Hermetic Brotherhood of Atlanta, Luxor and Elephanta.

PROCEEDINGS

OF THE

EIGHTH ANNUAL CONVOCATION

H. B. of A. L. and L.

MARCH 24, 1901

With the Compliments and best wishes of

Geo. McSpeed

The Murdock Press
532 Clay Street, S. F.

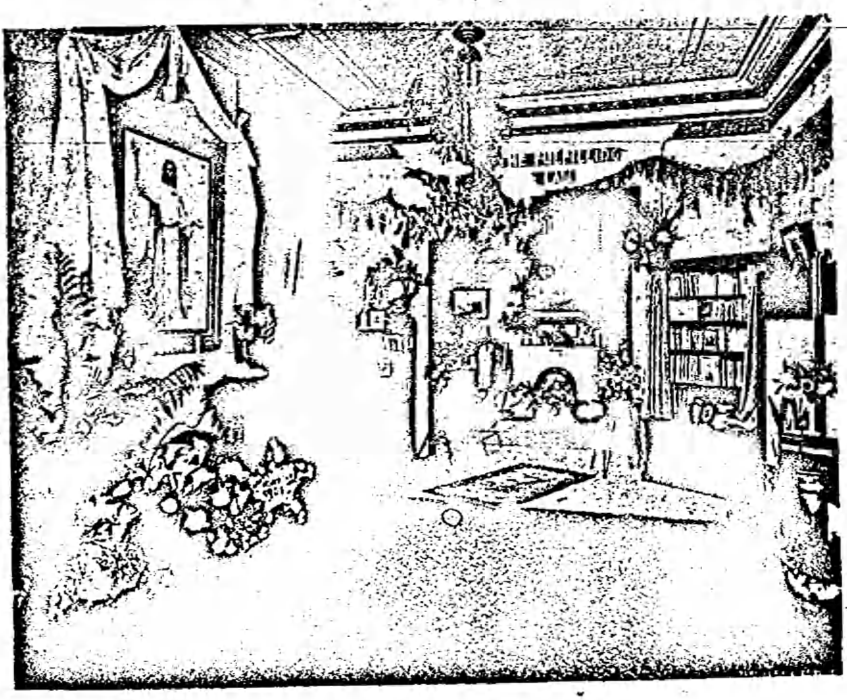
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PROCEEDINGS

THE Chariot of the God of Day, on the 24th of March, 1901, was certainly driven by a friend of the Hermetic Brotherhood. All fogs, banks of clouds, or storms were carefully avoided. A fairer, more propitious day could not have been made to order.

In former issues of our "Proceedings," we have striven by words to picture the decorations, and general appearance of the parlors in which the sessions were held. For the Eighth Annual Convocation, we have the pleasure of referring to our frontispiece and saying: Look on this picture and then on that.

The sound of the chimes, by Master of Ceremonies, C. W. Weld, silenced the hum of harmonious, loving voices, as they announced the beginning of another Convocation.

The rising signal brought the comrades to their feet, to join in chanting the "Mantrim of the Year."

The Master of Ceremonies read the call for the Convocation, adding a few pertinent words of warm greeting and welcome, to all comrades present, as follows:—

HEADQUARTERS HERMETIC BROTHERHOOD,
509 Van Ness Avenue, San Francisco, Cal., Feb. 15, 1901.

COMRADES BELOVED: Year after year, age after age, we have met and parted. Because we belong, we still listen and are pleased to hear the sound of each other's voices; to be permitted to look into each other's eyes and to feel the glad pressure of the welcoming hand. We are more to each other than friends or Brothers. We are Comrades, sworn by the heart's tenderest ties to aid and assist each other, from life to death, and from death to life. The true Brother so recognizes himself, and all his Comrades.

The closing year has been one of intense activity, within the Brotherhood. Its corps of trained workers have been urged to the utmost. The results are very gratifying, in the harmony, unity, and peaceful progress of those within our ranks. But we tell you more of this in detail, at the Eighth Annual Convocation of the Hermetic Brotherhood, of L. and E., which is hereby called to convene in the usual manner, on Sunday, March 24th, at 10 o'clock A.M., in the Home Temple, 509 Van Ness Avenue, San Francisco, Cal.; the time to remain in session, during the day and evening.

Cannot every member who receives this call find, at least, time to write us that they have not forgotten the Past, upon which the Present is builded? If they cannot be with us in person, let their written words burn with the fire from off the great high altar of Ancient Days.

[Attest] E. TITCOMB, Scribe.

W. P. PHELON, M. D., E. B., C. of I.

My comrades, time moves ever forward; never backward, and the turning of the wheel has once more brought our planet to that position in its orbit which we call the Vernal Equinox, the date of the ancient feast of Atlantis, which we are congregated to-day to celebrate. It is with more

pleasure than I can well express that I meet so many of you here an
now. Most of you were with us at the last Convocation, one year ag
There are some new faces, which we are more than glad to welcom
To-day, we are to listen to the report of progress made by the Brothe
hood during the past year; and before the end of the day you will hea
the plans for future work. In the name of the Hermetic Brotherhood an
in the name of the headquarters' staff, I now welcome you, one and al

Chanting of the Lord's Prayer by the assembly.

REMARKS BY THE ELDER BROTHER OF THE TEMPLE.

"There came to us universally many years ago, beyond the perio
of our own lives, born out of the ages, he who during his life called hin
self our Elder Brother. We, the Hermetic Brotherhood, strive to mak
that name, that form, that entity a part of the fullness of ourselves; w
try to think of Him who walked the shores of Galilee as some one wh
was to us everything that we could think of that was desirable in a ma
He could not be God, because he says in all his teachings, and those wh
were with him also said, we were to strive to be like him. If he were Go
we could not be like him, because we are men. But we can think of hi
as the good manifesting itself through man, and so strive to have th
Father manifest himself through us, we can become brothers of his; w
can become the perfect man which the Father designed we should b
and which, if we listen to the calling of the higher self, will be for
in all its fullness somewhere, sometime. We shall then enter into the co
dition prepared for us from the beginning.

"Hitherto, there has been in our headquarters no representation
him who was the Son of Man, but through Comrade Kingsford, who
picture is on the desk here, a description was left us. The description
a wonderful thing, and it was worked out by those who know how
use and manifest their powers and their skill. That you may know ju
what I mean, I will read her description from the "Perfect Way," an
some day when you have a chance to look at Lecture 9, part 5, in th
"Perfect Way" you will be able, perhaps, after to-day, to more fully r
alize what she meant. She is telling of those who made great advanc
ments step by step into the mystic and occult life.

"'Pressing on through these towards the center, he next finds himself in presen
of light so intolerable in its luster as well-nigh to beat him back from further quest.
those who reach thus far many adventure no farther, but, appalled, retire well conte
nevertheless, to have been privileged to approach, and actually behold the Great Wh
Throne of the Almighty. Enshrined in this light is a form radiant and glorious beyo
all power of expression. For it is "made of the Substance of Light"; and the form is th
of the "Only Begotten," the Logos, the Idea, the Manifestor of God, the Personal Rea
of all circumstances, the Lord God of Hosts, the Lord Adonai. From the right ha
upraised in attitude indicative of will and command, proceeds, as a stream of living fo
the holy life and substance whereby and whereof creation consists. With the left ha
depressed and open as in attitude of recall, the stream is indrawn and creation is sustain
and redeemed. Thus projecting and recalling, expanding and contracting, Adonai fulf
the functions expressed in the mystical formula, *Solve et coagula*. And as in this, so also
constitution and form, Adonai is dual, comprising the two modes of activity, and appear
to the beholder alternately masculine and feminine according as the function exercised

f the man or of the woman, and is centrifugal or is centripetal. And as, continuing to aze the beholder acquires clearer vision, he discovers that, of the images thus combined, hile one is manifested the more fully exteriorly, the other appertains rather to the nterior, and shines in and through its fellow, itself remaining meanwhile in close ontiguity to the heart and spirit. And whereas of these forms the inner is the feminine, he beholder learns that of the two modes of activity womanhood is the nearer to the od.'

"Such is the vision of the Adonai, and we have undertaken to show ou this morning this vision."

The Elder Brother then unveiled a large figure painted on canvas, nd while the comrades were looking at the same, low, sweet music filled he rooms with notes of adoration. The whole scene will never be for- otten by the comrades present.

Comrade C. A. Rogers, the artist who painted the picture, was then alled upon, and made the following remarks:—

"You, my comrades, can be the judges as to the success of the picture. t simply represents the form of the man Jesus. We are told in books was glorious and radiant beyond all power of expression, because he as the substance of light, the truth, and the way. The right hand is praised in attitude indicative of will and command, a loving force and fe going out to all of God's creatures. The left hand is depressed and pen as if in the attitude of recalling the stream of life-force. By this t is creation sustained.

"As he continues to gaze the beholder acquires clearer vision, re- eiving power from dual expression; thus both are combined. While one manifested the more fully exteriorly, the other appertains to the in- rior, and shines from his face, radiant with glory of heart, spirit, and ul. The inner is the feminine; the outer is the masculine. By this we arn of the two modes of humanity, the male and female. Woman- od is more receptive, more spiritual than manhood, and nearer to God.

"Such is the 'vision of the Adonai.'

"We know the true character of the Master Jesus was of a highly iritual nature. By this thought I have endeavored to give a touch of ystic charm of light and life, to lead the observer into his pathway so at you can, when looking upon his face, listen to the silent message of e purity of spirit which was in him and is still in the world to-day.

"A picture should not only appeal to the intelligence; it should stimu- te the emotions leading one's thought into the realms of exalted beauty.

"There must be something of the higher nature in the Author em- odied in the picture; that subtle power that strikes home to our emo- ional nature; else there is no true art revealed, no lofty idea in thought sentiment expressed. These are features I have endeavored to express.

"I can assure you that the execution of this picture was a pleasure the line of duty, and not a task; the unfolding was a labor of love that mes from the heart; and I hope the same subtle power I have experi- ced will be imparted to you, finding a resting-place in your conscious- ss.

"It is also my desire that the picture will grow upon you,—that the

light and purity of our Master will so shine in your hearts as to be a constant source of inspiration,—and that the teachings he pursued will ever abide with you in the embodiment of his spiritual conceptions which his own mind conveyed, as a source to control and lift us all to a higher plane of life and light.

"Again, I hope the pleasure experienced by myself while in its contemplation will become a part of you and abide with you all."

Meditation: "The Master has come and calleth for thee."

Chanting: "Be still, and know that I am God."

The Elder Brother of the Temple then presented a letter, in the following words: "I have a letter from Comrade M. C. Montville, and with it a request that it shall not be opened until after the beginning of the convocation exercises. She is one of the oldest members, having been present at the First or Second Convocation,—I don't remember which. She came to us with an uncertain feeling, not knowing whether she desired to come into the Brotherhood or not. But after she had talked with us and came to the Convocation, she joined the order. She has done the best she could under the circumstances in which she has been placed. Let us grant her request. I will open the letter in your presence. I do not know what it contains. Her father, who was her mainstay, has passed on, and is in Knot 10. It was sent by Wells, Fargo & Company's Express, and I had no knowledge of its coming until it arrived here. There is a little package with it that feels heavy."

The Elder Brother after reading the letter opened the little package, and took out a ten-dollar gold-piece, and holding it up in view of all said, "The second cornerstone of the temple in the land of gold."

ANNUAL REPORT OF THE ELDER BROTHER OF THE TEMPLE.

"Commencing where the echoes of the closing vibrations of the Seventh Annual Convocation faded into the ether, we may well inquire how nearly has the 'Consciousness of the Father's presence' become a part of our daily living.

"Seven Convocations have already passed. Now, there is opening before us the vista of the first of a second seven. As they shall be numbered in manifested sequence, how will they compare, number by number, with the first series. Shall they increase in the size of the assembly; in the interest awakened; in the quality of instruction offered on Hermetic lines; and, above all, in the unity and loving harmony of thought and word during their sessions? Shall they each typify the unfolding of the year that will follow?

"Shall its benison rest upon us softly and encouragingly, during the year's intermission, so that every day shall conduce to the establishing of the Father's throne in manifestation upon the earth, and the Invisible good become Visible presence?

"The year has been up to the full standard of normal activity. Not only from the Pacific Headquarters and the territory immediately under

its influence, but from many centers of work, come tokens of potency and accomplishment. As many new Knots as last year and seventy-five new members attest to the truth of this conclusion. For the first time in the history of our order, we have a missionary in the field, for propaganda work. Sickness at Headquarters delayed the work during the busiest season. We have not accomplished all that we hoped for. But as we are working for Eternity and not Time, we are not losing opportunities through worry. The record is on the whole very satisfactory.

"One of the surest indications of our growing influence, is the fact that other organizations and persons, who are claiming the whole earth and a patch outside, occasionally aim a blow at us. But as our instructions from the Invisible do not favor in any way our mixing into a row of any kind, we seek always to remember that 'Love is the fulfilling of the Law.' We seek to be helpers and not grabbers.

"The Pacific Coast work has blossomed, and the day of the harvest is at hand. Our weekly open meetings have demonstrated their own necessity. Each one, during a month, is presided over and looked after by one of the Headquarter's Knots and its Elder Brother. The arrangement is very satisfactory. The report of the Elder-Brother-in-Charge, and of the Open Court will be given in detail, in their place. I may, however, say, we may consider this annex, so important to the best good of the work of the Order, to be firmly established in the Pacific Section. This is wholly due to the untiring energy of Elder Brother Francese Rogers.

