our own weaving, so must we crown ourselves with deathless life. We have been busy for ages, plaiting the thorns and setting the jewels, in our crown. Each time a small trial is overcome, each time a graceless mishap, seemingly so shapeless and warped, is carved into a thing of beauty by the Sculptor's chisel, and smothered and polished into a step on the road to a higher destiny, we have been admitted

to a higher degree. There waiting in the Hall of Silence, for the reward that is sure to come, a jewel is added to the crown, and a thorn falls therefrom.

As we arise each morning, let us set our crown firmly and well-centered upon our heads, that the jarring of mother Earth and her children who are out of harness, may not displace it. The crown is promised, but does not limit us to the time nor place. It only says that if the overcoming is done, the crown shall be ours. So, from my point of view, we do not have to wait for it, until a far-away and vast hereafter. But we can fit it to our heads any time—to-day—NOW. Any time, that we are ready to lay our Isaac upon the Altar of the work we have undertaken to do. Our Isaac is the thing that we love best of all our earthly possessions. Renunciation of the lower self, is most generally the Isaac hardest to build and light a fire under. Some wear the crown constantly, plaiting in from day to day the thorns, or the jewels of light, as the case may be.

What is the crown of life? The aggregate of things overcome, make up this crown. This aggregate is based largely upon the strength and weakness of the lower self, in meeting the burdens of life. All along this line of aggregation, loom up before us, the things we would dominate. The flash of temper and the debasing fire of anger. The one, the temper, is called by the ancients the quickening of the Spirit, righteous indignation. It is sensed when the soul breaks away momentarily, and cries out for an expression of justice. But anger is the beast that must be subdued—the animal soul—that must be left in the outer court. The spiritual soul (the Chariot of Fire), tempered by overcoming, passes up and into the Sanctuary of the Living Temple. This then, is the Crown of Life. When so obtained it will shine by its own intrinsic and innate light. It will reflect always the glory of the most High, to whom we may offer our crown as a token of eternal fealty.

NANCY MCKAY GORDON.

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Day is at hand. All the inharmonies of the world are culminating. The general uprising of the nations, as if by a simultaneous and general impulse of madness, is but the delirium of the world-wide sickness. The death agony of the old order of things is at hand, and it will culminate in the advent of universal peace, harmony and prosperity; for then our desires will be guided by love and wisdom.—  
LUCY A. MALORY.

## MEMORY PICTURES.

I claim my memory pictures,  
They hang in a darkened hall,  
But in and out they shift about.  
And come at my earliest call.  
O'er some the color of sunset glows,  
O'er some I catch the bloom of rose;  
But darkly are woven scenes with woe,  
And yet I have learned to love them all,  
As back on the past my thoughts may go  
To pictures that hang on Memory's wall.

I claim my Memory pictures,  
None others that were half so fair,  
A dream of bliss, a snow flake kiss,  
That shines from my dream world there.  
Again you come with your message grand,  
And though both bright and sad I call,  
Deep lessons they bring from the silent land.  
These pictures are mine, I claim them all.

I claim my Memory pictures,  
Oft I sit at twilight's hour,  
When a dimpled face; with child like grace,  
Shines forth with strength and power;  
Then a stalwart form of one I love,  
Smiles down from the pictured walls above;  
And I know they are kept somewhere for me  
That some day removed from Memory's hall;  
Those scenes that earth no more may see,  
My pictures of life, I shall claim them all.

ABBE GOULD.

\*\*\*\*\*

## SYNOPSIS OF THE BOOK OF JOB.

BY MARY HANFORD FORD.

CONCLUDED.

**H**AD we realized why, God spoke to Job out of the hurricane, because it was the hurricane that overwhelmed him. His house, and apparently all the foundations of his being had been broken, but the voice of God spoke to Job out of the hurricane. And what did the voice of God say to him? God began by laughing at him, as he might very well do. Why, he says, you foolish fellow, what are you anyhow? You think too much of yourself. Your friends are right in that respect, you are altogether too stuck on Job, to phrase it in modern phraseology. What do you know about the universe anyway? Can you tell how the dew falls and what makes the rain cloud gather? Can you understand all or any of these things? You are a little bit of a human atom, yet you despair because you do not understand as I do. Why, haven't you good sense enough to know that you are Job and that I am God, and that I always am God? Hold yourself in that thought, you will lose your fear, and will know



the truth. You remember what happened to Job after that wonderful speaking out of the hurricane. He says, I thought I had heard the voice of God before; that I had walked with him, but only now have I seen him face to face. If you have ever been through Job's experience you know what Job meant. You know why apparent misfortunes came to him. You know how wonderful it is to see the fulness of the Lord, to put into demonstration the thing you thought you had believed, that you now know, you did not believe. How could we believe it was the fulfillment of the law that kept all our flocks in health, that made our children beautiful, how could we be sure it was the fulfillment of the law, until we had proved it.

