

Vol. VI.

DECEMBER, 1898.

No. 6.

# The HERMETICS



GET UNDERSTANDING.

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# THE HERMETIST.

GET UNDERSTANDING.

VOLUME VI.

CHICAGO, DECEMBER, 1898.

NUMBER 6.

## 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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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 inquires 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.

#### CONTENTS.

The Birth of Christ.....	81
Temple Talks.....	82
Full Moon Report for November.....	85
A Symbolism of Three Triangles.....	86
As Ye Would.....	88
A Brother's Suggestion.....	88
Light on the Science of Astrology.....	89
Changeless.....	90
Your Practical Forces.....	90
Out in Prices for Holiday Season.....	92
A Word About Remedies.....	93
Occult Science Library.....	94

## THE BIRTH OF CHRIST.

"All the Angels of God shall worship Him."

A single silent star  
Came wandering from afar.

Out on the plain the shepherds were watching their flock.

Never before by mortal fingers were struck  
Chords of unearthly and heavenly music so sweet,  
Voices melodious heard the lowly to greet.  
Sweet as the zither's softest and quivering chord,  
Spoken with Angel's voice was the gladsome word.  
Joyful the shepherds were praying, and joyfully wept,  
All full of awe, when hearing the whispers that swept,  
Sweeping through ages, repeating the same sweet story,  
Twining His sacred name with eternal glory.

Shepherds were watching, and lo, that glorious night  
Brought them the Bethlehem star, as promise so bright.  
Gabriel heralded tidings of His nativity,  
Bid them Hosannas to sing through eternity:  
Christ, the Savior Lord, is born to them.

Angels adore the Jesus of Bethlehem;  
Angels in choir will sing on each Christmas morn:  
Jesus, the Savior Lord, unto us is born!  
Wrapped in his swaddling clothes he lay in a manger—  
Seek ye the Savior now, to save you from danger!  
Rising to leave, the Shepherds saw Heaven aglow;  
Bright was the sky, and an angel-like chorus so low  
Swells into melody sweet of eternity,  
Singing the anthem of His nativity.

Softly the notes of the lingering music float,  
Shepherds are waiting to catch the last sweet note.  
Leaving their flock then they hasten to enter the stable,  
Hasten to kneel and adore at the infant's cradle!

The Eastern sages leading on  
Ye Kingly, Lordly, Heavenly throne,  
To lay their gold and odors sweet  
Before the Savior's infant foot:  
Rejoice, ye shepherds, sing, O sing,  
And praise the mighty newborn King,  
In hymns and canticles divine,  
And mingling Angel's voice with thine;  
Give welcome to the Heavenly Host,  
The Father, Son and Holy Ghost!

—MARIE ELIZABETH LAMB.

## TEMPLE TALKS.

Vol. 7.

Nos. 17 and 18.

"HE WATCHING OVER ISRAEL. SLUMBERS NOT NOR SLEEPS."

**M**ANY of us feel the days begin too early and close too late for the burdens, and discipline laid upon us. We cry out in the silent agony of the loads bound upon the sore shoulders, wounded bodies and tired limbs, "Oh, Lord, how long, how long shall all this be!" Year after year, day after day we have tried to do the things set for us to do. Building a portion of the wall of the great city we strive to unfold and manifest our soul forces. As we build, we seem to be doing the utmost that can be done by us. But something rests upon us, some weakness, some mental condition preventing the doing of the utmost. Then coming along the currents of the Unseen, whisperings of the obstructors, say: "It is useless. How can we make this thing stand." Sometimes listening in spite of what we know, there comes to us a sort of feeling of suffocation, a binding and holding down, until we shall have had time enough to rally. We are quite sure all things concerning us will come out just exactly right. We know that which was written for us to do, will all be done, it is not necessary we be troubled about its doing. If it be in the line of expiation it certainly will be accomplished. If it be in the line of doing for others, or in the line of self-building we are conscious it also will be done, for a just and merciful God so permits.