"Tillie U. Reynolds was appointed Elder-Brother-in-Charge of the Eastern Section, on receipt of official information of the passing of Elder Brother Fewless. This Convocation will be asked to confirm the appointment.

"It has come to be quite well understood by our membership that the withdrawal, for any reason, from a Knot, simply makes the withdrawing Comrade a Member-in-Bounds, whose center of communication is the Circle of Isis, to which they look for direction and instruction, issued directly from Headquarters. So we have no homeless orphans, but continue in good standing in the main body of the Brotherhood, if we choose. Do not forget that your obligation is not only to the Visible, but also to the Invisible.

"There goes out from the Headquarters, from day to day, a powerfully projected current of helpful energy. Whoever shall turn their thought, desire-laden, for help, to the Headquarters, there is sure to come from and through the hands of the Invisible, answer, as they are prepared to receive, according to the measure of their receptivity and need. I am not stating any imaginary condition, for I have many letters from all parts of the U. S., fully confirming, over and over again, this statement. We must not forget that those who neither slumber nor sleep only can grant to our needs, in proportion to our own capacity for receiving. This capability depends largely upon our faith in the Unseen.

"And now, I leave to the Comrades-in-Charge, whose reports follow mine, the more minute details of the work of which they have special oversight. I desire the blessing of the Father; and the loving, tender

guidance of the Lord Christ's presence be and abide with us, throughout every single moment of our assemblage and deliberation.

"May we be permitted to stand on that sea of glass mingled with fire, which our Comrade, John the Revelator, describes, whose occupants held the 'harps of God.' Thus, shall we, in perfect Peace and Unity, be only conscious of the Father's presence, enveloping us, as does the Sunlight, in the all-pervading, Universal Love."

ANNUAL REPORT OF THE ELDER BROTHER-IN-CHARGE, MRS. FRANCESE ROGERS

"I am afraid my report will be rather broken, as I have had no time whatever to prepare it. The year has been full of ups and downs, as you all know. The Elder Brother of the Temple has given you an outline of the work of the year, and I think there is little I can add to it. Still. I have some things that I am ordered to say from the Invisible Section.

"In regard to the Open Court, I have nothing to say. I have not this year accomplished as much as I desired, on account of my environments, but I trust during the coming year all the so-called orders that have been put into my hands I can at least make an attempt to carry out, and if I make that attempt I know who I have to support me; for in the past, whenever I have asked for any assistance, I have never, except in one or two cases, received a nay. I am quite sure, as the year goes along and the work doubles upon us, there will be many willing hands to help out. I have been very anxious indeed to assist Knot 3 and Knot 46, for I have a very tender, loving feeling towards both those Knots. I think one reason is because the Elder Brothers and some of the brothers belonging to Knot 5 used to work together.

"I have a few things to say, and I think I had better say them, for if I do not some one else will. The Elder Brother has said that when we receive a blow we are not to retaliate in any way, and it is true that our teaching in this Order is to not resist evil; for in so doing we have a worse element to contend with; and so it is best for us never to resist evil, if possible. But there are many things that come to us that are rather hard to bear, and I am urged to speak about it. It is true that the Elder Brother of the Temple teaches many times the possibility of long life, and away in the misty future he prophesies that there will be no death. His sickness has caused many disagreeable remarks. Now, while he prophesies that, to my knowledge he does not seem to care for it, and is ready to join Knot 10 in the Order,—to go up higher. And so, whenever you hear the criticism that if the Elder Brother cannot carry out what he teaches there cannot be much truth in it, you can simply say that he does not care to carry it out.

"There is another thing that I will speak about, and that is the money question. Seemingly quite a good deal of money comes into this Order, but Brothers, there is not one-half as much as you imagine. This past year, while the headquarters have been stationed here in this center, you would be surprised how little our Elder Brother of the Temple has to

carry on the work. And yet he tells me that in all the twenty-five years of his work the Hermetic Brotherhood has never been in debt. I think that is pretty good. When I came to understand what the expense was for postage, I induced him to ask the Brothers to pay for the Full Moon Reports, and the postage for the Temple Talks also. Of course, we would like to send it out free, but we cannot at the present time do everything free. I think the Brothers are all willing to pay that, if he furnishes paper, and the typewriter and mimeograph work, and the labor connected with this matter. Every member of the Hermetic Brotherhood should have the Full Moon Report.

"The call for the Convocation cost fifteen dollars. So you see, Brothers, why it is necessary that we should pay this postage. So far as our making money is concerned, it is utterly impossible. There is no money made out of the house or in this Temple; we just barely get along, and that is all. While we may seem to have plenty and can make our headquarters quite acceptable to you, it is because many hands make it so.

"Then, again, it is said that there is no work of charity done. Every time that is said, you may rest assured that the one who says it is not a good worker in the Brotherhood. I know of a great many deeds of charity that are done by the Brothers, but every one of us are told never to speak of it. If the one who receives the benefit chooses to do so, that is another thing. But we have no special work of charity yet. For three or four years I have had in my possession a very fine plan from the Invisible Section. It is a work for the children in the lower parts of the city. But, of course, every one of you understand that takes money, and we have not yet been able to start. I shall welcome the day when we can begin. It is our intention this year to make the open meetings an avenue for helping the Brothers as well as propaganda work. If there is any one among us who is capable of giving the people anything which we can charge for, we are going to do it. This will be helping them to develop the best that is in them, and it will assist them along the financial plane also. In that way we may carry out to a certain extent the rule that we are our brother's keeper. I hope, as this work goes forward, that each one of you will help to the full extent of your ability. I assure you that everything that is given out here will be worth the price; there will not be an extravagant price put upon any of the work.

"There is another thing I would like to ask the members, and that is in regard to our library. If there is any book which you can part with, we should be very glad to have it, not only for our own library here at the headquarters, but many times we are called upon for books in other ways. In passing them along in that way, we help those who cannot afford to buy them, and yet who are really hungry for books along occult lines which they can understand. I know that Dr. Phelon sends Temple Talks to people who cannot afford to pay even the postage. So you can help spread the work in the same way. I think our General Treasurer has some good things to say about that, and can impress you more favorably, perhaps, than I can. I shall be very glad to have you bring in any books.

"I think that is about all I have to say. But these are things that have been quite prominent here. I have only touched upon them. If I did not, I feared that they might come to you in another way."

The Secretary of the Open Court, C. A. Rogers, then read his annual report:—

"The Open Court was started into activity in September of last year to meet the requirements embodied in Article VI, Section 3, of the Constitution and By-Laws of the Hermetic Brotherhood. Its intention is also to avoid dissatisfaction and give all Candidates ample time to make up their minds whether they really desire to attempt to live the life of the Mystic. During these few months eighteen Candidates have entered the Open Court. All but four have passed into the First Degree. Three of these have left the City, and will become full members on their return to this center.

"Part of the Open Court work is along the line of propaganda, carried on by open meetings held once a week. Under the charge of Elder Brother Charles W. Weld, these meetings have been very interesting and successful. A great many strangers have attended. Among the guests who took a deep interest in our work were speakers and students from different societies, including Spiritualism, Mental and Christian Science, Buddhism and Theosophy. Good will and the absence of argument have made all visitors feel at home. We have aimed to be broad in thought, allowing strangers to express their opinions, advertise their meetings, and helped all who desired our assistance.

"The officers and members of the respective Knots have taken charge of the programme of the open meetings in turn. This training in speaking and writing of papers is an important one. Its value is more appreciated as our members find themselves able to go before other societies and open meetings and tell their story in an acceptable manner to the listeners.

"At these open meetings applause is allowed, but not in the Open Court or Knot meetings. Thereby fear and inability do not restrain or hold back any member. There is something good in every one. This beginning is designed to encourage self-effort. Each one can contribute something by tongue or pen that will increase not only the interest, but the instructive element existing at all our meetings.

"Another object of the Open Court is that its members shall be trained to work in unison, so they may come into harmonious understanding with each other, and carry out the object of the obligation which will thus bring about a desire to be obedient to any decision which will impose upon them self-training. Thus, they willingly do any work connected with the good of the Order. They also learn to be obedient to the Voice of the Spirit and live in accord with its admonitions.

"Nearly all cases where the members of the Open Court have become interested and faithful to the instructions have shown an eagerness to pass on and through the First Gate. This training is most beneficial to the Order; for, generally, candidates who have passed through the three months' probation become willing workers in the First Degree. They

often increase the interest of the Knot meetings by expressing their thoughts and opinions in an able manner and being helpful in many other ways.

"We trust, as the new year 5906 gives forth its treasures, the work of the Open Court will expand and broaden into new fields of study; thus bringing out all the Objects and Aims into practical lines as well as those of the Mystic.

"We have been greatly encouraged in this work by the response of the members when called upon, and those who have volunteered. All have done the best they could. The result of all patient effort, well done, brings its reward."

ANNUAL REPORT OF THE GENERAL FINANCIAL SECRETARY, JAS. U. SPENCE.

"I believe this is the first time that a financial statement has been made at a Convocation of this Brotherhood. I believe there should be no secret in reference to finances. Therefore it gives me great pleasure to do this, although I have only been the financial secretary, or Keeper of Treasure, as it is called, for the last three months.

"There are several funds which I have to do with. The first is the Headquarters' Expense Fund. That is to say, the expense incurred in carrying on the various meetings in these rooms. At the Full Moon meeting, April 15th, the cash on hand on that day was $12.82.

HEADQUARTERS EXPENSE FUND.

1900.	*Receipts.*			
April 15.	To Balance Cash on hand		$12 65	
1901.				
March 10.	To Cash from Knot 1	$ 25		
	Cash from Knot 3	50		
	Cash from Knot 5	79 50		
	Cash from Knot 33	50		
	Cash from Knot 40	7 25		
	Cash from Knot 46	12 75		
	Cash from Knot 50	65 75		
	Cash from Knot 63	25		
	Cash from M. in B. and Visitors	10 25		
	Cash from Initiations from Open Court	13 00	190 00	
	Cash from Special Contributions		13 15	
	Disbursements.			
By Twelve Months' Rent, to March 15, 1901				$180 00
Twelve Months' Gas, to February 16, 1901				22 80
Coal, etc				5 50
Gas Regulator				50
Stationery and Stamps				2 40
Balance Cash on hand				4 60
			$215 80	$215 80

Postage Fund.	*Receipts.*	*Payments.*
September, 1900	$ 6 25	$ 9 55
October, 1900	3 75	11 45
November, 1900	5 50	6 75
December, 1900	7 99	4 85
January, 1901	4 65	
February, 1901	9 10	18 80
March 10, 1901	2 50	
Balance Overdrawn	11 57	
	$51 40	$51 40

"I think a word to the wise is sufficient. I would be very glad if any one present or absent would increase their monthly subscriptions. If they have not been in the habit of making such subscriptions, I think it would be a good thing if they would get into the habit of doing it.

"I would like to say another word in reference to one matter that Comrade Rogers touched upon, in reference to some teaching Dr. Phelon has given us with reference to prolonging life. In this present embodiment we may have in our youthful days disobeyed the law ignorantly, most likely. But whatever a man sows that shall be reap; and if I in my youthful days have been indiscreet and disobeyed the law, I do not think that in this present embodiment I could live forever, because the law having been broken, the reaping is sure to come. Therefore, I can quite understand why it is that Dr. Phelon does not feel inclined under present conditions to go on, for his body is not strong enough at the present time. While we are holding him firmly as far as we can, I have no doubt that he will be spared to us for a good many years. We have to hold him in our strength, because he has not now even his own physical strength."

Dr. Phelon replied as follows: "Brother Spence has hit it about right. I want a good body. When I live forever I want a good, strong body. When I was young I was not very strong. The people who gave me this body gave the best they had, but it is not the kind I want. When I come back to live forever, or as long as I want to, I want to start out just as vigorous as it is possible for me to do."

ATLANTIS—THE FAR PAST.

BY THE ELDER BROTHER.

"I take this place because they who belong to me and to whom I belong in the invisible, think they know something about it; and I have heard a great deal more, perhaps, than anybody else. So if I stand before you now as a make-weight, it is that the programme may be carried out in full.

"In regard to Atlantis we are at the present time engaged more or less in considering what comes to us in the sound vibrations, in the vibrations of color, and the other vibrations by which we sense conditions. At the headquarters our Knots have been talking more or less about what words mean. We have gone over certain ground. It is thought by some, everybody must get the same idea from the same word, but they do not. No sentence means the same thing to two persons. You may think that is very strange. It is as when one looks at a rainbow; a million people may look at a rainbow and think they all see the same rainbow, but it is not so; every one sees his own rainbow. The Cabalistic study of words is a very valuable thing, because it helps us in our choice of words, and teaches us how to use certain elements and certain words which are more forceful and more powerful under certain circumstances.

"'Atlantis,' taking it at the outset, is a word that is really the beginning of literature and unfolding for man. As a name, under a Caballs-

tic meaning, it is a very peculiar word. 'A' is the beginning of things. It is strength; it is power; it is persistence; it is patience. The word that stands for it in the Cabala is an ox. Whatever the strength, power, and force belonging to that animal, and whatever endurance he has, he never is asked in vain to put forth his strength. While we have strength and power and forcefulness to move forward, we always create a reactionary current. The more we run against the atmosphere the more wind we shall feel; the faster we move forward, the more resistance we get from our environment. This is represented in this word by the letter *t*, which is a Serpent or obstruction. So you have *a-t*, forcefulness, and the opposing force—the light and the shadow. No picture can be perfect that has no shadow; and the shadows deepen and strengthen the tone, the forcefulness, and the power. So the more we are obstructed, the more we feel that which stands against us, the more surely and certain are we of success.

