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THE HERMETIST.

GET UNDERSTANDING.

VOLUME VI.

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NANCY MCKAY GORDON, } EDITORS.

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Meets every Sunday evening. Time, 8:00 o'clock. Place, 4006 Grand Boulevard. All inquirers after Occult and Mystic thought on the highest spiritual planes, seeking Truth for the Truth's sake, are cordially invited. W. P. Phelon, M. D., First Elder Brother; Nancy McKay Gordon, Second Elder Brother; Miss M. E. Applegate, Scribo, 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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SOLILOQUY WITH "CHEOPS."

Oh, mute and mystifying monument! True Mason's stone,
 What priceless secrets thou dost hold, and guard—
 thine own—
 Yes, they are part of thee, and ancient peoples who
 have lived and ruled:
 Advanced in sciences and many arts,
 Beyond the modern schooled.

Who was the Master builder? Through whose
 architectural brain
 Did thy squared base, triangled sides, and towering
 height
 Assume primeval form? Whose calculating mind
 Conceived the plan, to bring to man's profound respect,
 Sublimest truth of law divine, and knowledge of the
 sacred,
 Secret Order of Melchisedec?

The powerful peoples of thine infancy were skilled in
 hydrostatics:
 They penetrated to the heart the higher occult science—
 Also were learned teachers of astronomy and mathem-
 atics:
 Enlightened before other nations, in religion, philoso-
 phy and art—
 How deep the debt of gratitude to them we owe, which
 in our ignorance
 We only understand in part.

Thou art the index-finger of our globe, pointing with
 Majesty and power to undeciphered records of the past,
 In which the old grows new—the new is old—
 For scarce a fragment of thy history to modern ages
 has been told,
 Nor doth the present searching generations dream thy
 uses vast,
 And symbols manifold.

Thou hast seen grand dynastic empires rise,
 Flourish and decay. The surging waters of the
 Rising Nile have bathed thy lofty brow
 And brought unto thy feet vast treasures from afar—
 Alpha Draconis to our earth a stranger now,
 Proudly stand sponsor
 At thy birth as *Polar Star*.

The Master of thine *Ancient Lodge* hath given me
 power
 To hold the *mystic key!* And opening to the East the
 silent
 Chambers, behold the *Banquet Hall* where in white
 robes

And turbans decked the Pharaohs quaffed the ruby
 wine—
 Though ages since their spirits soared to realms of light
 Still are they here in mummied form, withstanding
 well
 The ravages of time.

Ah! And with this key I hold the power to penetrate
 The *Problem Chamber*; therein read the hieroglyphic
 Signs on tablet stone, where for unnumbered centuries
 Of time they undisturbed have lain.

To the South in an apartment broad, we find the
 "Magnet Seal."

The potency of which profixed to forms of law,

I cannot here reveal.

Then centerward we turn; darkness impenetrable sur-
 rounds!

With bated breath we wait, and over shall remember
 The glad surprise, the entrancing beauty of the *Mystic
 Chamber!*

The secrets of this ancient order stamped upon our
 souls, we do adore;

They are a talisman for earth tried life, possessing
 which

No one has need of fear.

Next pass we to the West, and stooping low the dust
 Of time to turn aside, insert a curious key,
 When lo! the grand old temple throbs with melody,
 As half the massive door swings wide!
 Stand we in awe upon the threshold! Well has it
 earned

The name of "SACRED, SECRET CHAMBER OF DEAD
 SECRETS."

For none can enter save the initiate few,
 And they of wisdom learned.

Ours is the era of wondrous triumphs, and man is bold;
 The cycling ages culminate to this epoch, long fore-
 told;

And wonder they who read, that one should dare
 assume

To have walked and talked with habitants of buried
 ancient tomb;

Aye, more! To hold the mystic key which lifts the
 mighty lid

Of antediluvian "Cheops" grand!

True Mason's Pyramid!

FRANCETTE WEBB LEVERIDGE.

* * * * *

TEMPLE TALKS.

Vol. 7.

Nos. 21 and 22.

WHAT IS THE HERMETIC BROTHERHOOD?

PEOPLE who come and hear us talk of the Hermetic Brotherhood doctrines, say to us: "Well, now, what is it you believe? What is it you are trying to do?" Our reply generally is, we are trying to find God and His truth. This embraces all truth, all knowledge, all wisdom there is in the Universe. In, out and from It comes to us whatever we can receive.