The question which confuses us mostly, is the difference between our conception of time and the conception of those who are beyond the veil. They know time means nothing, save limitation. Those who have passed into the Formless or Limitless, do not conceive and have no need to conceive of limitation; but we, being under the law, are constantly confronted with limitation. So we forget, in the confinement of the present limitation that we are in something which seems and is not real. The seeming and the reality are two things. Consequently, we also forget there is an omniscient, an omnipotent and an omnipresent God who has said, "I am the same yesterday, to-day and forever." If He so declared in the ages past, that God is Love, the declaration continues thundering down through all time and all eternity. That which He was in the past, He is to-day, and will be to-morrow. We are His children, the children of the kindest, tenderest and most merci-

ful Father. When the shock of the great rolling tempest of physical conditions break against us; we may, if we will, seek protection, shelter, upholding and everything that implies safety, in the actual presence of the ONE who is all. It is best for us, not to forget the sentence quoted: "He watching over Israel slumbers not nor sleeps."

Now, let us analyze that sentence a little. During the coming week, or days, when the waters flow hard and high, engrave on your memory this sentence forever and forever.

Let us see what it means. The word "He" is used for dominance, power and strength, as a particular symbol. Whether it be truly used or not, matters not. But when speaking of "He," we always place it so as to mean abundant strength. When "He" refers to the God of the Universe we have in mind omnipotence, omniscience, the compelling power putting aside all else to accomplish. Watching, watching over, that is, taking care of. The shepherd watches over his flocks. In all walks and pursuits of life, wherever there is the double relation of weakness or of growing, or unfolding in any way, that which has charge of it, the word watching may be applied. This watching is not the kind which dictates or in any sense brings to the watched a feeling of espionage; it is but the careful tending the mother gives the child, the gardener gives his plants, that watchfulness which shields and so shielding, continually holds from all harm. The omnipotent power watching over Israel.

We are very apt to apply this word to a special people. Thus applying it, we lay aside the relation or attitude of condition in which we are concerned.

We remember after the great struggle of Jacob with the angel in the wilderness, Jacob prevailed. The angel said: "Thou shalt no more be called Jacob, but Israel," a prince of God, of knowledge, of wisdom. The name was given to Jacob under this condition and explanation. We then must understand, all who attain the condition of princes of wisdom and of knowledge, or who make for themselves perfection in understanding, are princes of God and therefore, Israel. Every single one of us here to-night, who has aught of unfolding and desire for knowledge, is Israel. Having entered the great gate we pass onward and upward from day to day, understanding He watches over us. We can thus claim, by the divine right of our princeship in the family of God, this careful watching and guidance. Don't put this afar from ourselves. It belongs to us. It is for us to lay hold of the horns of the altar, so

to speak, and believe and understand. Especially when we are overwhelmed by the feeling of fear, weakness and worry, let us feel and renew within ourselves the consciousness that He is still watching, He sees all who are part of Him, have only to lay hold of all He has promised, to bring us into the concentrated condition whereby may be cut off all physical obstruction approaching or attempting to impinge upon us.

He who so watches, who so loves us as to watch constantly, slumbers not nor sleeps.

There seems to be a little difference between the slumber and the sleeping. He who slumbers is in the state of quietude, of essential quietness that passes on into deeper sleep. Slumber is of the lighter kind, the little dropping into forgetfulness and a starting back in the effort to keep ourselves wide awake. It is the blessed sleep coming to some of us when forgetting entirely the nagging conditions of the earth, the impinging pursuits and roughness of the cares that drive against us, that carries us out into the beauty and gloriousness of the full understanding of how He watches over Israel. It is in the deeper sleep we realize, He slumbers not. There can be no intermittance in His watching; no holding up in the constant, wakeful, vigilant care which the omniscient omnipotence grants to those who have claim upon Him. All whom He has created can claim notice and care from Him. He who is LOVE never, never, never refuses nor will refuse.

When the limitations have been put aside, we shall stand princes of God, having accomplished on the spiritual plane, through the experiences of the physical living and laws.