"The next letter, of course, is also very strong. The letter *l* stands for an ox-goad. So that when the strength is in danger of falling away, then the power that stimulates and pushes forward stands ready to carry it on and on.

"Then, of course, while it is necessary that we have this action of the letter *l*, we have another central *a*. It would seem, when there had been lost the confidence and power of the initial letter, there comes in another *ā* to re-enforce. Then that strength and forcefulness is manifested in another way by the letter *n*. It represents a fish, and is symbolical of everything belonging to the unlimited spiritual power, to spiritual imagination, to spiritual activity. In the manifestation of the fish is the manifestation of the freedom of the spiritual. So the second additional strength is backed up and made plain by the activity of the letter *n*. Then this brings us again to the letter *t*, which is the obstructing force. And the two final letters bring us power and forcefulness, and a successful outcome.

"So the word itself shows through itself, precisely what we might expect from the city, the people, the nation, and the civilization which that word represented, because words are not given hit or miss; they stand in all cases for that which is, and was, and will be.

"We know where Atlantis was. It is conceded by Ignatius Donnelly, a hard-headed lawyer, who had no particular idea about spiritual conditions, and did not care much about them any way. We have from him, by direct, logical proof, such as a hard-headed lawyer might work out for himself in an argument presented before a court, the fact that Atlantis was on an island (which is represented in our charts here), and that it was the chief city, and that the whole island was in reality the city.

"So the growth of that which belonged to Atlantis, the first inception of the beginning of things, in all of the power, in all that belongs to it from the name, from the condition by which this city was let down to us from out the heavens, must have existed, and still exists in its influence. It is true, as I have said before, (and some of you may have heard it perhaps two or three times,) wherever the Atlantians were incarnated,

there the height, the increase in power and knowledge of spiritual things grew and flourished. Wherever in the earth there has been a wonderful centering of civilization and refinement, you may be sure that the Atlantians were at the bottom of it—in fact, they were the seed sown; it was through them that throughout all the ages the light could shine brightly and fully. And it does not expire, because the souls of those who were taught and trained in Atlantis could not forget; they do not forget now. While I look into your faces, I know you are Atlantians born and drawn together in this brotherhood, because you were there trained, because it was there the first seeds of desire to know, and understand fully its power and that which belonged to it, were sown. There you studied yourself. Knowing yourself, you knew the One who had sent you into the world.

"Thus, while we move on and on and on in our development; while we have met here for consultation; while the new, perhaps, occupies our minds most fully, we must not forget the days of the far past were the beginning for us. While oftentimes, we are permitted in the astral to revisit the scenes of the astral, which are pictured from that which was, or we recall from the depths of our memory, scenes which are likely to be forgotten or laid aside,—I say, while this may happen to us, I also say there are things with which we must be familiar.

"But above all, over all, including all the acts of our lives up to the present time, there comes to us the vision of the great white temple, with its tower rising heavenward, and that immense plateau on which the convocations of the Vernal Equinox were held, and the last day of the feast at our Convocation represents and symbolizes to us simply a remembrance, as our most ancient Elder Brother said: 'This do in remembrance of me.'

"So it is well that we recall out of the infinite past; out of the ages that have rolled into forgetfulness, we were Atlantians. It was because we were Atlantians we are here, once more to look into each other's faces, and to be and to do that which we attempt. And as the Convocation moves on, let us let go from within ourselves the flood-gates of that remembrance, until we shall forget there is a difference of any kind between us, and draw nearer and nearer together."

Under the head of Miscellaneous Business, the Elder Brother said: "As I mentioned in my report, as one of the items of miscellaneous business, we have a new Elder Brother in charge of the Eastern section, Mrs. Tillie U. Reynolds. I give her name as printed. The appointment was made soon after the last Convocation. Elder Brother Fewless had passed beyond. I ask this Convocation to confirm the appointment then made."

It was moved and seconded that this appointment be confirmed, which was carried by unanimous vote.

After a song by Comrade Virginia Weld, the Convocation adjourned until 2 o'clock P. M.

AFTERNOON SESSION.

The afternoon service was opened with music,—chorus.

Meditation: "This is my beloved son."

MISSIONARY REPORT BY COMRADE SPENCER.

He commenced by saying: "Elder Brothers and Comrades: Feeling as I do the responsibility that rests upon me as a Hermetic Brother, in not only desiring the extension of the Brotherhood, but also in doing what I can to promote its growth and its interests, in September last it was arranged that I should have a two-weeks' vacation. By instructions from the invisible and from the Elder Brother, I used that time in visiting Southern California.

"Commencing with San Diego, I went to Los Angeles; thence to Ventura. On my way to Ventura, I stopped at Tulare. From Ventura I went to Fresno, stopping at Stockton on the way.

"It has been a great privilege and a great delight to me to do this work. I shall be much pleased if other members of the Hermetic Brotherhood can see their way to follow my example. The obligation we have taken is a very serious one, and means good service on our part. I feel it so, whether you do or not, and I am willing at all times and all places to do all that I can, whether anybody else does it or not, to further the interests of the Brotherhood. I know the necessity of this outside work being taken up by those who have occasional time to do it. Of course, at the present time the finances of the Brotherhood will not allow it to be taken up officially, and the expenses paid by the Brotherhood proper. But instead of taking my vacation at some seaside resort, or at some place in the mountains, and which would probably cost a little more than my trip did, I engaged in this work, without any expense to the Brotherhood, and with pleasure and profit to myself, and I found it a rest and recreation from the daily work in which I have the pleasure of earning a living. I hope this short report will be of such benefit and of such force that some of you will see fit in this coming year, this new year, 5906, to go and do likewise."

The above is but a bare synopsis of a detailed and most interesting report.

Comrade Louise M. Cady then read a paper upon the subject: "Egypt —The Near Past."

Solo by Mr. Keyser: "The Lost Chord."

Elder Brother Francese Rogers read a thrilling mystic poem on Egypt, written by Comrade George R. Tuttle.

Comrade Morton read a paper, which he prefaced with these remarks: "After listening to such a feast as we have had, I wish you would try to get into the spirit and soul of the thoughts that I desire to present.

They are put in as few words as possible. There may be something new in them—I don't know."

"Vibration is the only Force. It is responsible for all manifestation. What we need is a measure for this Force. We shall then have a basis for all our calculations. I believe COLOR is a true measure—in fact, the best we have at present. By the aid of the spectroscope we may determine the *inherent* force resident in *any* substance. It presents to the eye the colors of any element when heated to a state of incandescence. The color or colors indicate the *nature* of the force.

"Substances or elements may be arranged in a series—seventy-four in number. Of these, thirty-seven are said to be negative to the other thirty-seven, chemically. The latter thirty-seven are positive to the first; that is, they display greater energy or *vibration*. Further than this, in the whole chain of elements, each one is positive to the one below, and negative to the one above. *Negative* means less and *positive* more active in the manifestation of energy. In other words, when an element is positive to another, it acts with more rapid vibration. The lower tones of a musical instrument are produced by less frequent vibration, and, as they are not so penetrating, are more soothing. If our hearing were only developed fully, we should hear the tones which the colors of sunlight produce. This fact has been proven by the invention of a musical instrument which gives forth the corresponding colors as the tones peal forth. However, sight is a higher sense than hearing, and farther-reaching. That is why it is better to take color as a measure of force.

"Man's nature is at best a mystery. The more rational theory makes him the product of seven bodies. Beginning with the coarsest and naming in the order of refinement, they are, (1) Physical; (2) Astral; (3) Prana, or Life; (4) Kama, or Desires; (5) Manas, or Mind; (6) Buddhi, or Spiritual Soul; (7) Atma, or Higher Self. The scientist studies mainly the first of these. The others are so refined as to elude the grasp of his five senses.

"The physical body is composed of about fourteen elements, the seven most important being, (1) Calcium; (2) Hydrogen; (3) Carbon; (4) Oxygen; (5) Nitrogen; (6) Phosphorus; and (7) Sulphur. These elements likewise exist in seven states in the body—Bones, Muscles, Blood, Nervous System, Nerve Fluid, Nerve Ethers, and Soul, or Spirit, Ethers. There is a decided correspondence in the nature of the seven bodies, the difference being only one of degree.

"Corresponding with man's sevenfold nature, he has seven senses or avenues of communication with external things. In order of progressing refinement they are, (1) Touch; (2) Taste; (3) Smell; (4) Hearing; (5) Sight; (6) Intuition; and (7) Inspiration. If we wish to confer with the coarsest part of man we do so by actual contact—through Touch. Through Taste we reach the fluid man; Smell, the vapor man; Hearing, the gaseous man; Intuition, the mental man; and through Inspiration, the Spiritual man.

"If the links in a long chain were made of material which was uneven in quality, its strength is partially lost. Nothing is stronger than its weakest part. Perfect health in man means that every link in the chain

of his make-up is present and united. The seven grand divisions of the chain occupy their specified part. Further, they must all be normal in size, texture, and activity. Remove his eye, and he cannot see. Health is ours if we live the proper share of our time on each of the seven planes. If we allow one to claim more than its share *dis*-ease appears. The results are sure no matter on which plane it may be.

"From the previous considerations regarding health we may calculate the nature of Disease. Inharmony, or lack of ease, on any or all of the seven planes is Disease. The higher we ascend into refinement, the greater the potency. If disease exists on the mind-plane, it is more difficult to manage than if on the lowest plane. For example, take a fractured bone, which only needs reducing. Here the disease is neither extensive in degree or duration. Not so, however, on the mind-plane. We need but point to the insane asylums to illustrate our point.

"The lower planes are negative in action, and cannot produce permanent or lasting effects upon the higher ones, though they have their share of the work. But if the disease exist on the higher planes, it is more liable to be sent down to manifest on the lower. This state often presents itself as a conundrum to the physician who attempts to treat it.

"When we are able to differentiate between health and disease, or diagnose, we are ready for the cure. The law of cure may be set forth in three propositions:—

"First—Determine the plane or planes on which inharmony exists;

"Second—Choose the avenues by which you will reach them; and

"Third—Use as instruments or remedies those things adapted to the conditions.

"It may be necessary to say here that in a true system of cure the laws of affinity and repulsion hold absolute sway. If fever or inflammation exist on the lower physical planes, we should harmonize temperature by the affinitive principle, *cold*, or the repulsive principle, *heat*. If we apply ice or cold water, it exchanges its cold for the heat, and harmonizes in this way. This is the proper way to treat general conditions. If it were only a local inflammation, it might be better to apply heat—as hot water. This would repel the heat and drive it to other parts where it should be. This law is absolute, and applies to any or all of the conditions of treatment of disease on any plane whatever.

"On the fifth or Ether plane, corresponding with the sense of Sight, this may be accomplished by passing the sun's rays through properly colored glass upon the body or parts affected. For fevers existing in the blood we should use *Blue* lights. They are the natural affinity for *Red* heated conditions. If the nerves be inflamed, we should use the Violet rays, as they affinitize with Yellow, the inflammatory color for the nerves. For cold, paralytic conditions we should reverse the treatment.

"I have indicated the treatment on only two of the seven planes. Precisely the same treatment should be given on the other planes, differing remedies being called for as the planes differ from each other only in degree. The Mental and Spiritual planes are no exception.

"Thus we have, generally speaking,—

Plane.	*Tissues.*	*Sense.*	*Remedies.*
First	Bones.	Touch.	Surgery and mechanical measures.
Second ...	Muscles.	Taste.	Massage, manipulations, exercises.
Third	Blood.	Smell.	Diet and food medicines.
Fourth ...	Nerve Syst. (fluid).	Hearing.	Music and recreation.
Fifth	Nerve Ethers.	Sight.	Colors from the sunlight.
Sixth	Mind Ethers.	Intuition.	Thought and hypnotic treatment.
Seventh..	Spirit Ethers.	Inspiration.	Divine healing by a Master.

"In this plan we have but little use for *drugs*. The surgeon may use some for cleanliness. Farther than this, I see them of little use unless a poison is to be neutralized.

"It is admitted now by most physicians that drugs have no power to cure, but only stimulate the vital powers (meaning the higher bodies) to peculiar actions in their efforts to get rid of the poison. By such action they claim that the required conditions may be established. In these days a strong counter-belief is being promulgated and only hygienic treatment recommended. Drugs are on a plane too low for extensive use. They are equal only to man's lowest plane. When they are used they drive the disease from the lower to a higher plane but never cure it.

"Our State laws say that a man is a competent physician when he has completed a course at college and passed the examinations. This is not always true, however. Nature has a say in the matter, and her laws should be, as they are, absolute. Among other things she says that a man should possess as complete a knowledge as possible of man's Nature. He should understand Health, Disease, and the Law of Cure. He should represent as near as may be a perfect man on all the seven planes of development. He should ever keep himself in harmony; else how shall he teach others? The word 'Doctor' means teacher, and I like it better than 'Physician.'

"The Master said 'Physician, heal thyself!' I believe he meant what he said. He who attempts to set another's harp in tune had better first get and keep his own in the proper key. This done, I see no reason why he should meet with anything but success. And I know of no place where he can get the proper training so well as in the Hermetic Brotherhood."