It is not because we are not in touch with the truth, nor because it is not vouchsafed for us; nor, as it is said in some of the sacred writings, the feast is not spread, with everything we desire; for everything that belongs to God belongs to us, as His children and it is freely offered to us. But it is because we are not ready to receive it, or we have not reached the capacity to receive. If we will but accept in all fullness, we may be sure our Father will furnish us with still more. We have no need to complain, or to blame any one but ourselves, if we do not perceive and understand.

We are then seeking the truth. We are not seeking truth through any particular source. It is not sufficient evidence, in any discussion, or any talk for enlightenment, if our opponent says: "Madam so and so, says so and so," or "Mister so and so, says so and so." That is not evidence enough of the truth of the proposition. The thing that must come to every one is an eternal satisfaction that the thing presented, coincides with all the other truth assimilated. If it does not coincide, then we are not ready to receive it. It may be true for all that, but we have not come to the place in our building where it fits the structure.

The old story of the keystone of the arch has been told over and over again, how they who found it, handled it, but could not tell what to do with it, as we do not know what to do with many truths coming to us. As many of us now-a-days would do, they flung it into the rubbish pile, because they could not understand

it. . Too often are we inclined to do the same thing. . We fling truths that come to us into the rubbish pile and say: "Oh, well, this is all nonsense. It can't be true! I never heard of it before and I don't believe anybody else ever did. I don't believe it!" . Whereas, it may be the truest of all truth. The only question with us is, we do not know where to place it. If we are patient and carefully assort and keep that which is worthy of memory, sooner or later we will find a place where it will be of value and use. Just as in the ancient days there was the building of the arch and the center, in this center the keystone fits, so there comes a door which that truth will unlock. We have no business, under any circumstances whatever, to discard a truth because a certain person brings it. Our deal is always with the message, not with the bearer. There may be a most important word brought us by a gamin from the streets, or may be brought by a king in an imperial equipage; but in whatever way it is brought we are not to question it. Our dealing is entirely with the truth.

These are two points we make. First we will receive with consideration any truth that comes to us. Second, we deny not its right to be discussed because we at the present moment are unable to discover it.

The next thing we believe and know to be true is the power of the Silence. We hear a great deal in these days of what are called absent treatments. We have proved these projections of power have force, by actual demonstration. If we can create the first little ripple, we can broaden and widen it until everthing becomes possible to us. It has been distinctly stated in our Record of the Adepts, "That he who offendeth one of these little ones shall pay the penalty." So whatsoever we do or say we are distinctly responsible for.

And further, we believe there should be a constant current or stream of force along the line of the higher instruction by which we may come in direct connection with the God who is all. This current shall be put forth, guided and directed by those who know and are still willing to be taught. The Hermetic Brotherhood has moved along these lines for years. We have demonstrated, over and over again every single item which I have named to you. I am absolutely certain when we desire full demonstration on any line, we are in position to receive exactly what is best for the purpose sought.

The travelling has taken a long time. It is as if we had called an army to the field from workshops and farms; those who came to defend their country in response to the call had to be trained in certain evolutions and conditions. There is nothing obligatory, except the love for God and our fellowman. Those who have started to train themselves and to be trained have found oftentimes how difficult it is to bring to those who volunteer the same unanimity of thought which some times come under compulsion; but it can and will come. It has come in a measure. We are sure the Brotherhood is in perfect shape to demonstrate to the world, as no other organization is demonstrating, the united power of the Visible and the Invisible. Those who are trained by the spirit of God and His messengers, can be united for the upbuilding of humanity. And we stand also ready to unite, shoulder to shoulder, with every other man, woman, or organization willing and desirous of companionship and friends. We desire to help uplift every single unit from the

shadow into the shine, so we shall stand as brothers of Christ Jesus, as He declared we should be. Whatever Jesus stated himself to be, he also declared us His brothers, under a common Father, and we have a right to claim our kinship from the Infinite. Whatever Jesus is to the world and to God, we, too, must become.

This is Hermetic doctrine, and it is what we are seeking to attain—oneness with the Father. It is the one doctrine that has stood through all these years as the type of altruism. No opposer of the doctrines Jesus taught has ever accused him of selfishness.

Devoting ourselves then, for the year that is upon us to the same line of self devotion, helpfulness and the desire to do good, I commend you to the care of the messengers who guide, preserve and direct us.

ONE OF THE MAGI.