Therefore, whenever we feel ourselves wading through deep waters, with seemingly no help at hand, then may we recall this sentence: "He watching over Israel slumbers not nor sleeps." Whatsoever shall be done, or be attempted, whatsoever be accomplished or set for accomplishment will be done exactly as it was determined from the beginning. But we have the volition of obstructing or of being obstructed, and this volition is the cause of conditions differing about us. Let us remember, with the laying aside of the physical and all impeding us in the physical line, we fall into the arms of our Father, who art in rest, peace, harmony and love from the beginning to the now and through the forever.

ONE OF THE MAGI.

## FULL MOON MEETING FOR NOVEMBER.

Home Temple, 4006 Grand Boul'd, Chicago.  
FULL MOON MEETING, Nov. 27, 1898.

THE opening meditation, "We have seen His star in the East" was a season of wonderful uplifting. The fact these meditations are growing more precious, not only at the time of the regular meeting, but at the hour of tryst, is a most conclusive indication of our progress in one direction at least. We aim to "Seek first the kingdom of God," or the power of God, which lies in the Silence and is the Silence, trusting and believing in the promise that if we so do, all the rest will be added.

The address of the Elder Brother was somewhat retrospective, as this is the last Full Moon Meeting of the year 1898. Reviews are profitable; from this came the assurance that we had indeed made full day's journey.

The reading of the Scribe's report was followed by short talks from the members present. For many, it has been a period of strong contrasts of lights and shadows, but through it all has been given the power to stand steadfastly.

And after Girding ourselves, a voicing of our most earnest wish and desire, we adjourned.

The brief space of a month has held within its confines many events and experiences along the lines of the outer overshadowing the higher lines of growth and unfolding. But as we utter the demand: "Peace, be still!" the storm passes over; we perceive the interval of an apparent standstill has been but the re-calling of scattered forces, for a leap forward so soon as there shall be seasonable opportunity.

An unknown writer has given us in a few words a conception sublime:

"So manifold is opportunity, so open is the road of higher success to ability, industry and character," (soul-building) "that human life may be fairly described as a divine chance to do and to be that which lies in the imagination of youth.

"Life does not lie to those who trust its promises. It is commonplace only to those whose natures, tastes and aims are commonplace. To those who have eyes for what Carlyle so well called 'the open secret,' life is often severe, painful and even tragical in its happenings; but it is never less than great."

And if it is a truth we can apply it close at home, not only individually, but as a Brotherhood also.

Are not the opportunities for helping manifold?

As a Brotherhood we have a chance to do and be. It rests with us individually to make the possibility a reality in truth and in fact.

While many have been awakened and thrilled with the magnitude of the work, do all realize fully the obligation of their potency? If we advance, it will be by the united effort of all, so fitly expressed in our motto: "One for all and all for one" We have advanced—it seems but a little way, and the road before us stretches out into the limitless spaces. Let us not feel that we have come to a stopping place, but press onward and upward.

When we ask our comrades far and near: "Watchman, what of the night? Tell us what its signs of promise are," let the response come fully and freely.

Some are inclined to think: "Oh, well, I have nothing of special interest this time. I don't believe its worth while to write. There will be plenty of others who will have more of importance to report than I. My letter or report wont be missed."

If it is only: "All is well," it serves to let every Brother who reads the monthly report know that you are still at your post. Thus the word may be passed on.

Our business for the month has been about the average; we are confident in the universal prosperity so certainly promised by the newspapers, the Brotherhood will participate. But we are particularly anxious that at this season of the year the membership hold Headquarters in earnest remembrance when there may be occasion for seeking the aid of the book department in selecting at least some of your gifts.

We have report from the San Francisco Knots: "The Full Moon Meeting of Oct. 30th was well attended. After the chanting of the psalms, the usual work was taken up. The Master of Ceremonies read a scriptural lesson on the nature and meaning of sacrifice. The meditation upon this gave varied results, agreeing, however, in its ultimate perception. Concentration for the union and potency of the Brotherhood was followed by reading of minutes of previous meeting; treasurer's report also accepted. Closed with the Girdings. O. Gilbert, Scribe."