The Elder Brother then said: "Before Elder Brother Rogers speaks, I want to say a word or two. I do not have to tell you that she carries the load of the headquarters. When anything is necessary to be done, it is, 'Where is Mrs. Rogers? What has she to say about it?' And we all go to her, because she knows, and because what she says is the thing to be done. Metaphorically, I have been down on my knees imploring her to present a paper before this Convocation. I know she has something that is worth hearing. If you have any criticism to make after she gets through, you come and settle with me, and do not say a word to her about it."

Elder Brother Francese Rogers read her paper on "Hermetic Brotherhood."

"The object of this paper is to bring to the mind of the members in

the Hermetic Brotherhood the importance and full value of words, and is the outcome of study of different writers and impressions gained through concentration while studying. This is all I claim; but if what I say will induce any of the Comrades to take up the study along any line—for I only touch upon a few points—no doubt they will be able to give more light upon the subject.

"All language is from the Ancient days borrowed from figures—figures from Astrology and that from Creative Force; which is first motion or vibration; then light, that was afterwards the higher light, intelligence, knowledge, wisdom.

"Modern languages have a continuity of development and a flexibility of action, and growing out of these a power of following the movements of the mind, as was never, seemingly, attained by the ancient and classical languages. Our language has passed beyond the stage where the chime of words is a care to the national ear, and has adopted instead thereof the pleasure of a musical rhythm, which pervades the sentence binding it into one. Great elasticity and plasticity, has been added to language by the development of symbolism and its companion Rhythm. These cannot be easily defined. It combines and braces language into a whole, giving compactness, unity and beauty, bringing things and thoughts into harmony with Human Speech, which consists of two essential elements, Voice and Meaning. We might have said Thought, but on considering the two words, Meaning is a better word, as it seems to be a more comprehensive term, including as it does the whole sphere of cognizance, from its innermost and least-explored center, to its outermost frontiers in physical sensation.

"It is found that the Voice consists of two parts,—First, A Voice that is the necessary vehicle of meaning; and, second, the Voice which forms a harmonious accompaniment to the meaning. The modulatory accompaniment of speech is not devoid of the element which makes it worthy of comparison with music; although it is far more restricted in the range of its elevation and depression. While its ups and downs are altogether on a smaller scale, and its motions are more subdued and less brilliant, yet, on the other hand, it has an advantage in the wider extent of its province and its greater faculty of diversification. Music is the exponent of emotion only; it has very little share, if any, in the expression or illustration of thought intellectually. Music is of all the Arts the most sensuous, simply because it has to do with sensation—our feelings and emotions. It is also made up of two elements, Time and Tune; we find these in the modulation of Speech.

"We understand through study that the force and perfection of language depends upon such words as immediately raise the ideas in the mind, and those will more quickly have that effect where there is a correspondence between the sound of the word and the sentiment. While a great deal lies embodied in the word itself, taken from the standpoint of the Cabala, yet there is a wonderful influence in the tone in which it is spoken; for seemingly independent of words, there is a language of nature in which passions are universally instinctively uttered. We every mo-

ment observe the different modulations of the voice when the soul makes use of language to express its emotions and sentiments. For instance, Joy is wont to speak in clear, luminous sounds; Agony bellows forth its accents from the innermost heart; Dismay utters quivering and inarticulate notes; while the language of Passion flows with an impetuous tide. Steady contemplation modulates the terrors of its speech; each feeling expresses itself in a tone of voice distinct from that accentuation arising from the syntax of language. We do not quarrel in the same tone in which we love.

"As we watch the growth of an infant, the first dawn of intelligence, the first smile is in response to the mother's tones of maternal encouragement. Before speech is attained by the infant, he gets a set of notes or tones to express pleasure or offense, assent or refusal. At last, when speech is attempted, it is mere cooing or chirrupings; that is to say, it is the music of what is said that is caught at first, while the child has as yet no ear for the harder sense. Observation is toward this: That the sentiment and emotional part of human nature have a greater share in the origins of language than the intellectual faculty. The first awakener of language is Love, and the first developer is Sound.

"Let us turn our attention to the effect of sound, or tone, upon the physical body. Prof. Gardner in his admirable production, called 'The Music of Nature,' tells us that the human voice, like music, has three parts—the Voice of the Breast, the Common Voice, and the Voice of the Head. He points out the place in the human structure that proves this to be true, and why cures of marvelous nature have been attributed to tone—that is, melody. Tones irrespective of melody have particular and peculiar effect.

"We concede that every person is possessed with a key-note; and the body being material must be cohesive, and gains it through harmonious vibrations. This same key-note is the cause of our likes and dislikes, or attraction and repulsion. Persons who possess a key-note in harmony with ours,—say, a third or a fifth,—will be most congenial. Take a party tuned to a fourth, and he will be all right until left alone with a person tuned to a third; it will not take long before they disagree. Let a person come along in tune with the sixth in relation to the key-note person, and all is as harmonious as could be desired. This is why individuals are strangely affected by certain tones. To prove this is easily done by following the path marked out by patient students along these lines. They tell us that low tones or long vibrations affect the lungs and solar plexus; the continued sounding of that tone by another has been known to throw a sensitive into a fit of coughing. Another sensitive was peculiarly affected by the beating of a drum; after listening a few moments she was seen to press her hands against her chest as though the drumming was there instead of upon the drum.

"A high tone is felt in the temples, giving a restless, uneasy feeling; if produced by a singer, one feels like assisting, or desires it to end at once. If continued, it becomes irritating, and the tendency would be to arouse peevishness in the listener. The middle tone vibrates to the heart.

is restful and soothing, like the mother's lullaby in coaxing tone to woo sleep to the tired, restless child.

"Rapid changes, high or low, as well as rapid sounding of them, increase the bodily action, thereby influencing the whole body. For instance, military marches and quicksteps,—their penetrating vibrations affect all mankind alike, and the parts most affected are the extremities. Our feet keep up the march, our arms gesticulate as if to mark the time, while our head is forced to nod also in time. Sensitive persons are often obliged to leave a place of amusement if the continued playing of the orchestra is of a minor nature. It affects the breathing.

"The effect of single tones, chords, and melodies upon the human body will in time be an interesting science. The destruction of the body,—that is, its decrease and appearance in physical weakness,—must be attributed, without doubt, to certain vibrations either within the body, or its environment. Inharmonies and discords of sound which the body endeavors to resist finally overpower it, and it becomes too weak to resist even slight disturbances; then slowly but surely disintegration begins, which in time results in death.

"Nature is a wonderful teacher, but woefully negligent are her children; for while she does her creative work in silence, man accomplishes his in noise and discord. Harsh and discordant sounds of a great commercial center are to a great extent the foundation of clashing ideas, and excite a vibration which weakens the strongest intellect in time. This is brought to notice every day, by watching the business man. In the rush of the day he is full of enthusiasm and excitement; as the bells ring out the day is done, the will and energies lessen their hold and the man leaves for home or other places seeking change of vibration. Once there, he finds himself weak physically and irritable mentally. All this is caused by the sounds of the business life that are at first stimulating. They enervate at last, stifling generous impulses, veiling the intellect, and often put out the light of spiritual perception.

"So much for sound and tone, the musical element in speech. We can to a great extent in our minds separate the mere brute sound necessary to speech and that musical tone which more or less blends with it according to the temper and quality of Voice and its companion, Mind. In the study we have plenty of proof that there is a great power in the affections of the soul, and there is no less virtue in words and names of things which is increased by speech and motions. A word is two-fold, internal and uttered. The internal word is a conception of the mind and motive, made without sound. In our dreams we seem to speak and go about throughout the day running over different conversations silently. The spoken word has a certain act to perform by the voice, and is sent forth with an effort of the mouth and tongue on the breath of the speaker; thus uniting the voice, word, or sentence to the mind and understanding of the listener. It behooves every Hermetic Brother to study the words they use, especially those that form our Mantrims; for some sentences have greater power than others, and this is increased by the spirituality of the speaker, thereby becoming more mysterious or mystic.

"There is another element that plays an important part in our language,—that of Symbolism. It displays its character in such a manner as to bear great testimony to the fact that the symbolic tendency is infused into human language with its earliest conceptions. Therefore, with the natural consequence of this innate tendency, there is developed in language a graduated series of elevations, from the sensible and material to the ethereal and subtle. Symbolic words, according to their connection, require different terms of rendering; for they are like living things,—they have a relative diversability of states, powers, and functions, and are an element which is nearest of kin to thought; therefore, there must be a natural connection between the symbol and the thing signified, in order that the symbol may present to the mind the meaning of the word. All language is symbolic, especially when written; for writing is in fact the symbolism of a picture-story. The chief characteristic of human language in regard to external form is this—that it should be articulate. So, in regard to its signification, the chief characteristic is that it should be symbolical. Analogous movement along these lines can be traced beyond the pale of language. 'When barber-poles were first erected, they were pictorial, and presented to the mind the thing they symbolized. They indicated by white bands of paint the linen bandages which were used in blood-letting, an operation practiced by Surgeon-barbers.' In our time a pole of this sort indicates a barber-shop; the why or how is not generally known.

"An interesting and appropriate illustration may be gathered from the letters of the alphabet. In order to gain our point, we must take the alphabet of the Hebrews. But first, we find that we can go back still further, and in the dusty and misty niches of our former activities, by the searchlight of our Comrades of to-day who are interested in Egyptian research have found and nearly established the fact, that the Phoenician alphabet, which is claimed to be the source of ours, was itself derived from the hieroglyphic picture-writing of Egypt; and many prototypes of our letters have been recognized in the writing of four thousand years ago. From whence came the knowledge that had the power to put upon lasting material, records that should remain until those passing that way having the right could read the symbols that would recall knowledge and powers which had been laid aside while resting from the activities of the physical plane.

"'Our *A* was at first a picture of an eagle; *B*, of some other bird; *D* was a man's head; *F* was the horned viper, whose horns still figure in the two upper strokes; while the cross-line in the *H* is a surviving trace of the pictured sieve, whereof this letter is the symbol.' But before going further along this line we find that the pictorial character with which the first figure is invested has gradually been taken away from that figure, leaving it a vague phantom of a character in its place, a thing which is the representative of nothing. We find the symbol has gained greater range by this change, making up for all loss in local or pictorial force. When it was presentive in its character, it was tied to one object; but since it has become a symbol it is universal in its function, and by close

observation we find that the symbol which remains after its loss of the pictorial element of the hieroglyphic, is a true correspondent to the intention with which the first effort was made in representing speech by the graphic art. Therefore, whatever was in the picture germane to the intention has lived, while all that was foreign has gradually died away, leaving behind the purely symbolic or alphabetical writing, and by studying the Hebrew alphabet, which is the most sacred, we are induced to use it in finding out the hidden value of each letter; for whatsoever is in mind, voice, word, action, or speech, all are embodied in writing. The magicians recognize this fact and demand that in all their work there must be imprecations and inscriptions made by which the operator may know what to expect and be able to express his feelings. In gathering the herbs needful in his work, they must have their name written in which its full value is recognized. Pictures painted must have a written name to receive full appreciation.

"In the 'History of Magic,' by P. Christian, this is made clearer: 'When our soul (mind) creates or evokes a thought, the representative sign of that thought is self-engraved upon the astral fluid, which is the receptacle and the mirror of all manifestations of being.' 'The sign expresses the thing; the thing is the (hidden or occult) virtue of the sign. To pronounce a word is to evoke a thought, and make it present; the magnetic potency of human speech is the commencement of every manifestation in the Occult World. To utter a name is not only to define a Being (an entity) but to place it under and condemn it through the emission of the word (verbum) to the influence of one or more of the Occult potencies. Things are for every one of us, that which it (the word) makes them while naming them. The word or speech of every man is quite unconsciously to himself a blessing or a curse; this is why our present ignorance about the properties or attributes of the idea as well as about the attributes and properties of matter are often fatal to us. Yes, names and words are either maleficent or beneficent; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements; that is to say, to the letters which compose them and the numbers correlative to these letters.'

"This is strictly true as an esoteric teaching, accepted by all well-trained and thoughtful students in Mysticism as well as Occultism. In Sanskrit, Hebrew, and in fact all other alphabets, every letter has its occult meaning and its *rationale*; it is a cause and an effect of a preceding cause, and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies. Therefore, if the members of the Hermetic Brotherhood would study to come into the understanding of the word and sentences which are used in their training, they would find in chanting more power, more uplifting than had ever been experienced.

"Bringing this a little nearer to us, personally, we find that our own names reveal to a great extent our possibilities and characteristics, and every time they are uttered increase these conditions according to the motive which prompted the speaker to vibrate them. Let us go a little

deeper into our home, Hermetic Brotherhood, and there we will find all that we hoped for in becoming members is really embodied in that name. What we receive is determined by what we put into it by living up to the Obligation. Beginning with the letter *H*, which is claimed to be the solidity of the vowel *E*, and while it is only an aspirate, it has to do with the breath, representing the Spirit of the World. It signifies perception, the base of knowledge, enabling Hermes, the Greek god of understanding, and whose name is embodied in Hermetic, to have control of his thoughts. The number of the letter is 5, showing incompletion. This is true of the work the Brotherhood has in charge; also that the Order is not a thing of a few years, but that it has its reincarnation, so to speak, its reappearance upon earth as some one is found in earth life that is under Obligation. The Egyptian meaning, a sieve, is symbolic of the work of the Order. 'Seek and ye shall find.' The Cabala gives the meaning of this *H*, window, indicating it is by the power to see, perception, we gain knowledge. Considering this vibration from another standpoint, we find the color of this letter to be green—the combination of gold, the spiritual, and blue, the mental. Green signifies the seeking of truth for the sake of its use.