All were silent, even the old men ceased speaking, as you remember, Job says "when I had spoken all others were silent." There is no greater tribute to the influence of one person in a community than that when that person has spoken, no other wishes to answer. Although when you think you know the law, and believe you walked hand in hand with God; there is something that grows in you that is not God; believe when *you* speak that others are silent; a belief that when *you* enter an assembly even the old men are quiet; this grows within you. You believe in the law, yet you grow to believe too much in that "*yourself*" which is entirely outside of the law. So as that which seems like misfortune comes upon us, if we put ourselves under the influence of that beautiful law, we *know* we are safe always, nothing can destroy us. But because we are safe in the law, we can never be exactly certain of what it will bring.

The Lord knows wherein lies our safety, it may be safe that for a time, the plague shall take away our flocks; that the storm shall tear down our houses; because when the voice of God speaks out of the hurricane, then do we absolutely know, that it is the voice of God. Even out of the turmoil, the horror and disheartenment, which approaches, almost to the despair of the hurricane, the voice of God can speak. So it was that Job said: "I heard the voice of God many times, I had thought that I walked hand in hand with him, but now I know that I had never looked upon his face until in this moment." Then it was, that Job had made his acknowledgement, not an acknowledgement

of sin, oh, no, not at all! It was not placing himself upon the basis Eliphaz stood upon, nor Bildad, nor Zophar, not in the least! It was no recognition of the law of Judah. It was with Job a sudden and complete recognition of the law of Faith and Love. This it is which is so great and beautiful in the book of Job, written years ago, in a day so barbarous. He was given this knowledge that God had never deserted him, and could not desert him; that His power was all around and about him. We remember those beautiful, brilliant and eloquent figures that God uses in speaking to Job to remind him of His power. He uses those incomparable illustrations, to remind Job that his friend, is the unconquerable ONE. His weakness lay in the fact, that he had first doubted this Friend, then wondered why he could not understand him. As if he could hope to understand all the Infinite, being himself only a finite portion of it, one small bit of its manifestation. When Job has made his acknowledgment, and has re-united himself to that power, from which he was only separated so long as he had wished to be separated. He makes that delightful little turn upon his enemies. They understood, that God was reproaching Job, and they were right, and God was upholding them. Such worldly-wise, materialistic and selfish religion, must have its lesson. We worship and are righteous because of the rewards, he says. Do we know so little about living within the presence as to be tempted by this golden crown of reward? You call that religion! But all need a lesson, who are living in such a state. God gives Job's friends their lesson. They shall bring their oxen and beasts to Job's house, there, they shall make burnt offerings to the God whom they have insulted, in honor of the friend they would have put down but whom God had upheld and protected.

The story comes to its conclusion with that beautiful little ending which we always treasure. Did you ever stop and remember that after Job has made his peace with God, has seen him face to face, he never speaks of the fragment of a potsherd which has been such a comfort. No more need, apparently, for any scraping, not a single word about that unfortunate physical condition, in which for a season he had been placed. After he had seen God, face to face, how could there

be such a thing as physical suffering: we are not even told, Job was healed of his physical suffering. There is no mention of his physical state after he *knew*, he had looked face to face upon God.

After one has so looked, there is no consciousness of any physical state bringing us the slightest discomfort, anguish or suffering. But we are told of the outward result. How Job was reinstated, how, knowing the law in its fulness, having been around the circle, starting from this point of poverty or nothingness, possessions, honor and glory had been his. He had entered the half of disheartenment, of darkness, of almost, but not quite despair. We see where coming back to the point in the circle started from, we must continually move, There is only one place for us and that is to return into the happiness, the sweet air, the sunshine, the possession of all which the law brings to every one who moves within its radiant circles. We hear of how Job's sons are replaced to him. The 7 sons and 3 daughters, who were known all through Judea for their beauty. In those days, the only quality which was really valuable in a woman was her beauty, and consequently Job's daughters must be beautiful. And here again reappears the number 10. Where he had 500 cattle he has a thousand now. There is a doubleness of all the riches and splendor, that the Lord has formerly given him, because, knowing all sides of it, doubt could never again enter his soul.