There is one thing we should like to present to the local members and also to the Brotherhood at large. Many of our brothers are talking about some sort of a co-operative retreat.

This does not mean a transfer of Headquarters to such a place, but merely a retreat for those who seek quiet, rest and change for a time.

We should like to hear the opinion of the Brothers as to whether such a place would be desirable or feasible.

It is thought that a few hundred dollars would buy a ten-acre lot conveniently located in the fruit belt of some of the Southern States, which would be an ideal spot for rest and recreation during the winter season.

Knot 31 now meets at Comrade Chamberlain's residence, 693, 57th Street, on Monday evening, at 8 o'clock. Visitors will receive a cordial welcome.

And as the next Full Moon Meeting falls upon the evening of New Year's day, the closing year of a most remarkable century—a year for which much has been predicted, we most earnestly bespeak your helpful and sustaining thought and presence, so that there may be a centering of potency that shall be beyond anything we have ever known. That it will be wisely directed and used by those who keep watch and ward in the invisible, we can be assured.

M. E. APPLIGATE, Scribe.

\* \* \* \* \*

### A SYMBOLISM OF THREE TRIANGLES.

**T**HE key-note playing upon every man's harp strings; the resonance of the deeper organ note vibrating against the sounding-board of human life; the cadent wail of every awakened soul of the 19th Century, calls:

"Where can life everlasting be found? Where shall re-generation begin? Whence cometh the resurrected body?"

There are incarnated souls now upon earth, holding within the vibrations of their soulful voice, the seven sounds in one. There are also those, who having entered in through the inner door of the Great, Temple of SOL-OM-ON; who have not loitered at the outer gate, but stood behind the Veil of ISIS and before the three mystical altars, consummating the divine marriage—the union of the two forces. It rests upon these, aspiring, hoping and believing souls, to unlock the door leading into another world. Understanding the operations of the creative energies, they are proving that the force of these same energies may be lifted and

transmuted until the more celestial, subtle currents of the Divine ether can be successfully handled by man.

Thus, holding the knowledge, who will first strike the note that may vibrate through the chords, whose harmony has melted into the silence of many long centuries; and whose renewed resonance will make the deaf hear? What angel—or will it be the awakened spiritual man—woman, who will swing the censer smoking with incense, a "handful of fire" gathered from the altar of the Most High, that shall touch into renewed energy the fires smouldering upon the altars—the three altars erected in the Temple of the Living God. This rekindling must necessarily begin on the most material plane, and on the altar of the earthly kingdom. Flaring upward, for it is the nature of fire to ascend, energizing the fire of life, until as a symbol of the Holy Ghost, the white flame will shine forth from the apex of the upper triangle, and the blind shall see. Man will no longer wait in durance at the outer door of the Temple, but shall *know how* in due form to enter therein.

We use the phrase upper triangle, for so it has been taught by the ancient masters of symbol. Man's relation to God and the Universe is typified by three triangles, or three altars set up in that Temple of God—Man's body. In other words the relation of the spiritual world can only be expressed by the relation of man's forces, as operated in harmony with each other.

First then, we have the upper triangle called the spiritual brain. It takes in the head and shoulders of man, representing the trine of the Unmanifested, the Shadowless Reflector. Its apex ever lifting itself toward the eternal and everlasting life must be the point of Infinite Existence in manifestation. The Divine Electrical Energy begins here in the ultimate atom; the Divine Ideation also resting in the ultimate atom, moves, and the journey of creation commences. The very first unfolding of Divine Law, is the reflection of the ultimate atom; God manifest in Light. The ultimate atom is the point of departure wherein is coiled the whole energy and impulse of power, of growth and subtle desire, by which the created—existent, man, is.