* * * * *

FULL MOON MEETING FOR FEBRUARY.

Home Temple, 1000 Grand Bou'ld, Chicago.
FULL MOON MEETING, FEB. 26, 1890.

At the appointed hour, after repetition of the mantram, instead of the usual meditation, request was made of the members to assist the Second Elder Brother give a treatment.

Mme. de Bielski's exposition of the sign of Sagittarius was the next number. The earth is passing through this sign at the present time. Therefore the explanation of the transits of the different planets, their relation to and effect upon the world generally, was vitally interesting. Touching Biblical points in the same connection, made it doubly instructive.

Reading of the Scribe's report followed.

Remarks from Members present showed that though the past month was the shortest of the year, measured by days, it had been crowded from beginning to end with events of more or less import. There were many very earnest testimonials. These brief talks are often of great good to all. They not only aid us in remembering blessings which come our way, but the training in the effort to clothe one's thought in words has been beneficial. Beyond all this, it develops and strengthens the feeling of comradeship more than anything else.

The announcement of the coming Convocation on the 26th day of March, was heard with manifest signs of approval.

Inquiry having been made as to what the School of Hermetic Philosophy was doing, the Second Elder Brother made a brief statement of its present status. At the beginning of the fall work, the matter of classes to be held in the

city was discussed, and it was deemed best not to make any immediate arrangement. The Second Elder Brother was called to New York in September. The Elder Brother was then sent for to teach a class in Pittsburgh, Pa. Upon the return of both the possibility of the Elder Brother's visit to San Francisco was agitated. The approach of the holiday season did not permit of consecutive work. There seems now, however, to be an imperative demand for a primary class of instruction, and this will be organized within a very few days. An advanced class will be arranged for, whenever there may be a demand. Particulars will gladly be furnished upon application.

Have you ever noticed a violinist as he makes ready to play? The instrument is thoroughly tested. Each string is sounded, and made taut. He touches each one and listens for the response. Perhaps this string is drawn too tightly and another needs tightening. There is quite a bit of maneuvering before he is perfectly satisfied it is quite in tune. Not one bar of music is attempted until the violinist is convinced all is in readiness. When the preliminaries have been finished, he gives himself up to hours of patient, painstaking practice, work that requires close mental application, as well as a skillful hand. Not only does he test the instrument each day, to see that it holds its tone, but often between bars there is a slight adjusting.

This is the parallel we would draw: The player is the Ego; the instrument upon which it operates is the body.

Now, the object of the tryst is intended to cover and accomplish this very thing, to put us in tune, not only with ourselves, but with the Infinite, who is all love, peace and harmony.

It is very important that to this part of our training be given careful attention. In the hurry and pressure of the daily duties, we are apt to let it slip occasionally and then bye and bye, it is neglected altogether.

It is absolutely necessary we find out the condition of the instrument with which we expect to work before starting out. If one string is too tense, turn the key gently and relax, else it may snap upon slight pressure at an inopportune moment and leave us at a disadvantage. If another is too lax, apply an opposite turn of the key. One cannot expect harmony of sound from an imperfectly adjusted organism.

So before beginning the day's work, our teachers have asked us to go into the Silence, each morning, as near the same time as possible, be the time long or short, as we have need or opportunity; there we shall seek to put ourselves in touch and tune with the Infinite. The time so spent will not be wasted, for you will go forth with your forces fully concentrated and under control, strengthened, invigorated and fully prepared for any and everything that may come up during the day.

The wisdom of doing this as early in the morning as possible will be recognized, when we realize that the music of the day is set to the key which you determine by your mental state and attitude on waking. If you open your eyes inspired by some high thought or purpose, the petty things belonging to every day life fail to harass and you pass onward from conquering to conquer.

As life is only the stringing together of days, (very much as a binder puts the pages of a book together,) it remains with us to say whether our life song shall be a triumphant anthem, full of harmony and uplifting, or a medley of discord.

It will be only a few days more and we shall greet the Elder Brother. While he will bring us news of the work accomplished in the West we shall also be able to make good report of our own doings.

San Francisco sends the following brief report.

San Francisco, Jan. 29, '99.

"The Hermetic Brotherhood assembled for meeting, in large attendance of the regular members, and the valuable presence of our beloved Elder Brother, Dr. Phelon, from whom we felt the force of harmony and truth which exemplifies the Father's love in him.