"The next letter is the vowel *E*. The vowels are the soul of the word; for without them a word cannot be spoken. Not finding this vowel in the Cabala we use color as a revealer of its value, which is blue. The color of sky, or air and water, correspond to the purifying truth. Air concerns the truth, while water relates to the acts. This color, in its highest condition is perhaps the most beautiful of all, but we do not admire its coldness, but its purity. It belongs to the mental plane, where we often talk of pure cold reason. Its number is sacred, being 5. Again is the spirit manifesting in the awakening principle of intelligence. The Rosicrucians called *E* the Saviour, placed it with the left hand, negative, attractive, progressive, and relates to art, Space limits going further into all that is embodied in this letter. But we all remember the myth surrounding Hermes, where it gives an account of his stealing, showing that there is a dual element, the absence of the Higher Self. Still experience is the great teacher, thereby understanding is gained. Initiates of Hermes acknowledge no authority but understanding; call no man king upon earth. They are in this respect Republicans. 'For where the Spirit of the Lord is, there is liberty.'—This color hints at the religious aspect in the Brotherhood. It is the color of the robe of Mary the Mother of the Master Jesus in the Moralities.

"'Blue in the Chaldean astronomy played an important part in the great structure rebuilt by Nebuchadnezzar. It was the color of the shrine of Mercury, or Hermes, and was on the east stage of this Temple which was built six hundred years B. C., and seems to be the first wherein Art invoked the aid of Color.'

"The next letter under consideration is *R*. Its meaning is the head, the high seat of consciousness, to lay a foundation by number and order, also to be moved upon causing vibration. It signifies intuition or quick recognition of all things in the soul. These hints that are given will show

the value of the letters, therefore, the deeper meanings will be left to the reader to fill in.

"*M* is an important letter also. It represents motion; its symbol is water,—to pour forth, to be active. While its value in the middle of a word is not so great as it would be at the end, yet it increases the value of the combination and the power of the first letter *H*. Both belong to the water element—typifies the activity of Hermes, and the work of the Brotherhood.

"*E* having been mentioned it will be passed with only a word. It appearing again, tells that the Order does not neglect the training of the mental plane, recognizing that intelligence is the plank of safety in the study of psychic research.

"*T* coming in the word at this place, its number is 9. Its symbol is the Serpent, denoting wisdom. Its meaning is to hold together, to twist, to curve: It also shows the spirit of antagonism. This is readily understood as it seems to belong partly to the mental plane. In studying it, we find it is a three-fold trinity.

"*I* being a vowel has a greater story to tell; but as it is a small letter instead of a capital, it is not so important, and it is not necessary to go into details. It denotes force, it is of the fire element as its color (red) indicates. It is desire, will, love, veneration, wisdom, strength, healing principle, color of life; rightfully used has discrimination. Its power for good is determined by the combination of letters and intent of the word.

"*C* is the last letter of the word "Hermetic," and its value is increased in this position. Its symbol is the palm or hollow of the hand. It shows the power to grasp and that of helpfulness. Its meaning is strength. This good ending indicates as well as the first two letters the object of the Order.

"In considering the word 'Brotherhood,' we find it begins with a letter that is in the line of the aims of the society—*B*; the symbol is house. That is what the Order is looking forward to, a house, temple, home, where the work can be carried on as has been planned by those who have it in charge each time that it has manifested on earth. The meaning of the letter is to build, to erect, to form. It is said in the alphabet of principles this letter represents constructiveness; if this be true, it governs and includes all the processes of continuous creation. Its number is 2. It belongs to the breath and its power is in the breast of man, in which center we find the seat of meditation where truth is received in secret, to be revealed openly. So it is in the secret meetings of the Brotherhood. We go there to meditate, to concentrate, to study and unfold the power and knowledge to be helpful workers in the Father's Vineyard.

"*B* is followed by *R*, small, and as said before, its symbol is the head —high seat of consciousness. Therefore, the house is ruled by reason as well as intuition.

"*O* is a most important letter in this word. Its symbol is an eye. Its color is Black, which is the primary color of nature's evolutionary unfoldment. It corresponds to the first step of a new cycle of existence, upon which rests all the acquired attributes of past experience, and

through which they must necessarily unfold and come forth. This is symbolic of the Brotherhood. Black in its natural degrees of vibration attracts to itself all that which is limitless, having great power of expression. It is the hidden mystery of light. Forces arrested till the time of times of first activities. It is the symbol of the Inscrutable—Light at rest.

"Our shadows have substance and whatever we say has substance; we can not move but that it causes vibration which carries with it the vibration of our whole interior being. The state of blackness is the absorption of all the light rays of the spectrum, and in it all the possibilities of our natures are waiting for an opportunity to show forth with great power. 'If thine eye be open it shall be full of light, but if it is closed, how great is the blackness within.' Under this veil of blackness there are all possibilities, just as the darkness of night veils the whole beauty of the world from sight. All comes from that dark chamber. In the names where this letter *O* is important, we find a marked characteristic of a will of iron; such strength is needed in order to be the vessels of higher attributes. As it is with the individual members, so it is with Brotherhood; it has this will of iron, and it wills to carry forward the work for which it was intended and its possibilities unfolded; then indeed shall the King of Peace reign upon earth for its members.

"In considering the next two letters, for they must be taken together, we find our Cross, for that is the symbol of *th, Tau.* 'Represents crucifixion or the intersection of the horizontal line of involution by the vertical line of evolution.' In the Brotherhood we find crosses, and we must bear them if we carry out the objects and aims of the Order, and unfold in us the right to wear the crown. Unjust criticism prompted by ignorance of the value of the Hermetic Brotherhood is the hardest and heaviest cross to carry; for if we follow the footsteps of our Master Jesus, we must 'bless them which persecute you.' Let us all study to promote the activity for the good of the Brotherhood and when we do not know the way, ask from those who can point out the road; we are not left to wander from the 'right-hand path' if we make the effort to inquire.

"All the remaining letters have been mentioned, except *D*. The symbol of this letter is door—to swing, to turn. Representing vibration the evolution of a progressive mind. Its number is 4, indicating a completed action of Divine generation. The letter coming at the end of the word is symbolic; for the Brotherhood is a door to a great many that are earnest, active students who strive to carry out the Hermetic teachings and live up to their obligation. In this way the door swings open to greater unfoldment as the storehouse of knowledge, through our self-efforts, gives forth the riches of the Past experiences. We have much to encourage us as members of this Order, and if we fail to receive it is our own fault, and not the visible Head of the Order or his corps of workers at Headquarters. Therefore let us try to bring out and enjoy all that the name Hermetic Brotherhood holds hidden within itself.

"At every stage in the development of a word, there are a certain number of possible variations or alternative modes of utterance, and before

a word settles down into an established position, it must have been (unconsciously) recognized as the best for that particular purpose of all those that were in the field of choice; and among the qualifications and conditions of the competition, the satisfaction of the ear has never been absent though it may have been little noticed. The mental qualification mentioned is that which arises from a sense of harmony between Voice and Meaning. There is a pleasure in this, and naturally a preference for it; other things being equal, the utterance which gives this pleasure survives all others. Man's conscious work upon language in fitting it to express his mind, is the least part of the matter, for the greater part is worked out unconsciously. Long eras pass after the perfecting of its processes before intellectual man awakes to perceive what he has accomplished. This proves from what a depth within his own nature this power of speech is evolved, also what a mystery man is to himself. To make a path from the visible, ponderable, up to that which is invisible, imponderable, and spiritual, with no building material but vocal sound to erect a bridge from matter to mind, tempering it in the finest filtered harmonies that can be appreciated by the sentient, emotional, and intellectual nature of man, seems to be the task and function of Human Speech. We can only say of its origin, that it is the same root with that poetic faculty whereby man makes nature echo his sentiments; it is correlated to the invention of music, whereby dead things are made to discourse of human emotions; it is a peculiar property of that nature whose other chief and proper attributes are the power of Love and the capacity for the knowledge of God." –

The Elder Brother then said: "We come now to the three-minute speeches. I would like those who represent the Knots, or the Elder Brothers of the Knots, say something in their three-minute speeches of the work of the Knot. I would also like those who have received any impressions through our picture, or from the unseen, to put it into their speeches. If you have any little poem or any little paper that is choice, put that in. I shall call upon every one to say something. You have been under training for a year now, and ought to be able to do this."

In response to this call, the following choice sentences were uttered:

"So far as the Brotherhood is concerned, it has been a school to me, and a very peculiar one. When I entered its precincts I entered from a plane of argumentation and contention for my peculiar ideas. If they were questioned, I was ready to fight for them; and I felt that I had a right to sustain my position, and that others must see it just as I did. I have learned in this school that others have just the same right to their opinions that I have to mine, or can ever have, and that it is my duty as a Hermetic Brother and a Comrade to recognize each one's position and condition, and question not. Consequently, I can hear my most favorite ideas criticised, and it does not affect me at all nor phase me, and it is all from this class of teaching."

"I can say this is one of the happiest days that I have ever experienced. I hope I shall see another one."

"I know that I am not as narrow-minded as I was before I joined the Brotherhood."

"It is four years since I came into the Brotherhood. I have learned many things, and I hope to continue to learn. The Brotherhood is a good place for any individual to come into."

"I have been in the Brotherhood quite a while and I have always found it a sustaining power."

"The Brotherhood has opened great possibilities for me. I hope when my earthly work is done I can say that I have been a faithful member of the Hermetic Brotherhood."

"I can say that I am happy to be here."

"I am glad I am a member of the Brotherhood. I hope I will have strength to stay in it, whatever comes."

"I have been only a short time a member of the Hermetic Brotherhood, but it opens powers and strength before me that I never realized before."

"I recognize my connection with this Brotherhood in the ages past. Before this material was organized, I was."

"I think the Brotherhood is doing a greater work than we know of. I hope that its influence will go out everywhere and bless and uplift humanity."

"I can see that by the training I am coming into powers and faculties are being developed and unfolded, and that I am growing."

"I am thankful that I belong to the Brotherhood."

"It is a great source of satisfaction to know that we can call upon the invisible, and that they are with us and can help us."

"I count it true that thoughts are things, and as we send them forth they are for good or ill. That which we call our secret thoughts speed to earth's remotest bounds, and leave a blessing or a curse."

"As we go out from this temple and from all the Knots, and as we strive to follow the teachings of the Master and the invisible Brothers, so will there be a power that will go forth throughout all the land that has never been felt before."

"I know that anybody can learn wisdom, even if they are seventy-one years young."

"I can say that the Brotherhood is all the world to me."

"I have discovered that a great change has come over me. I appreciate the Brotherhood more and more every time I meet with them."

"I am glad to belong to the Brotherhood."

"May we follow the Elder Brother's precepts more and more, and help illuminate the dark places of this earth."

"I can say that I am very glad that I am a member of the Hermetic Brotherhood. I derived much benefit from it during the three months that I was confined to my room."

"I do not think there is a day passes but I think of the people I am associated with in the Brotherhood, and it seems as if I had returned to the fold."

"My sincere wish is to be a worthy member of the Hermetic Brotherhood, as it has become one of the greatest sources of strength to me."

"I esteem it a great pleasure to be here."

"I do not know as I can express my feelings. I am very thankful to the Hermetic Brotherhood. It is a great help, and I shall try to be more worthy thereof."

"I do not think there is any one in this room who is any happier than I am to-day. There are many reasons that cause me to say this. There is a great deal I could say if I had the ability and the time. I think the most of you know where I was a year ago to-day. No one but myself knows how sad and how sorry I felt because I could not be here with you. I have been looking forward all this past year to this day."

"I have heard of artists who have painted their best selves into their pictures. I believe that such is the fact in this instance, and that every one who comes into this room belonging to the Brotherhood, or otherwise, looking at this picture, will go out the better for it."

"When this beautiful ideal soul creation which is before us was unveiled (for I think we will all agree that it is not the work of the hand, but the work of the soul that is on this canvas), I sat in the back part of the Temple, and could not see it in its fullness, but as I recognized that it was the image of the Master, invisible hands seem to come out of the canvas and move all this assembly, and a voice said, 'Peace, peace, to all the Comrades of the Hermetic Brotherhood.'"

"Elder Brother Rogers has outstripped me a long ways, but it is because she is a good deal younger than I am. But I am growing young, and I will try to catch up with her."

"The Hermetic Brotherhood is doing so much for me, that I wish to do a great deal for it. I want to be able to do more than I am doing."

"After the picture was unveiled my ears were filled with a rushing sound, as though a mighty voice had entered the room, like the sound of wind and waters."

"The teachings of the Brotherhood are to point the way. The idea that I had in joining, to speak in the vernacular of the day, was for what there was in it. Well, I am satisfied. I got more than I expected. The teaching is always good."

"When the picture was unveiled a very peculiar sensation came over me, and it seemed that there was a mystic force emanating from it that filled the entire room, and it thrilled me through and through."

"I think I did not more than half live before I came into the Hermetic Brotherhood. It has made life seem worth living. The headquarters is my home."