We see in the lesson of this lovely old poet there is but one thing in human life, it is to live within the radiant circle of the law, to live there hopefully, fearlessly, knowing the darkness as well as the light. Absolutely certain that wherever we are, however situated, we are never alone, never hopeless, never the football of any fate; no matter how the clouds may darken about us, there is not only a way out, but a way through, in which he need never grovel. Invariably, as we enter it with head high, hope fervent within us, will such knowledge and appreciation of the radiance be ours. We can perceive the light of life as it never could have come to us, had we not stood once in that place where we could learn that the voice of the God spoke, with the utmost assurance, out of the hurricane, which had filled our hearts with fear.

\* \* \* \* \*

Sleep is essential in health or disease.

## CREATIVE HARMONY.

THE beloved disciple John made the assertion that "God is love," and we know that there can be no manifestation of love without harmony; there must be harmonious vibration and interchange of the life currents of two individuals in order to produce love. If the chief attribute of God, the Creator of all things, is love, it must also be harmony. We find in one of our exchanges the following very interesting reference to the well-known theory of the ancient Greeks in regard to music:

"The Greeks held, in the person of Pythagoras, his school, and numerous natural philosophers who followed him, the doctrine that music is the principle of form in nature, and that every shape and natural figure in the animate and inanimate world was determined and created by the Divine infusion of music into formless chaos. 'By whatever means it was introduced,' said one of the greatest of these ancient thinkers, for on that point we are entirely without a basis for speculation, music, and nothing but music, must have been infused into matter so as to bring the formless universe to harmonious order, and to produce the forms we see around us of landscapes, rivers, trees, flowers, instead of the everlasting chaos which preceded.' In illustration of this ancient idea, we find vibrations of musical sound, at the present day, producing the forms of flowers, trees, shells and other natural objects, spontaneously, and without any previous suggestion of the form by the hand of man. We see the same power when exercised upon a chaos of grains of sand, at once throw the sand into patterns of symmetry, whose lines and curves might very easily, if we were disposed to carry out the analogy, be construed into miniature models of winding rivers, sweeping mountain chains, and other objects which give order and outline to a landscape. Pythagoras, who went further than all others of the same school, proceeded to great detail in exemplifying the power of music in giving form to matter. He made the bold assertion—for which he has been called a madman—that the octave gave our globe its present form. In remarkable agreement with such a hypothesis, the experiments of Chladni have revealed that whenever an octave is sounded on a glass plate

covered with sand, the sand, whatever its previous condition, invariably ranges itself in the form of a circle."

It seems that Pythagoras was not so mad as he was represented when he said that "the octave gave form to our globe;" for those who have sufficient unfoldment of soul consciousness to hear subjectively, know that the whole universe is a gigantic orchestra; earth, vegetation, every object of surrounding nature, is in harmonious vibration, attuned to its own particular note,—some one of the seven distinct tones of the octave. And above all this is the music of the spheres, where again those seven tones blend to form an ever-varying harmony; for where there are ever-varying positions of earth, moon, and planets in their orbits, there can never be the same combination of tones.

Again, those seven tones must have been the great factor in creation, or all animate nature would not be susceptible to their harmonious vibration, as it is known to be. One could write indefinitely of experiments that have been made showing the overpowering influence, the magic potency, of the seven tones over all nature, animate and inanimate. Harmony is unification and form; discord is disintegration resulting in chaos.

Bearing these thoughts in mind and allowing the imagination to traverse the interior of the universe, we may see that loving harmony pulsating through every atom of matter, moving, controlling, forming and reforming, all shapes of beauty and usefulness, and all these material forms springing from invisible, or thought forms, more lovely, more beautiful than their material manifestation. Thus the soul of things, and of men and women, transcends their physical manifestation, and fully justifies the statement that music is the language of the soul; for it is the language of the feminine side of creation, in which the masculine stands in its silent, steady, clear light of great and godlike thinking and knowing. *Esoteric.*

\* \* \* \* \*

God is my Father, and I am His child.