The Buddha chant was repeated and Dr. Phelon presided as Elder Brother. The Master of Ceremonies read a selection pertaining to life. A prayer was chanted and the meditation continued. Bro. George H. Neal was presented for initiation, which was conducted in the usual way. The knots were also instructed in vibrating the ancient word of potency and harmonizing force. Next in order was concentration on the mantram, after which the brothers gave expression to their conception of their relation to the Brotherhood and its relation to humanity. Minutes and Treasurer's report were read and accepted. The name of Mrs. S. Drew was proposed and accepted as a candidate for initiation at the next meeting. After the new mantram was given, the members adjourned."

OSCAR O. GILBERT, Scribe.

San Jose says: "Herewith send you statement of Knot 46. The entire membership was present at Full Moon Meeting. Great harmony and strong power were felt by all. The topic of the evening was: 'The Circle of human life.' Papers relating to the subject were read by several, and remarks made by others.

An appropriate resolution was adopted relative to the passing away of our former comrade, W. C. Kingsbury.

The Knot has gained but one member the past year but it has grown much in spiritual power and insight and a fuller appreciation of the Hermetic Brotherhood and its teachings."

H. PARDOE, Acting Scribe.

The Knot at Troy, N. Y., is growing in interest. The last Full Moon was to us a particularly marked occasion. Consciousness of "the Light" seemed as an overshadowing presence. In reply to the call of our Elder Brothers in last issue, we voice the sentiment of Knot 52 in saying: "The grass still grows upwards, and the Fires are not quenched." We seek to "obey His law" and absorb His love. Fraternally,

M. E. FRAWLESS, E. B., Scribe, pro tem.

It is hardly necessary to add a reminder, but the convocation is a day on which every one is expected to have something to say. Don't forget this for we hope to have an expression of your best thought. Put yourself to work *now* and treasure up the things that may be given you from time to time so that we may all profit thereby.

MARY E. APPROGATE, Scribe.

LIGHT ON THE SCIENCE OF ASTROLOGY.

(CONTINUED.)

THE three Crosses existing within our Circle symbolize the three planes upon which Man may manifest; the plane of Experience, that of Knowledge and that of Understanding. Each plane has four phases of demonstration; each phase *squares* its particular Circle of limitation; these phases may be specified as synonymous with the four elements of Earth, Water, Fire and Air, corresponding to the natural, the moral, the intellectual and spiritual Man.

The phase of Earth or Natural upon the plane of Experience demonstrates that class of Souls living simply and naturally with the human Energy bent towards the external conditions of life; obedient to their Will in the direction of physical needs; moderate, patient, methodical and enduring. They are the instigators of all materialized effort. They hold that active principle of Will, which put forth in any direction brings results in proportion to the amount of Desire it creates.

The phase of Water, or the Moral upon the plane of Experience is the reflex of the Earth phase and assists to bring forth the Desire, to direct the Will with more definite purpose, to give it color and tone, firmness and strength, that the moral quality inherent in Man may become more substantial, perpetuating itself through generation. This is the natural method of all growth, the method through which the human Soul comes into recognition of its possibilities and learns to make use of the five physical senses as its means towards conviction and realization. There is nothing "Evil" in this condition. The Evil comes only when Man perverts his Will, his desires, his obedience into an obstinate resistance against learning the lessons taught by his experience, and falls into the abuse of knowledge gained through the natural and moral phases, which inevitably must lead him to lust and ignorance.

The phase of Fire, or the intellectual upon the plane of Experience, demonstrates the Love Principle throughout all Creation being centered and made use of for furthering the external interests of Mankind through generation, through organization, through the family, the community, the state and nation. This class become the experimenters, the research-

ers, the constructors, but they gain their knowledge mostly through their mistakes, and we generally find them tearing down and building up, for they are bound to grow actuated by the Spirit of Love, and in harmony with this Principle the construction of one organization suggests something larger and better until Harmony emerges into the emotional and the Soul looks to the next phase, which is the spiritual—for completion. The spiritual phase signified by the element of Air upon the plane of Experience demonstrates that degree of attainment which is characterized by all great Souls when they recognize the Divine Voice within themselves and come into Conscious Union with the Principle of Truth and Righteousness, reaching out towards all the four phases of this Cross to make the perfect Man. Such an one was Moses, and the Cross of Experience symbolizes the fulfilling of the Law according to the Mosaic formula and the Books of the Old Testament.

The majority of the human race manifest upon this Cross.