"I look upon the Hermetic Brotherhood as a regiment in the Universal Brotherhood. As my work lies in Knot 5, it brings to my mind the pretty little story of the raindrop that hovered over the earth, and seeing that it was parched and dried, it made up its mind that it would do the best it could for the earth, although it was only a raindrop. So it started on its journey downward, and other drops, seeing its haste and enthusiasm, joined in, to find out what was going on, and so the raindrop attracted

to itself a great deal of company, and finally struck the earth in a great shower, and refreshed it. So I hope that Knot 5 in the Hermetic Brotherhood will be like that raindrop, and when the order comes to work, it will start out and do the best it can, and through the good that is in its Brothers, that it will help and refresh others, and at all times be worthy of its name."

"When the picture was unveiled this morning the thought came to me, not so much from the personality of Jesus, but the principle that he represented, 'Lo, I am with you always, even unto the end,' and it brought a great amount of power and strength."

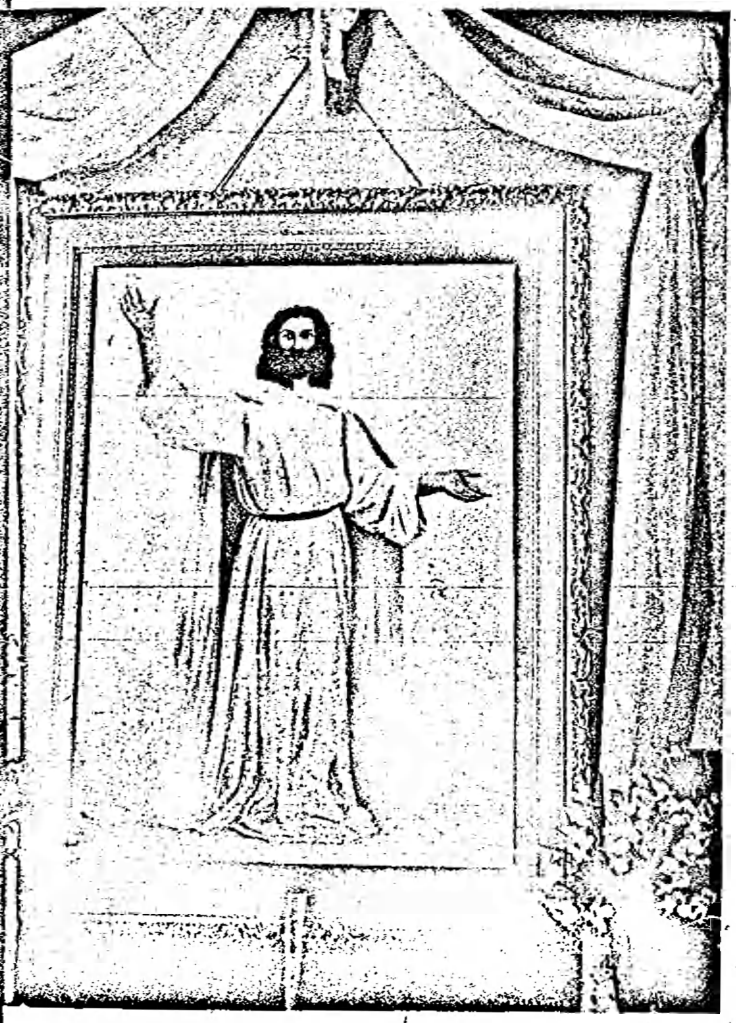
"It is just a year ago to-day that I joined the Brotherhood. Consequently, I am one year with you in the work. I hope in another year that I will be able to give you something better than I can to-day. I am glad to belong to the order, and I am glad that I am here."

"I wish to make a little comparison between the last Convocation and this. I thought last year it would be almost impossible to hold a meeting that would be any better than that one was; but I think the Eighth Convocation a little overlaps the Seventh Convocation. And I think we will keep on, and the Ninth will overlap a little the Eighth, and I do not know what the end will be. If we are not here, we will see it over in Knot 10. I could realize that there were a lot of people here from Knot 10 when the picture was unveiled. I felt the same thing that Mr. Miller described. It was a sort of universal feeling. I could not liken it to anything else than this fervor that we have all seen or read about. I never have experienced it, but I have read about a whole audience being seized with a fervor. At any rate, it seemed to be that same kind of fervor, and it enveloped everybody in this room."

"When Elder Brother Rogers was talking, and I looked up at that picture, this came to my mind: Can we look at that picture and not realize that He is talking soul to soul with us? Every time I have looked at it He has something to say from the depths of his great soul to the Comrades in the room."

THE ELDER BROTHER. I have some letters that I had thought to read to you, from a dozen or fifteen States. They all tell the same story of love and devotion to the Brotherhood. But I would like to have the time that I would spend reading those letters to you, to say something for myself. I want to say something about that picture.

What that represents to you or to me, or what it represents to the world denominationally, religiously, or all along the lines of morality, matters not. That which it stands for is the concentration of the highest self of all living created beings. We know what has been done in his name. We know the potency that has gone forth from that figure; the love, the tenderness, the uplifting, which has brought humanity from its lowest condition to its present. And that whatsoever we may hope for in the line of love and life and living on all planes, He holds within Himself as the result of this concentration. He is the Perfect Manifestation of the living word. We have had a talk to-day about what words mean, and



He is the word made flesh. Remember that the beloved disciple tells us so, and if the word has power and force, as we see by what has been said to us, then it was in the direct line of the teaching that this picture typifies and symbolizes. It is the word made flesh, the Logos, the only begotten Son, because the word itself was spoken, and has manifested. It has stirred up in the hearts of every man and woman living a feeling of devotion and inspiration. An idea completely pervades us, of falling down before it and receiving from it the benediction that no other figure that I have seen in artists' collections expresses as does that—the full expression of forcefulness of the embodied Word.

I wish to say something more to you. It is an illustration of something I have read, and a part of which I have seen. You know that the great success of the Methodist denomination was based in its brotherhood; in the feeling of unity one with another; and every one was imbued with the idea to ask for whatever could come in the way of assistance from each other.

Secondly, it depends upon organization, and that organization is very much like that of Hermetic Brotherhood. The class-meetings are like the Knots. There is a unity and a desire to do all things which are helpful and to receive from the higher sources. And as they were willing to go forward and do that which was given them in that simple, primitive manner, they succeeded. But in these latter days they have sought something else, save the Master, the manifested word, or the manifested potential power. They have departed from that which they once recognized in all its fullness. They must either come back and follow the lines upon which they started, or merge into something else. You know the Methodist organization always held this in view, that every church must have an Elder Brother, or preacher, and every Elder Brother must have a church. In the Southwest especially, perhaps it did not reach to this State, in the last hours of the conference after contemplating and concentrating, as we contemplate and concentrate, with all this sense of self-devotion, with their ideas of the God-Christ fully resting upon them, the power of the Logos manifesting, every single soldier—for soldiers they were of a regiment, as Elder Brother Rogers has so well said to us,—they all went willingly, and their spirit was, "Send me." Then the list of appointments for the coming year or two years was read by the bishops, who had made these appointments in council to the best of their ability and under the inspiration of those who guide and direct all things, however differently we may think, or desire. In this spirit of self-devotion, in this fullness of absorption into the spirit of the Christos, this man was sent here, and that man was sent there; some were sent to places that were not desirable, to places where there was miasma and fever, and some knew they were going to certain death; some were sent into rough neighborhoods, to go through years of struggle against great difficulties and severe opposition. But not one of them said that he did not want to go to this place or that. Nay, nay; like soldiers under orders of a forlorn hope, every one took up the burden of the cross, a cross which stands to us as a symbol of sorrow and suffering. And, by the way, why should

we not banish that idea of the cross with all that clings around it, and each member of the Brotherhood take this manifested word for our idea of the victorious Christos, and not the suffering Jesus.

So as we commence another year, may it be with the spirit of the Infinite and Unseen resting upon us, that we may go forth into the various conditions of our life to do and to bear that which is necessary for us to do and to experience. You who have spoken so well, you who have felt the spirit of the blessed Lord resting upon you can believe me, perhaps, there have been but very few moments during this day in which I have not felt a stream of power flowing forth from the right hand which was promised in the description that I read you at the unveiling. So may we all dwell not only in the Father's presence but under the direct inspiration of the manifested word.

The afternoon session was closed with music, and an adjournment was taken until 8 o'clock in the evening.

EVENING SESSION.

The session in the evening was opened by singing, followed by meditation: "The Eternal Christos."

Song by Mrs. Weld: "The New-Born King."

Comrade F. C. Germaine read an original poem, as follows:

A DREAM FULFILLED.

To our dear Elder-brother, Dr. Phelon, as he sat in the bay-window, surrounded by flowers and the love of the visible and invisible, "the fairest vision I have ever witnessed in real life."

I was seated one day in the garden,
On Sutro's resplendent height,
Lazily watching the ocean,
Entranced by the gorgeous sight.

I slept: I know not how long;
Nor who may have seen me there,
But I dreamed of a grand old man,
As he sat in his wicker chair.

He sat 'midst poppies and ferns,
Callas, and bridal-wreath,
In the fragrance of newly plucked flowers
From garden, meadow and heath.

There shone 'round his venerable head
(Like this new-born picture of Love)
Golden rays of power
From the Invisible, above.

In spirit, a child of God,
He was old alone in physique,
Exalted by virtue and truth,
He was wise, divine and meek.

I dreamed that ages ago,
In the old Atlantis Isle,
He was King and Brother at once,
Was head of the "rank and file."

He taught, that in days to come
We would meet on another shore,
And maybe the most of us
Were there in the days of yore.

This morning my dream came true,
I saw in the wicker chair,
In the light of God's glorious sun,
Our Elder Brother, there.

Chained by links of love,
Stronger than any steel,
We are brother to brother bound
By the great Hermetic Seal.

H. B., of A. L. and E.,
Be you Knot fifty or one or three,
Say it once, say it again,
T' will be our watchword, when we 're
All in Knot ten.

COMRADE SLATER. We, at a meeting of Knot 46, had a subject given to us by an invisible Brother. It was, "Who is the builder?" I did the best I could to answer the question,

"God being the Architect, spirit must be the Builder. Jesus said, God is spirit; and they who worship Him, must worship Him in Spirit and in Truth. In these authoritative words, Jesus gives his understanding and conception of the nature of God, and His relation to man; and of man's relation to God, and his privilege under this relation.

"He further tells us God is a Supreme, Absolute Being. The father of men, therefore, is an embodied, spiritual being and child of God. He holds potentially in his nature, the attributes of his Divine parent. He has therefore the inherent capacity, as a child of building or unfolding into all the perfection of being, which characterizes the Father. Ye shall be perfect, as your Heavenly Father is perfect. As the immediate child of God and brother of Jesus, each one has an equal claim and dependence with every other, upon the direct love and providence of the Father, who is no respecter of persons. How are we to come into this perfecting or building our structure Eternal? I can see but one way. The divine in-

ner consciousness is first to be brought into recognition. It is everywhere the indwelling life which determines the form of things. The relation of body and soul is that of correspondence; and there is a tendency in each to adjust itself in harmony with the other. The external is controlled by the internal. It is from our interior states; it is from the spiritual realms, that we outwardly express. Look at the human face, the vibrating thought of the mind constantly molds the features. They express the changing state of mind by the reflection there visible. In building this outward expression, how careful we should be of the flow of our interior thoughts.

"Perhaps, you ask, how are we to do this? The soul is the product of mental action. Let us strive to have clean, immaculate mental action that neither soils nor can be soiled. Touch not, taste not, think not that which is impure, which you in your innermost mind must know to be impure. Every wrongful act is carried on under an insane impulse, always increasing as it is repeated, for frequency creates a habit and habit becomes second nature. When evil once becomes a natural state, it is very difficult to return to that state of purity wherein abideth the life of the Divine Soul. Unless we place ourselves under guidance of our own Higher Self, with pure intention and fervent prayer we can gain no spiritual benefit. Man as a child of God is a rational and moral being, endowed with the freedom of choice and action. He is responsible, therefore, for his course of action, and the result of his choice, to the full extent of his knowledge, or opportunity of knowing the better way, in the building of his own soul powers.

"Man, in another life, according to Swedenborg, becomes the perfect image of his inward thoughts and intentions. God, having given to man as his child, freedom of choice in the whole sphere of his personal activities, cannot without interfering with that freedom, lift that child by His power and goodness, to that perfection of being which is His image and likeness, which was destined and provided for it, from the foundation of the world. This can come only through the consent and co-operation of man himself.

"Nevertheless, in the mental evolution of the soul-power, the Father is ever giving himself to His children, and seeking through their consent and self-assistance to reproduce Himself in them. If then, we live and act in harmony with the Divine purpose in our being and our relations with men, and with the things of the world with which we have to deal, we shall come into unity with the Father's Spirit, and at one with Him in them; thus shall we become the Builders of our own souls."

Recitation by Mrs. L. M. Parkins.

Reading of a paper by Comrade Barker.

Reading of a paper by E. R. Rockwood:

"In Atlantis dawned a great Spiritual day, resplendent in wealth, attainment, power and glory. In Egypt it reached its zenith; its light reached every land, and gleamed on every sea. Its power was greater

than the throne. But in its plenitude of potency was concealed the seeds of dissolution, breeding arrogance and selfishness. These wrought spiritual ruin, and buried Spirituality deep in the shades of India; from whence only twilight scintillations and star-gleams have risen, to show that there were yet those who had not bowed the head or bent the knee to Baal.