The second triangle rests with its point downward, symbolizing the psychic man or mental realm, the reflection of the Shadowless. In our mental vision we may picture the two trines, base to base. The everlasting and Infinite points upward. The second triangle or



the *manifesting* thought points earthward. It embraces within its outlines, the heart, the diaphragm, lungs and stomach, ending at the solar plexus, or as has often been named "the lower astral." Should the protecting veil be lifted from the eyes, there would be seen in this world, unfinished conditions. Of imagery, like patchwork made up of half-fledged, half-formed thought patterns. No soul aspiring to the highest spiritual attainment will linger long within the dimensions of this triangle. While on our journey heavenward, we may loiter awhile at this point of activity--the solar plexus--the psychic realm, perceiving it to be but a means to an end. It is a station, where mingle the Waters of Life, here changing under the alchemy of right thought and right action into the "wine that is found in the cluster."

Man, still veiled in his pristine condition of ignorance, is allowed to move on uninjured, to work out a knotted destiny, the effect of some mysterious cause. At the unrolling of the records on the Great Day, whatever is freshest and most beautiful will be gathered together and the entire Universe made brighter by the ever growing expression of the soul.

The last and lowest in our trine, typifies the earthy and manifested man--the shadow of the reflection. In symbology, its apex is placed, touching the lower point of the psychic or manifesting triangle, which point we remember, is pendant from the base of the upper and first triangle. Necessarily its base must rest upon the earth. The two side lines symbolize or correspond to man's legs and feet. So resting upon the earth, the forces which become the emanations of the seven physical senses, enter in through the feet or base of the lower triangle. Thence passing up to the life-giving, creative organs, then still moving upward to the middle function they mingle, as mix the waters of river and ocean, with the spiritual essence which through the process of involution have come down through the organs of simple vitality and growth.

Seven paths or fires lead up to the inner sanctuary where burns the Fire of Transmuting Energy, within the walls of the spiritual home of the regenerate man. He who holds the key to the mystery shall enter therein. Re-creation is not possible without the conjunction of these seven paths or fires. He who possesses the power of creating a fleshly body, must by the same power be able to transmute this energy into re-creation of his own body. It is no

more of a task to renew an old body than it is to create out of nothing but the conditions of transmutation, a new body. But they are two separate conditions, we are not to misunderstand. The conditions of the one are not the conditions of the other. That which belongs to generation does not belong to regeneration. Here we have hitherto made our mistake. Here, we have found ourselves eating of the fruit of the Tree of Knowledge, not cognizing the difference between the Law and that which obstructs the Law. We have been content to let them travel side by side. Man has laid hold upon the forces from the physical standpoint only, but now his hand is reaching out into the brightness of the Great Light, amongst the activities of the Infinite ether, feeling there for the touch of the hand of God to lead him into wisdom and understanding. This double office of the life force, corresponds to the duality of the body, the positive and negative, the active and passive principles. For that of which we are talking and writing is principle and not the functions themselves.

Through the fragile curtain of imagination, we have seen the three triangles. The first pointing up, crowned by light, God in manifestation, shining by its own Divine effulgence, is called by the Wise Ones the home of the ego. It is Love--the ultimate atom which dwells at the top of this brain, whence is cast the reflection of the Unmanifested, with its node down as the first reflection of the projected atom--Love--God--Fire. Then we find the lowest or third triangle or brain encompassing the functioning of the physical senses, outcome of the eternal thought, proving man's blessing or curse.

It is the same journey we have so often made, that of involution and evolution. At last we find ourselves returned to the primal principle of physical expression, which is Love. By right thinking and living this may send up its never-dying flame to the heart center, there to be transmuted, purified, thence transmitted--by rapid transit--thought force, to the apex of the upper brain. The fire of transmutation is kindled at the center of the lower triangle, the point of creation, which is in correspondence to the apex of the upper triangle, symbolical of spirit. Love is the progenitor of transmutation. Transmutation must begin at the centers of life. The creative energy is centered where it may be resultant of the greatest ultimate good, so we see transmutation or re-generation

must work from the love principles. The spiritualizing of the atoms is induced by fire burning continually at the centers of life, in the three brains or trines.