The Cross of Experience holds that portion of the Circle from 30° to 60° and their opposites from 210° to 240°; from 120° to 150° and their opposites from 300° to 330°, including the mystic potency of the angle to 45°.

It contains the basic Principles of creation and Manifestation, Divine Will, Infinite Love, Supreme Knowledge and Universal Understanding, which are to become recognized and realized by every human Soul.

It is the mystical Tau Cross of Egypt and Babylon and holds the germ of all Wisdom.

The four fixed signs of the Zodiac occupy the angles of this Cross. Taurus—the Bull, the Natural. Scorpio—the Eagle or Scorpion, the Moral. Leo—the Lion, Love and Intellect; and Aquarius—the Man, the Spiritual.

Herein is contained a suggestion of the story of the human Soul through the realm of Experience from Genesis to the last Book of the Old Testament.

GERTRUDE DE BIELSKI.

TO BE CONTINUED.

* * * * *

CHRISTIAN SCIENCE DEFINED.

Christian Science is the half-way house between Orthodox superstition and Spiritualistic truth.

John Johnson.

DRESS.

"The apparel oft proclaims the man."—Shakespeare.

THE apparel should at all times proclaim the man, and will, when the present unnatural, and hypocritical era is outgrown. Dress should, as naturally be on man, the expression of the inner life, as it is on squirrel and jay. We rail at fashion, and well may do so when like Dyspepsia, Dress becomes the Master and man the slave. Dress because the within demands it, as its expression and it is religion to do so. Dress for any other reason and it is a profanation of the temple of the Holy Ghost. Dress because it is fashion, because you desire applause, to outvie others, to ape a superior, to compete with the wealthy, or to show your taste, wealth or position, and you enter the kingdom of hell.

Dress because it is an expression of your love of beauty, because your desire calls for it, because you feel better spiritually, or for any reason that comes up from within, and dress is the way to the kingdom of heaven. The free soul will move with pride in fustian; the slave will degrade the purple. Spirit is God, and no tiara, or robe, can add to it dignity or beauty. The soul will give glory to the rags of a beggar, while the beggarly spirit will destroy even the luster of the crown.

Let the innate love of the beautiful express itself in robe and adornment. Beauty is as natural to man as to violet and robin, to kitten or leopard. The babe is always beautiful and so are children at play until mothers make them ugly in clean clothes and clean manners.

But in relation to dress always remember that the human body is the perfection of beauty. Nature's masterpiece in every way, in mechanic, power, beauty. It is the perfect expression of God. "God manifest in the flesh." It will adorn and make holy any thing or place. Naught can add to it. It is the one thing "altogether lovely" and he who approaches it comes to holy ground. Then let him lay off from his feet all sandals, ere he dare to tread thereon. It is the high altar of Spirit and only the incense of Truth and Love should burn thereon. But oh how profaned? As if unseemly it is hidden from sight. As a thing obscene it is tabooed in conversation, and its most sacred functions made the jest of the vulgar and the silence of the cultured. And to make up for this profanation, it is restrained by dress till it loses its beauty, and till the female por-

tion unsex themselves, and man debases his sex by excess, until the creative power is turned to destroy, because body that is enthroned as king is nevertheless degraded in Thought, and Thought is the only creative power man possesses. Thus dress comes in as a makeshift, and an apology from man to himself, from the low position which his Thought controlled by degraded passion, has reduced his body, by broadcloth and silk and jewel he would make a fit receptacle, since he presumes God did not, for his soul.

Now as the most beautiful expression of *I am* regard the body, then to it, neither beauty nor grace can be added for it *is* beauty and grace. There is none elsewhere, for man, in his thought, makes beauty and ugliness. His standard is himself. From the evolved beauty of his soul his body is builded, and is as much beyond the beauty of bird and beast as his soul is beyond theirs on the road of evolution.

The human body then is adorned by nature with all the possible attributes of Divine Beauty, and no matter whether by cross or throne, in birth or baptism, in cradle or coffin, in sleeping or in procreation, it is beautiful and holy. If it is holy, or in any part concealed, let it be because some need of the soul is subserved in this concealment; or some part is too sacred, for the vulgar gaze; the veil is dropped before the Holy of Holies.

Let this be your thought of body and no matter what you do with it, you add to your expression through it, of the Beauty of Spirit, and whether you go to the wilds, and are clothed only with sunshine and wind, or are clad in silks of Cathay and jewels of India, a man is there and therefore there is God. As sunlight through the chalice makes it more beautiful, so Thought will shine through dress and make it beautiful.