I am His image and likeness.

I shall have no evil thought, because I am like my Father, who is all Good.

I shall have no unkind thought, because I am like my Father who is Love.

I shall have no thought of sin, sickness or

death, because I am like my Father who is Life.

I am well, strong, happy and wise, because my Father is all Life, all Love, all Strength, and all Wisdom.

I have the mind that was in Christ Jesus; because Christ Jesus was my Father's obedient Son and I am my Father's obedient child.

\* \* \* \* \*

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It is in Press. Advance subscriptions for earliest delivery, received by Hermetic Pub. Co., 4006 Grand Boulevard, Chicago, Ill. Price \$1.25.

W. P. PHELON, M. D.

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### MONEY—NOT A NECESSITY.

It was not as a pietist, but as a profound philosopher, that Paul declared money to be the root of all evil. Money is, at best, concrete or coined idolatry. It is the incarnation of the unfaith and unlove of the world. It has its sources in the origin of evil. The need of money rests only on the historical need of sin. It is a specific representative of the "mine and thine" that lay at the basis of all the strife and tragedy of human evolution. Money is simply coined falsehood—the universal falsehood that has led man into the bitterness and bondage of all his strong delusions. It is the coined tyranny that has destroyed the world's civilizations; that corrupted the world and set up the throne of the Caesars; that today centers the government of the world and wires of international diplomacy in the banks of the Rothschilds, and the banks of Lombard and Wall Streets. Money is the visible mark of the beast that the apostle saw in the world's cataclysm. It is the coin of the realm of Satan; of the great dragon that he saw cast out like lightning in the dreadful heavenly war waged by the hosts that followed Michael and the Son of Man. They who have the money of the world have human life and blood, human health and happiness, yea, the world's very spiritual salvation or damnation, in their hands. In the present system of things the possession of one's life, yea, one's very soul, of one's hope, and peace of mind, depends upon the certainty and possession of money. And they who get possession of the world's money have the world and humanity at their mercy, its very freedom to think and pray and breathe with a certainty that no Caesar ever dreamed of. It is economic power alone that can reduce humanity to madness; that can bring the race to its knees in a way that would make the mightiest despot or empire, the world has ever known, as but a rope of sand. The armies of emperors and conquerors are as mushrooms compared with the armies of dollars which human beings must have or starve.—Prof. George D. Herron, in *The Pulpit*, San Francisco, Cal.

I!

I Am!

I Am I!

I Am Light!

I Am Life!

I Am Love!

I Am Spirit!

I-Am Power! and I Dominate my Body!

I Am Individualized!

I Am I, penetrating every atom of the body with Light, Life, and Love!

I Am I, the Spirit of Power, vitalizing every atom of the body!

I Am I, bringing every atom of personality into harmonious vibration with the *I am* that I Am! I Am I, sending forth the vibrations of the Spirit of Power that in truth *I am*, surrounding my personality with the magnetic atmosphere of the *I* that *I Am*! I Am I, perfectly individualized in Spirit, which is my Substance, in Soul, which is my indestructible Self, and in body, which is my personality, surrounded by the impenetrable atmosphere of the Spirit of Light, Life, Love, and Power, radiating from the invincible center of my Being, casting forth all undesirable things, penetrating to the uttermost bounds of the universe, wheresoever my thoughts goeth, and attracting only that which I desire. I Am I, Omnipotent in the sphere of my own individuality, dominating all below me.

I Am I, fearless and free!

I Am I, and my will is law and must be obeyed!

I Am I, a law unto myself in all things!

I Am I!

I Am!

I!

\* \* \* \* \*

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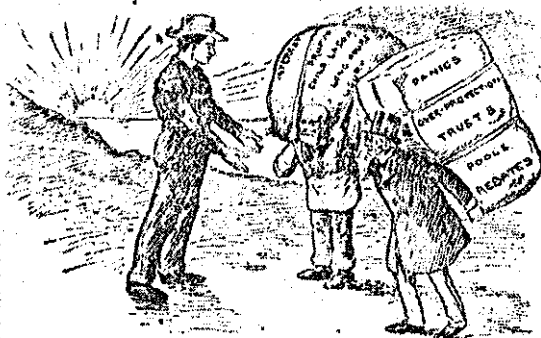
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