Fire exists in the lowest form of matter. Manifestation, be it high or low, depends upon the intensity of the fire, burning on the altars. It is the same great principle—Universal Fire, Love, God, differentiated in expression. It awaits recognition in the mineral, to become the vegetable and so on, until it comes into full consciousness, when the Divine soul takes possession of the human atoms.

These three symbols, we have representing the three brains, three furnaces and the three-fold refining fire, through which comes final purification. The three brains correspond to the three altars in the temples of ancient days. The three furnaces are the fires kept burning in attestation of the undying Fire of the Holy Ghost. Each have their distinct uses and powers. Out of them must come new growth and power for good. If these three typical furnaces of the body are kept in full operation, the heat of transmutation passing up from crucible to crucible; the flame of Divinity will appear in the upper triangle; the fire shining from the eyes, words of flame proceeding from the lips. The most powerful furnace lies below the psychic or central furnace. It is here the operations belonging to fire, fulfill the law of heat and move upward.

Thus we see that man's regeneration depends upon himself, the within of himself. If he will but take the trouble to understand that when Jesus said a "man must be born again," he meant a purification and refining process of fire and water, and was brought about by the chemicalizing of his own physical body, by lifting up that which burns low, to the upper altar.

He who desires to know, let him consult the fire within, seeking by silence, meditation and laying hold of the horns of the altar which stands in the Holy of Holies, where shines everlastingly the light of Divine presence, be sure that that which comes in revelation to his or her mind will bring truth. No matter how curious it may seem; no matter how astonishing the revelation, hold to it as something given by the Higher Self. Thus will come in all fullness the conditions which we seek to understand and profit by. Remember that through centuries of incarnated life the Royal Ego awaits with infinite patience; the return

from defilement, the life bespangled with experiences of existence into its home, at the apex of the upper triangle—the realm of God.

NANCY MCKAY GORDON.

\* \* \* \* \*

### AS YE WOULD.

If I should soo  
A brother languishing in sore distress  
And I should turn and leave him comfortless  
When I might be  
A messenger of hope and happiness,  
How could I ask to have what I denied  
In my own hour of bitterness supplied?

If I might sing  
A little song to cheer a fainting heart,  
And I should seal my lips and sit apart  
When I might bring  
A bit of sunshine for life's ache and smart,  
How could I hope to have my grief relieved  
If I kept silent when my brother grieved?

And so I know  
That day is lost wherein I fail to lend  
A helping hand to some wayfaring friend,  
But if it show  
A burden lightened by the cheer I send,  
Then do I hold the golden hours well spent  
And lay me down to sleep in sweet content.

—Edith Virginia Braudd, in the Jewish Comment.

\* \* \* \* \*

### A BROTHER'S SUGGESTION.

"A mite for the Temple—Postage Fund." A matter of two cents isn't much to those that only write occasionally, but when it mounts up into the hundreds it counts. We are all eager for a few words from Headquarters, and I fear we are forgetful or careless about inclosing the return stamp. Think we had better have a postage stamp fund, if there isn't one already, and see to its being kept full."

The above business suggestion comes from one of our dear brothers, with a warm, loving heart for all that concerns the prosperity of the Brotherhood. Some of our correspondents always remember the stamp for reply. Many others, however, forget that the little stamp, which to them costs but ten or twenty cents per month, is a different story to us. Fifty letters per day, with the postage to pay, costs up to \$30 per month; nearly \$400 per year. So it can readily be seen how the 2-cent stamps so easily sent, if only thought of, quickly become a serious drain upon Headquarters, and make a postage-stamp fund a welcome suggestion.

\* \* \* \* \*

Love, Woman, Man.—Let the world laugh and be merry, when I am happy, but let it not know when I am in sorrow.

Woman, man's counterpart, is the perfect emblem of Love.

Without woman man is not.—Swami Mye-ananda.

# Light on the Science of Astrology.

CONTINUED.

The circle of Twelve contains all the Law and the Gospel.