As long as one is conscious of being dressed he is not well dressed. The painter Elihu Vedder says: "No one is well dressed, save when in bathing or masquerade." And here almost alone, in the experience of life, is man free. In all the rest of his dress, he acts a lie, and nowhere does he lie worse, or lose his individuality more effectually through conformity, or through habit, than by his dress. Therefore many reformers become excentric and *outré* in dress. Thereby their individuality is developed. But when dress has served its purpose in them in this line, they fall back as did Mrs. Bloomer and many a dress-reformer since to

not realizing that to advise one how to dress, is an interference and an impertinence that no self-respecting person will consciously allow, no matter how much they are unconsciously the slave of fashion.

Dress then in perfect freedom and in love of the beautiful. Adorn the body as does a devotee a sacred temple. Let no unholy thought be connected with that temple. All the functions, all the appetites, all its demands are holy and from God, mandates of the soul. Heed them in love of beauty, and life will be an expression, divine.

And since for want of space I cannot elaborate here as I would, suffice it now to say;— extend this principle to the home, the grounds, to society and nation, and beauty will be, as she ever has been, man's redeemer.

* * * * *

COMPENSATION.

If you think, and say and do
What is right, and just and true,
Then the graces you will woo
All the way your journey through.

Cloudy days will then seem bright,
Dark will never be the night,
Light within will radiate
Circling round your outward state.

And the thoughts within that burn,
Will externalize in turn,
And your pathway surely strow
With the choicest flowers that grow.

For thoughts and words are real things
And they fly as if with wings,
And whatever you think or say,
Will return to you some day.

San Diego, Cal.

Mrs. C. K. SMITH.

* * * * *

THE EGOTIST.

I am the greatest.

Others have won fame, but I see their errors.
I see how they could have made more of themselves.

No man can surpass me in judgment, for I must pass judgment on all.

My knowledge is limited only by my manifestations.

Even God I must pass judgment upon. He must meet my standard of perfection.

Therefore I create God, therefore I am greater than God, for God is only one of my manifestations.

ality, the Ego.

You, too, are I. You are a God-maker.

You worship yourself when you worship God, for God is your own reflection.

When you learn new truths, do you not pass judgment and say: "This is good?"

Thereby you declare your sovereignty, for he who is greater than truth is supreme.

I am all. When I approve a truth it is a recognition that it is part of me.

Then what are you, if I am supreme? You too are supreme, for you are even as I.

The ego is one, but it hath as many manifestations as there are consciousnesses.

Of consciousness there is no limitation, albeit its manifestations vary.

I am persistent. I am immortal. When my present manifestations shall cease I shall persist in other manifestations.

This is the mystery of the resurrection, for the only resurrection is the persistency of the ego.

Altruism is blind egotism, for there is no other than I.

The law of nature is the persistency of the ego; hence the desire of all things for life.

I am superior to laws, for laws are attempts to restrict others than the law makers. But there are no others. Each is an ego, even as I am I.

War then is futile, for the ego cannot be exterminated.

I am bi-sexual, male and female.

My male manifestation is the begetter; my female manifestation is the transmuter.

The begetter is powerless without the transmuter; the transmuter is powerless without the begetter. Yet the begetter is not superior to the transmuter.

Transmutation would be slow with only one transmuter and many begetters; but with many transmuters and only one begetter transmutations may be rapid.

I must be free, since I am supreme. I must be free both as a begetter and as a transmuter.

When any man is enslaved, I am enslaved; when any woman is enslaved I am enslaved. I am man-woman.

But the persistency of the ego will abolish slavery.

The persistency of the ego will abolish evil.

The ego alone is good.

Translated from the manuscript by Prof. W. Romaine Pentecost.

EASTER LILY.

Graceful lily! fair and slender,
Now to Him you homage render,
Angels love thy purity,
Chosen sign of chastity.
Lift thy head and stainless calyx,
Send sweet fragrance from thy chalice.
Ring white bell in gladness shower,
Ring to Him, Supreme in power;
Angels center on the way
Lilies white this Holy day.
Raise thy voice in highest praise;
"Christ is risen"—Hallelujahs!
From the stone-hew'd darkened tomb,
From Golgotha's chilling gloom,
Easter lily; clear and sweet,
Send thy melody to meet
Voices from Celestial sphere,
Wing the anthem everywhere;
Hallelujah! Angels sing;
"Christ is risen!" Lilies ring!