"For long ages the night following the sunset of spirituality has brooded over the earth, because of its having been dominated by wealth and the power of State. But spiritual truth could not always be suppressed; hence martyred souls sought inhospitable shores among savage tribes and builded for an untrammeled worship, laying the foundation for American freedom where, here and now, spirituality and statecraft are divorced. But wealth still holds its power. Nevertheless, there is a real dawn of a spiritual day, now beginning to illumine the horizon; hence the reason why each soul, catching the foregleam, reflects a light corresponding to its own unfoldment; hence the reason also, why there are such diverse aims and methods of presenting spiritual ideas and designs, each soul feels an independence of expression, and many have the courage of their convictions, to present the best that is in them, therefore it is not strange that there is a method in vogue among many thinkers, aimed at cheating death of its victims. They take the position that it is not necessary to grow old, in the sense that dissolution should be the result, but rather that age should show, as a result, accumulated experience and greater accomplishment, than has yet been known, by gaining absolute control of the objective, and being able, not only to obey the command 'Physician, heal thyself,' but that the soul should become so masterful, over the limitations of the physical environment, that it can vitalize the atoms, that are called to replace broken-down tissue, and give them such will and potency, that they will improve its instrument of manifestation, the human form, so that discord among the organs thereof, and consequent decay and dissolution, will be checked and thwarted.

"'T is further claimed, that there are those who have attained the power to hold the physical form intact and dispose of it at will. They are denominated Masters, Adepts, etc; but so far as I am aware, their identity, or even their methods, of attaining such mastery over physical environments, has not been divulged.

"However, from my study of interior supremacy over exterior conditions, I believe there is a possibility of attaining just such power. It may not be attained in one embodiment, but if the design be carried over from one incarnation to another, ultimately it *can* be accomplished, especially if 't is true, as we believe, that the immortal principle is a directing power, in the building of its environments; for in that case, it would be a leading motive, in taking up an embodiment, and the interval between incarnations, would, in a measure, be devoted to mastering the details, through which such a result could be made apparent, and ultimately exemplified.

"Believing thus, I have made some very strenuous efforts, to bring the physical under the control of the will, and having a record of only five

weeks' sickness, in a benevolent society to which I belong, in over twenty-seven years, and that sickness the result of severe exposure, I feel a measure of success stands to my credit, especially as at more than three-score and ten, I feel no weight of years, or scarcely recognize impaired faculties. I have held the fort, up to two years ago, by force of will; a method of breathing, and at times, simple medical suggestion; results for the last two years, have been from a different basis.

"And at the risk of being deemed egotistical, I propose to present for the benefit of the younger comrades present, some personal experiments and their results. About a year before the organization of the Theosophical Society, the subject of reincarnation was presented to me, by an intelligence from the unseen section, stating that it was an absolute fact. I canvassed the subject thoroughly, and became convinced of its truth. I then instituted a method of self-examination, to ascertain, if possible, what it is that is reincarnated. In either a standing or horizontal position, lying on my back, I would introvert all of my faculties, and commence a careful examination; beginning with the bone structure, and observing, that is not me, but mine; then examine the tendons, muscles, and flesh-covering; then observe again, this is not me, but mine. I would then study the circulatory system, the everywhere-threading nervous system, then the pervading magnetic and electric conditions; and as experience gave proficiency, I became conscious of the astral form, corresponding to the physical. Contemplating this whole intricate mechanism, and its varied actions, I would still observe, all of this is not me, but mine. What and where am I? would be the ever-unanswered question many, many times repeated.

"At last, about two years ago, a propitious time arrived, and my question was answered. I was in a recumbent position, and had reviewed my whole study, as described above, and with no better results than before, but instead of relinquishing my effort, and laying the subject aside, as heretofore, I became passive and went into the silence. Presently I became conscious that I was surrounded by a spheroidal transparent envelope, the nearest point of which was some twenty or more inches from my body; I observed that my brain and solar-plexus were the foci of the envelope, and immediately, about a foot from my body, diagonally to the right, I observed an intensely glistening ball of white light, a line of light attaching it in one direction to my brain, and a like line, the other way, to my solar-plexus. In a flash, I *knew* that ball of light was *I*, and all the rest was mine. And after that consciousness, the vision faded and I knew my quest was finished; and never from that moment has a doubt intruded to mar my consciousness of my real self.

"From the vantage-point thus gained, I have since striven to obtain absolute control of my flesh environment, and have achieved a goodly measure of success; but by no means a complete success, as I have not yet become fully conscious of the accumulated power, that the unfoldment of past incarnations has given me. I have had a series of experiences that prove to me that there is a reservoir of such power close at hand, but as yet it has eluded my grasp.

"Now, my object in presenting these personal experiences is to stimulate a desire in the minds of the younger comrades to take up this quest, and make a perfect success, where mine as yet has been but partial. However, I have proved enough to assure me that it is possible for the Higher Self to become masterful over all below it in the environment, and to command all that is needful for the best interests of the personality.

"Therefore, I assume that in order to attain perfect success, and obtain absolute control of the life environment, you must gain a full consciousness of the Higher Self, also familiarity with the record of experiences gained by that self through all former incarnations, wherein resides the power to draw upon the elements around us for the needed vitality to vivify every atom used in the replacing of broken-down physical tissue, even to utilizing the vitality, of the breath of The One, which is just as potent now as when it imparted a living soul, to the perfected human form, in the dawn of its existence.

"May success attend your efforts."

Reading of a paper by James U. Spence. "The Now."

"Time, as we understand it, consists of the past, the present, and the future, but as a result of our finite human nature, we seem, as a rule, to be able to cognize the present only. The immediate past of this earth's life becomes a very dim recollection. At last it seems to be blotted out altogether, with perhaps the exception of a few striking events which made a stronger impress upon the tablets of our memory. Hence we may be enabled to say, 'I remember' such and such an experience or happening. As to the far past, *that* seems to have gone from memory for ever. But has it?

"The present condition of the globe we call 'The Earth,' and upon which we, as human beings, exist, is to-day the combined result of the past workings of what we call natural law. More than this, there is recorded in its aura, the workings of the whole past human race, in its efforts to rise to higher civilization or from the depths of ignorance to which time and again, through the rounds or cycles of time, it has sunk; only to rise again with renewed life and vigor. We to-day are sharing together the results of all these mysterious workings.

"But even before the foundations of the earth were laid, in the boundless realms of eternity and space, preparatory work, absolutely necessary to promote to-day's results, was being wrought by THE ONE, in ITS HIGHEST manifestations, which resulted in the Earth's formation as a place of residence suitable for physical man.

"The grand lesson taught by the Biblical accounts of the Creation is the fact that the highest manifestation of the DIVINE ONE was first shown as LIGHT. It was not the light of the material sun, moon and stars, but the LIGHT that emanated from the Effulgent ONE, as the result of the spoken WORD, which was again the manifesting result of the creative THOUGHT. This Divine LIGHT, manifesting in LIFE and MOTION, is to-day existing in all things to a greater or less degree but its

highest and noblest expression is in MAN, the present every-day man, either spiritually minded and illuminated or grossly ignorant. Between these two extremes, each individual of the whole human race has a place. The present condition of unrest, turmoil, and commotion upon the spiritual and mental planes, as well as on the physical and material, is the direct result of the actions in the past; of this DIVINE LIGHT working and permeating all things, and in its striving to express itself, so that a recognition of itself by itself, embodied, could be realized. Man only, as far as we know, has obtained this power to recognize his origin and purpose of life and to know the CREATOR or FATHER OF ALL. But, alas, the majority of the human race seem content to remain in ignorance, and do not try to use the divine powers that have been so long inherent within.

"The present turmoil and agitation on all planes is the divine opportunity. The Higher Self within each earth individual will in a great many instances be enabled to take advantage of this unrest, to manifest itself in the DIVINE REST which brings PEACE and COMFORT to all who recognize the silent voice within and accept its guidance, instead of relying upon the shaking and unstable materialities of time.

"Time is ever restless, changing, and moving. Eternity is peaceful, grand, and ever the same. Eternity is the *Ever-Present*, and hence, contains within itself the Past and the Future. Whilst the present is the result of the past, so also is the present the foundation of the future. It, therefore, behooves all mankind to see to it that the foundations now laid shall be such as will produce the best results in the building of the Grand Temple of Man, within which is to be enshrined the Higher Self of each, as a creative Power for Good or as God.

"But on this Day of Days we are celebrating not only the Eighth Annual Convocation of the present expression of the Hermetic Brotherhood, but also taking up the threads of the past ages; when we were engaged in the exercises of the Ancient Temples. The present must be a true result of the past, because if the past with us in the old conditions had not been, we could not have been here to-day enjoying ourselves with the feast of good things, both spiritual and material, that has been so amply provided. We seem to have brought to our recollections, things in the past and happenings for the future. We seem to call to mind the greetings of the olden days, as we mingle our greetings and congratulations in the present, and we seem to realize, perhaps more than ever before, what we were in the past and what we will be in the future.

"The duties and privileges of the present time, as affording some dim glimpse of those in the past ages which we fulfilled and enjoyed, and which are resulting in the present, should be an incentive to us all to take up the present work in all our might. Having achieved great things in the past, we have the proof that we can again go forth as conquerors over our environments and the adverse conditions that may surround us in the present. We may again become the WORLD SAVIOURS that we were in the past. The future has in store for us many glories as the results of words expressed and thoughts formulated even this very day.

and which will prove of immense benefit to the whole of our Human Brotherhood, in elevating it to a higher spiritual plane of thought and action. Therein the true principles of life will be understood, and the real will be grasped instead of the unreal. The true will be accepted instead of the false; the LIGHT of TRUTH will shine forth from the countenances of man, proving that he or she has been and *is* walking with God, in the sweetest communion and fellowship. The human children will be truly at ONE with the FATHER, and at one with our Brothers of the mortal Race, past, present, and future; all is *one*, and one is *all*, there is no difference. The Divine Light is the *same* yesterday, to-day, and forever. It may not be always visible to mortal sense, being hid by the obscurities of Time, just as the material sun is *always* shining; although the part of this planet that may be turned away from it is apparently in darkness, yet the sun is and will be as long as time lasts. The LIGHT of the DIVINE SUN, of which we all are a part, always *is*, although we, in our short-sightedness and mental ignorance, may not be able to see it. It is our prime duty to so live and act in the present as to enable this Divine Sunlight, to manifest itself through our organisms more and more every day that we are in this earth life, until we are enabled to say with our MOST ANCIENT ELDER BROTHER of GALILEE, 'It is finished.' My earth work in this expression or embodiment is at an end. I am ready to enter into the grander duties and work of the beautiful life in the higher realms of spirit.

"It seems to me that the call is NOW to enter into more practical work than we have as a Brotherhood been engaged in during the past few years. Let us, hand in hand, take up some special work for the amelioration of the distressing conditions of our brother who is at our doors. Let us, with joy and gladness, deny ourselves that others may be helped. Let us follow the living example of our Most Ancient Elder Brother of Galilee, in doing good wherever we are or may go. Let us heal the sick, restore sight to the blind, cause the deaf to hear; and not only do this on the physical plane, but on the mental and spiritual as well. If we do this, success is sure, we have the power, the potency of thought and expression, and why then should we delay? Do not say, 'We have not the material means.' Do not say, 'I cannot.' Do not say, 'I don't know what I ought to do.' But, rather, say, in response to the call, 'Here am *I*; send *me*.' Do not wish to send some one else in your place. Do not wait for others to answer first, but respond directly the call is made to take part in any *new duty*, with 'I am ready and willing to do all that is in my power.' As a result of this general consecration I seem to see in San Francisco, a glorious work accomplished, to the astonishment of all the so-called Christian churches, and that by a power they will recognize as not being possessed by them at the present time.

"The veil of the future seems to be lifted, and I see before me a large piece of ground laying four square and facing the four cardinal points of the compass. This is approachable from all sides, easily and comfortably. Upon drawing near, one is struck with the substantiality as well as beauty of the numerous buildings thereon, each adapted for

its special work of usefulness. In the center of each side, the whole ground being surrounded with a handsome stone and iron fence, there are beautiful gateways through which the interior of the grounds can be reached. Upon entering, one is again struck with the wonderful way in which the natural configuration of the land has been utilized. Upon glancing up the pathway in front of us as we enter, we see in the center of the block a large building which, upon approaching, we discover to be an auditorium capable of seating comfortably many thousands, with perfect appointments in all its arrangements. There is also therein a fine pipe-organ and the necessary adjuncts for entertaining, as well as interesting and instructing, those who may be privileged to attend. Around this central building are grouped numerous other handsome structures, all of stone, yet of light and pleasing design. Upon entering one, we find it arranged for the purpose of a hospital but there are none of the usual paraphernalia of surgical instruments to be found therein. There is no use for these, as the occult power that is employed is more potent for good than *they* ever were. They, at the best, maimed and mutilated, but the power used therein can restore instead of displacing. Everything is beautifully clean and neat, and an air of peace and harmony pervades the whole building, in itself a healing power. But we must not linger. We enter another building and find it used as a resting-home for those who have passed the age of work, who there end their earth-days in peace and plenty, having in the past suffered their evil times. Again, another building—indeed several buildings—are utilized as schools for the young, where the training is not dogmatic, as in the present day, but where the young are trained by wise and competent teachers who understand how to develop and unfold the best traits of character and eradicate the undesirable. Classrooms are also provided for the children of larger growth, who find it necessary to study the new thoughts that have come into being since they attended school in their younger days. But perhaps the most important building of all is a peculiarly shaped one, stationed near the main entrance on the East Side. This is the Brotherhood home proper, where the various Knots meet in rooms suitably furnished for the work of the different degrees and where also the General Officers and workers reside and hold sweet communion together, living as a happy family, without one care as to material subsistence, *that* being amply provided for. A community of Brothers and Sisters, Comrades in the truest sense, having but one purpose in view, and that the doing all possible good to all whom they can reach and who come under the potency of the HERMETIC BROTHERHOOD.