SIGN.	Symbol.	ACTIVE PRINCIPLE.	UNIVERSALLY DEMONSTRATED IS	INDIVIDUALIZED IS	PERVERTED BECOMES
Aries.	♈	Mind.	Intellect.	Thought.	Deception.
Taurus.	♉	Will.	Desire.	Obedience.	Obstinacy.
Gemini.	♊	Force.	Motion.	Motive.	Diffusion.
Cancer.	♋	Power.	Creation.	Sensation.	Inaction.
Leo.	♌	Love.	Harmony.	Emotion.	Discord.
Virgo.	♍	Wisdom.	Discrimination.	Conservation.	Selfishness.
Libra.	♎	Unity.	Justice.	Compensation.	Separateness.
Scorpio.	♏	Generation. Re generation.	Knowledge. Transmutation.	Experience, Exaltation.	Lust, Ignorance.
Sagittarius.	♐	Law.	Order.	Authority.	Rebellion.
Capricorn.	♑	Energy.	Redemption.	Service.	Slavery.
Aquarius.	♒	Light.	Truth.	Consciousness.	Chaos.
Pisces.	♓	Life.	Love Universal.	Understanding.	"Death."

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GERTRUDE DE BIELSKI.

*To be Continued.*

## CHANGELESS.

From germ to germ, indwelling impulse flies;  
Nothing is lost, no life that ever dies.  
Glad at Life's morn, we sigh when comes its eve.  
And speak of "death" and loss, and sadly grieve,  
Unconscious that but one eternal force  
In Nature reigns, marks recurrent Source,  
In ebb and flow of dualizing sway,  
Tide ever on unto more perfect day.  
Behind the veil of these external things  
Behold the sweep of Love's majestic wings,  
Which, motherwise, with tender purpose brood,  
Low whispering the message, "All is good."

—EVERETT H. HASTINGS.

\* \* \* \* \*

In the morning when I flee from care  
Into the closet of my daily prayer,  
How drop off along the way  
The little things which so beset the day.  
How clean I am from everything that frots  
When, bathed in Love's clear essence which begets  
The strength to meet each hour, and give control  
O'er all the forces battling with the soul;  
There is no cup so tastefully designed,  
As Love's fair cup with recognition twined  
Of the divinely best, supreme command  
Of Him, who filled the cup with loving hand.

—C. R.

\* \* \* \* \*

## YOUR PRACTICAL FORCES.

Is the title of a 124 page book, published by Ernest Loomis & Co. It is a compilation of the first seven essays, of the "Occult Science Library." For sale by the Hermetic Publishing Co., 4006 Grand Blvd. Cloth. Sent on receipt of price, \$1.25.

This is a neatly covered book, artistically arranged and strongly bound, whose pages fairly run over with occult aphorisms, instructions, and practical suggestions. But it comes finally to the conclusions of all true teachers: after one has received the sayings of the Wise, and the teachings of the Ages, unless he adapts himself in a practical way, and *does* the things that are urged for practice; the teaching, the reading and the accumulation are of small advantage. The instructions are really along the line of practical occult force. But it cannot be expected they can be poured into the head. It comes little by little, like the learning of the alphabet of a new language. But "YOUR PRACTICAL FORCES" are worth both the price and the amount of study necessary to adapt to one's needs.

## AN EPISODE IN THE DOINGS OF THE DUALIZED.

By E. L. Mason. Paper 50c. Hermetic Pub. Co., 4006 Grand Boulevard, Chicago, Ill. This booklet by the author of "Hiero Salem" gives us a synopsis of the teachings of that volume, which its readers know were unique and peculiar, and rather in advance of the time of its publication. As "Hiero Salem" is out of print it may be satisfactory to those who would like a partial synopsis, to possess this work at its price. We have a few copies on hand, and shall be glad to fill orders, assuring our patrons that it is well worth the money, although the name may seem to convey but little of the fullness of thought, and far-reaching effects therein contained.

\* \*

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One of the most remarkable contributions to the *practical* magic treatises 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.