MARIE ELIZABETH LAMB.

* * * * *

It is somewhat tiresome to hear some Spiritualists continually telling about being directed by their "guides" in everything they do. It is "My guides will not allow me to make such and such a move," etc., ad nauseum. Even the editor of a Spiritual exchange gravely announces, "We can do nothing without the consent of our spirit guides," and says he gets directions from them through mediums. In the cases of some mediums who are extremely sensitive it may be that unseen intelligence direct their general course more or less, but for those who are not sensitive enough to communicate directly with their spirit friends, to rely implicitly and blindly upon the advice or orders of alleged spirit guides, coming through this or that medium, looks to us not only unwise, but very risky. Our intelligence and reasoning powers are given us for use, and should not be entirely subordinate to any outside or unknown dictation.—*The Better Way.*

* * * * *

Mrs. H. C. GARNER, of Chicago, has sent us a few of her tracts and leaflets on how to prevent and cure Colds, Hay Fever and La Grippe, without medicines or drugs; also, how to cure Female Weakness, Falling or Displacements, simply by proper exercises. We will send either of these for 10 cents or both for 15 cents. Hermetic Pub. Co., 1006 Grand Blvd., Chicago, Ill.

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* * *

"Success: the Key that Unlocks It," is a new booklet by Nancy McKay Gordon, is now on the market.

The author shows how this much to be desired condition may be attained, upon all planes of life, through the right understanding of the law of transmutation. This is presented in a simple way, so simple that those just entering upon the study of metaphysical law, will easily grasp the idea, and its practical application.

"Success" tells us how to make use of our forces; how to direct them so they may bring the greatest results. It teaches that transmutation is infinitely the highest process by which to reach real success, either upon the business, physical, intellectual or spiritual plane.

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* * *

"The Degrees of the Zodiac Symbolised," by Cherubel. Cloth 50 cents, paper 35 cents.

This book should be in the hands of every student of Astrology. From very ancient days, astrologers have attributed a separate influence and character to each degree of the Zodiac. These, "The Degrees of the Zodiac Symbolised" attempts to give. In the first place, a practical account of the nature of these influences is stated. In the second place, some explanation also of the underlying theory is added.

The essay, in the same volume, "Value of the Degrees of the Zodiac," by D. S. Green, is told from the theoretical standpoint alone, while "Cherubel" describes from clairvoyant sight as well. Address Hermetic Publishing Co., 4006 Grand Boulevard, Chicago, Illinois.

It follows very closely in the line of thought known as the "Secret Doctrine" a synthesis of the esoteric teachings of the great eastern schools. Students of Theosophy far enough advanced to read esoterically, will find it an aid.—*The World*, New York, N. Y.

An addition to idealistic literature. The plan of the book is similar to "The Monarch of Dreams," by Thomas Wentworth Higginson, in that the author has her heroine trace, in a marvelous dream, the journey of a soul. In comparison with standard types such as Bacon's "Atlantis," or Moore's "Utopia," it seems a trifle strained and unnatural, because of the daring, but never-the-less skillful, introduction of the Infinite Being, the immortal Deity, and the pagan gods and goddesses.

* * * * * As a rule, the descriptions are well written and the language throughout is poetically expressive. On the whole the book is a strong piece of imagery.

The Watcher at the Gates of Paradise, choosing from the wisdom of the Ages, presents this doctrine which is expounded in the book: "The true marriage is perfect harmony. It exists from the moment of creation or re-creation and cannot be lessened or added to. Ye have no knowledge of what the years have carried in trust since the Gates of Paradise closed behind ye. Getting married is a misnomer. Marriage is the mutual recognition of two yearning souls after ages of separation. Spirit substance is constantly flowing for you from the Sun. This is one in essence, dual in manifestation.

Ye make your own separations, whether present or absent, for Spirit has only unity. Therefore, in true marriage, duality manifests itself at the first, thus veiling the ONE, who is the ALL in ALL. Children of the Sacred Fire! Learn to live the love of the Angels, which is yours as the guerdon of accomplishment. Separation is no more between ye."—*Courier Journal*, Louisville, Ky.

* *

"Letting Go and Holding On," by Nancy McKay Gordon. These booklets will continue to sell for 15c for the two, until further notice. The edition is nearly exhausted. Send at once for a set of them. Address Hermetic Publishing Co., 4006 Grand Boulevard, Chicago.