## PART II. OF "HER BUNGALOW."

Read what a wise woman says about Part II. of "Her Bungalow:"

*Dearest Comrade*--Had I supposed for one instant you would have placed my words in print I would have been more careful in their phrasing. Last night I sat up to finish the second part. Really words fail me, to express my delight. It is simply entrancing. If my praises of the first pages gladdened you, doubly gratified will you be when I tell you that I have never read anything in my life that so thrilled my innermost soul as this picture of Osiris and Isis, Sun and Moon, glowing in the full depth of their intrinsic beauty, clad with the personality of so much grace, reality, dignity and refinement of soul, *consciousness*, it bespeaks *The Life* speaking to the soul. It is unlike and far surpasses anything that has been written on the subject, because of its subtle insight into the past history of that long buried land. The book is an inspiration and revelation from beginning to end. As I closed the covers last night, I thought, Oh, how I wish every one who reads the book had the proper insight to its interpretation, for there is much that cannot be understood by the ordinary mind, the feast that the beautiful phrasing so adroitly veils. But surely anyone can but be pleased and entertained by its pathos, its color and richness of tone and above all its beauty and purity of conception. I intend to read it again, for one can hardly grasp its *innermost sentiment* with the first perusal because so dazzled by its oriental iridescence and greatness of detail.

Please remember to all with love, and believe me yours fondly,

GERTRUDE DE BIELSKI.

\*\*\*\*\*

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## THE WILLIAMS TYPEWRITER IN SCHOOL.

It has been called to our attention very strongly of late that the Williams typewriter, which is one of the best known and most popular products of the Nangatauck valley, is quite as important a factor in peace as in war. While it is still liberally remembered in both the army and navy, it has all the time been steadily finding its way into the public schools and commercial colleges and making friends wherever it has gone, until it is now in use in over 300 typewriting schools in this country, some of the institutions using many Williams machines.

In a letter to the company from Francis Rowland, jr., secretary of the Reading (Pa.) School district, under date of October 10, the following occurs:

"After using the different makes of standard typewriters in the high schools of Reading for several years past, and after careful examination of the Williams typewriters, the board of control decided to purchase ten Williams typewriters, which are now in use exclusively in the Reading High schools."

J. J. Swengel, principal of the Northwestern Normal college at Grand Forks, N. D., writes that they have had five Williams typewriters in use in their college for three years without a break, and giving the highest satisfaction.

Aside from the popularity that the Williams has obtained in this country, it has found great favor also in the schools and colleges of Europe, foreign agencies having introduced a very large number there. It might be a matter of surprise to some that in Ireland alone over sixty schools are using the Williams typewriters for instruction purposes, but it is the truth nevertheless.

Last month, 47 Williams machines were sold in Cape Town, Africa, some of these to be used in schools.

The Williams is winning along all lines. If our readers would like to know more of them, address Hermetic Pub. Co., 4006 Grand Blvd., Chicago.

\*\*\*

"Letting Go" and "Holding On" by Nancy McKay Gordon. A unique Christmas card! From now until the first of January the booklets "Letting Go" and "Holding On," will be offered as an Xmas card. The two tied together with a dainty ribbon, and sold for 15 cents. Send at once before the edition is exhausted. Address, Hermetic Publishing Co., 4006 Grand Blvd., Chicago.

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A. T. DEWITT.

I have been a great sufferer from constipation for over 10 years. Nothing gave me any relief. My feet and legs and abdomen were bloated so I could not wear shoes on my feet and only a loose dress. I saw Ripans Tablets advertised in our daily paper, bought some and took them as directed. Have taken them about three weeks and there is such a change! I am not constipated any more and I owe it all to Ripans Tablets. I am thirty-seven years old, have no occupation, only my household duties and nursing my sick husband. He has had the dropsy and I am trying Ripans Tablets for him. He feels some better but it will take some time, he has been sick so long. You may use my letter and name as you like.

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I have been suffering from headaches ever since I was a little girl. I could never ride in a car or go into a crowded

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