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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* *

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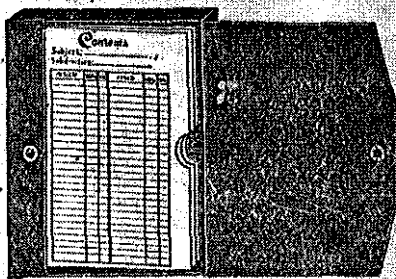
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The letters Bro. W. has written to me during his treatments have been so full of love and healing I could not estimate their worth to me.

Lovingly,

J. A. NEVINS, Sailor Springs.

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

MRS. LYONIA SMITH, Edison, Ohio.

Dear Mr. Harley:

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

Lovingly,

MRS. T. P. SIBLEY, 330 West Monroe Street, Chicago, Ill.

Dear Doctor Webster:

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

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

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

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

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

Nov. 22, 1898.

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To Whom It May Interest:

I wish to tell what truth has done for me, through the instrumentality of Dr. E. P. C. Webster. I had been in miserable health for years and had miscarried four children in as many years, and with each miscarriage I had become less able to carry a child, was not able to walk or ride. Finding myself in that condition again, and being constantly threatened with a miscarriage, I was in despair. Had tried medical treatment until I knew I did not need to trust to that.

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

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

Yours in truth,

Nov. 14, 1898.

MRS. MARY McORMICK, Billings, Mont.

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HERMETIC PUB. CO.,
4006 Grand Boulevard, Chicago, Ill.

I have used Ripans Tabules with so much satisfaction that I can cheerfully recommend them. Have been troubled for about three years with what I called bilious attacks coming on regularly once a week. Was told by different physicians that it was caused by bad teeth, of which I had several. I had the teeth extracted, but the attacks continued. I had seen advertisements of Ripans Tabules in all the papers but had no faith in them, but about six weeks since a friend induced me to try them. Have taken but two of the small 5-cent boxes of the Tabules and have had no recurrence of the attacks. Have never given a testimonial for anything before, but the great amount of good which I believe has been done me by Ripans Tabules induces me to add mine to the many testimonials you doubtless have in your possession now.

A. T. DEWITT.

I want to inform you, in words of highest praise, of the benefit I have derived from Ripans Tabules. I am a professional nurse and in this profession a clear head is always needed. Ripans Tabules does it. After one of my cases I found myself completely run down. Acting on the advice of Mr. Geo. Bowser, P. O. 588 Newark Ave., Jersey City, I took Ripans Tabules with grand results.

Mrs. BESSIE WIEDMAN.

Mother was troubled with heartburn and sleeplessness, caused by indigestion, for a good many years. One day she saw a testimonial in the paper endorsing Ripans Tabules. She determined to give them a trial, was greatly relieved by their use and now takes the Tabules regularly. She keeps a few cartons Ripans Tabules in the house and says she will not be without them. The heartburn and sleeplessness have disappeared with the indigestion which was formerly so great a burden for her. Our whole family take the Tabules regularly, especially after a hearty meal. My mother is fifty years of age and is enjoying the best of health and spirits; also eats hearty meals, an impossibility before she took Ripans Tabules.

ONE GIVES RELIEF.

R-I-P-A-N-S
The modern standard Family Medicine: Cures the common every-day ill of humanity.



Reading some of the testimonials in favor of Ripans Tabules, I tried them. Ripans Tabules not only relieved but actually cured my youngster, the headaches had actually disappeared, bowels are in good condition and he never complains of his stomach. He is now a red, chubby-faced boy. This wonderful change I attribute to Ripans Tabules. I am satisfied that they will benefit any one (from the cradle to old age) if taken according to directions.

E. W. FARON.

A new style packet containing 750 R-I-P-A-N-S TABULES packed in a paper carton (without glass) is now for sale at some drug stores. For FIVE CENTS. This low-priced sort is intended for the poor and the economical. One dozen of the five-cent cartons (12 tabules) can be had by mail by sending forty-eight cents to the R-I-P-A-N-S CHEMICAL COMPANY, No. 10 St. John Street, New York—or a single carton (25 tabules) will be sent for five cents. R-I-P-A-N-S TABULES may also be had of county grocers, general storekeepers, news agents and at some liquor stores and barber shops. They banish pain, induce sleep and prolong life. One gives relief.