"Words fail me; so that I cannot describe in language all that I seemed to see through the uplifted veil. But it was the HOME of the HERMETIC BROTHERHOOD IN SAN FRANCISCO, and the result of possibly many years of ungrudging toil and work on the part of many who are present at this the Eighth Annual Convocation.

"May we all live to see this result whilst we are in the form. But if that is not our privilege, then we know that as Invisible Comrades we shall still be doing our part in furthering this movement in association

and co-operation with the Grand body of ANCIENT MASTERS, who have been helping us through the AGES.

"My dear Comrades, let us at all times and in all places, remember to acknowledge those helpers and Comrades who have laid down the mortal form, and who so readily and willingly co-operate with us in all our desires for the promotion of the Brotherhood work. There is only ONE Hermetic Brotherhood, comprising two sections, the Invisible and the Visible, the difference being that we, in the visible, are more or less hampered by that very visibility, and they being free and untrammeled thereby, can help us far more than we have ever before called upon them. We must not be afraid to use our own powers *first*, and they will then at our call, gladly co-operate, but you must remember they cannot work on the material plane, as we can, and hence we must not leave material work to them. If we do this, we are neglectful of our duty in the present and are hindering the work instead of helping it along.

"Success is certain, if we do our part with all our strength of mind, body, and spirit. Therefore, my dear Comrades, let us sink once and forever any little petty differences and jealousies. Let us put away from us all thoughts that are not for good, towards our Comrades. Do not impute motives to the actions of others that for the time we do not understand. In due time we will be able to recognize the causes. At all times show forth LOVE, Divine Love to all. This GRAND HARMONY and PEACE will thus result in the work going on with increasing strength, until the vision previously hinted at will become a grand and glorious reality—a monument of the self-denying LOVE and activity of the members of this our beloved Brotherhood, in the PAST, in the PRESENT, and in the FUTURE."

Reading of a paper by Mrs. E. Titcomb.

"Nothing is there to come, and nothing past,
But an eternal *Now* doth ever last."

"*Now* is a wonderful little word, bringing all time to the present instant.

"Spelling it backward, we have *Won*, which signifies victory.

"Every instant of time bears the stamp of *now* upon it; and every instant of time witnesses a victory won by some one, somewhere, in some way. It may be over self, or environments, or obstacles, or any of the innumerable things which go to make up life on this planet.

"For us who are assembled here to-day, it seems to me that *now* is an important time for we know not when we may be called upon by those in whose care we are.

"The beloved Ancient Elder Brother charged His disciples to be ready, 'For the Son of man cometh at an hour when ye think not.'—The charge is for us *here* and *now*; and we of the Hermetic Brotherhood banded together in His Name, and seeking by study of self to find some trace of the Christ within us, should be ever watchful, so that we may recognize Him when He comes.

"Slowly and surely, one by one, souls are arousing from their lethargy, seeking their kind, and gathering together for the purpose of uniting their forces, and preparing themselves for the *Day* which will surely come.

"Let us train ourselves to carry, not the cross of affliction and sorrow, but the banner of love and helpfulness in our hearts; for there is where the Master looks for the sign, by which He knows His own.

"As Atlantians, we should be strong in the cause of Truth and Justice, brave in the face of oppression and wrong; loyal and true to each other: ever ready to obey when called upon by those who have the right so to do; so that we may work in harmony as *one*.

"Slowly and almost imperceptibly, are we growing in strength and numbers. It is only by turning back the pages of the past that we can fully realize the advance we have made. The past year has been one long forced march over rough roads, and through many discouragements; but we have held on, cheered and sustained by love for each other, and for our work, and the *Father's* promise that 'He will not forsake those who put their trust in Him.'

"But it is not yet time to '*Call a halt.*' Never was the necessity for activity greater than *Now*—and I believe, never, in this age, were the Comrades more ready than *Now* to go forward.

"The members of our devoted Brotherhood, are scattered like thistledown, all over the world, and the seed, dropped (let us hope) in fertile soil; so that there shall be a bountiful harvest, when the King cometh to claim His own."

Song by Comrade F. C. Germaine. "Rocked in the Cradle of the Deep."

The Elder Brother of the Temple delivered an address on "Anticipation."

"I, who speak, come to you as a delegate from Knot 10. It has been the custom in the closing exercises of the seven Convocations which have passed, through an organism, and by the aid of some one who knows something of that which is in the invisible, to recognize your love, your tenderness, and that everlasting feeling which knits us to our friends upon the earth. When those you love have gone hence into that which brings to your listening sense no more recognition nor remembrance, then you at times seek to commemorate your love for us, and your desire to still hold intercourse with those between whom and yourselves a darkness has fallen.

"It is not necessary for me to say to you that we who belong to Knot 10 have been with you all day, and that at all times our influence has been to uplift you; that our care has been to guide and to help you in your unity, to help you in your love one for another, and also to help you in your tender remembrance of those who have gone from you. You know how it hurt when they went away: but you must also remember that there were those who were tired of carrying the burdens of life.

because they were illy placed on their shoulders. And think of the gladness that came to them when the burden was removed, and when they felt the freedom of the upper air, and the joy they realize that they shall no more be obliged to feel in any way the aches and the pains and the worries innumerable which we have surrounded ourselves with while here!

"When our friends go from us into the invisible we may mourn, and it is right for us to mourn, our own loss in the visible. We lose visible connection with them. We fail to hear their words and the sound of their voices in our own hearts. Our brains need psychic readjustment before immediate connection can be established. That is why you do not get connection right away. It is because there is something within your brain, something in the thickness and immobility of the body, which fails to respond to those whom you love and have almost idolized in the earth life. To you, they seem to fail to come back and say the words that you are so desirous of hearing. But we do all we can. We seek in the most intense and earnest way to make you understand. But we cannot interfere with your organism until you have so arranged matters within yourself that you can listen, and by the listening hear the vibrations which do come back to you. You must also understand this: that they who go out into the invisible cannot always talk very loud. The vibrations which they send back are not so intense as when they had an earthly body. You know that when one of you wishes to speak very loud, and the voice is not strong enough, sometimes you will use your hands and make a sort of trumpet to speak through; and when that is not sufficient, you will use some instrument by which the voice is projected and its volume increased. We who are in the invisible first communicate with you by vibrations. That is the only means left to us. We do not hear the sound of those clamorous, insistent, and sometimes unpleasant voices which we have left behind with the body; but the vibrations which the thought-force produced in the first place remain with us, and we try to put them out in such a way that you may receive. But that which was the voice to us is like the cry of a child in an immense world—like the new-born child, whose feeble voice echoes only a little way. It takes us some little time to find out how to so project that we can make the most of the vibrations: that is, find a speaking-tube which can project upon you a force sufficient for you to receive. So, between the lack of adjustment in your own organisms and the lack of our power to project, at first those who pass into the invisible fail to communicate, and you say to yourselves, 'O, if I could only have one word; if there could only come to me the assurance that the one whom I love above everything else is happy, I could be so glad and so peaceful!' And so you continue to mourn your loss, and not only that, but sometimes you wish us back. You wish us back after we have passed through a life of ordinary circumstances, and after we have escaped from this body of death, and which we have not yet been able to convince you can be made alive on the physical plane, or else it is in that condition that it is easier and better for you to begin over again. You know that when you were young and you were going

to school, that in working an example in arithmetic on your slate, if it did not come out right, you would rub it out and begin again. You could not just tell where the mistake was; so you would begin again and do it all over. So it is with a great many of those who have been brought up under the force of the thought, step by step, to adults and mature age, that they would and must die. Now, the truth dawns upon you that you need not die unless you choose, but feeling the earnestness and the power which can be manifested, you also comprehend your bodily condition is such, it is better to rub out the problem on the slate and commence again. It makes but very little difference in the outcome. A thousand years counts but very little in eternity. At the end of a thousand years, going forth with all this new thought within your grasp, going forth in all the fullness of the conditions which may be yours, you can take hold of the conditions that belong to the invisible and the visible alike in the visible will. Then when you come back, they who stand around you, who welcome you into the new life and to the earth plane will say, 'Behold, a great soul hath come back to claim its own.' There are those who are being born now who will claim their inheritance, for they are born into this thought. When this thought is with the father and the mother then the child reflects it, and as the age goes on, it will demonstrate fully what I am saying to you.

"We oftentimes wish we could talk to you a little easier. It is a good deal with us like those telephones where there are several people who can use only one wire. We go to the telephone to talk to you, and there are a dozen people, perhaps, who want to talk in the same manner over that one wire, and it is such hard work, and there is so much interference, that you get disgusted. Everything for communication may apparently be perfect; there is the wire and there is all the machinery necessary to send the message; but still the wire is crowded, because there are so many people who desire to use it at the same time. That is our condition a great many times. So it is that we do not gain for you or gain for ourselves the fullness of communication we so much desire. But you are so good and so kind to us, and you say, 'Well, I try to do the best I can, and I know those who are on the invisible side are doing the very best they know.' That encourages us in our efforts. But do you know what we are trying to do? We are trying to have a single wire for every soul that has a living body. When that is done, whenever you desire, you can call up from a short or long distance any invisible entity in the whole realm of God's universe and have response, and you will not need to go around doubting, half-fearing, and trembling, because you do not quite know whether the thing that has been given to you is true or not. You know when the wires are crossed and the conditions are not right, and you undertake to telephone, there is a good deal of difficulty about it, and the message does not come right; and then you listen and you hear somebody talking from one direction, and somebody talking from another direction, and there is a general confusion, and everything is mixed, and you wish you knew what was right, and who was talking

to you. And that is the reason why some of you become so upset about these things.

"It is very desirable for you to have a single wire so that you will have but one communication coming to you from one individual at one time, and then it will come clear-cut and with all the forcefulness and power which the invisible can give, and the communications will be of use to you. When you desire to know of the things which are necessary for your happiness and for your success, they will be given. Everything can be told you but the things that belong to the secret work of the fourth degree. There are some things that I cannot tell you, any more than you can tell the secret work of the first degree, or the second degree, or of any other degree which you may have taken. There are things that, if they were told you, they would not be for your good; but there are many other things that concern you and would benefit you if you only knew that the communication was absolutely perfect.

"While we belong to Knot 10, the invisible,—while we are yours to command every single day and hour of your life, and desire to give you the best and truest that we have, still there are things that we cannot reveal to you, because you have not yet bloomed sufficiently to receive. You will receive as you are capable and ready and willing to receive. When you receive things correctly and straight, you have the wire to yourself; but when they were mixed, it was not because there was nothing told you, but because there were other people talking at the same time, and you could not understand it correctly. That is the one and only reason why we have not been able to communicate fully and freely with you.

"But my subject was Anticipation, this great, broad, sweeping thought that has come out of the invisible to rest upon your hearts and souls, stimulating your brains, pointing out the way, the higher and the better. I was so glad to hear one of the Comrades say that the Hermetic Brotherhood pointed out the way, and then you had to do the work yourself. That is right. If I told you how to do it, you would forget, and the next time I wanted you to do it you would not know how. But if you find out yourself, then you will know how every time. When you learn for yourselves, then it is yours for all time to come. And because of this we have faith that out of our Brotherhood, the visible and the invisible, there will come to you the power, not only of directing yourselves but of directing others in the paths of the Hermetic Brotherhood. And also, that under all conditions and all circumstances you will be able to say to others who are willing to receive instructions from you, do this and that, and certain things will come. The day is coming when those of the invisible and the visible will be able to talk together, even as I am talking to you. That is to say, the vibrations that I put forth through the organism under some strain of muscle and some strain of the bodily functions will come primarily from the vibration itself, and the vibration will be sent forth from the invisible at any time or at any place, and you in the visible can return the vibration, so that the conversation can be kept up.

"This is a part of the anticipation, and when this anticipation shall

have become finished and perfected then there will be no necessity for mixed communications any more. That which we see in the invisible will be transferred into the visible, and then you will be able to start on a new path and a new unfolding, and death will have ceased to be.

"The Hermetic Brotherhood is an instrument and a power in this work. It is coming to the front, and it will make itself manifest in this direct line. When the visible and the invisible can talk together, there is nothing more we need either in this life or any life to come, because if we have our friends always with us either in one state or another, then there is nothing that can be any better for us or of any more service.

"But why do I think that the Hermetic Brotherhood is coming to such a position that it shall stand on the front line of this advance? Look back a year, look back two years, and see what has been accomplished along the line of the transfer. You know what it has meant to you. Of course, you do not know, and perhaps you never will know all that the transfer meant to the former headquarters. We have with us to-day likenesses of our ancient Elder Brother Ramesis, of our ancient Elder Brother Osertassen; of the son of Prince Ramesis, and some mystic communications and mystic teaching. We have with us manifested in your midst the glorious likeness of our Most Ancient Elder Brother, the beloved Lord Christ. These have been transferred, and they came to us, all but the last named, from the keeping of those who held them at the late headquarters. The headquarters have come to your city and to the Convocation, and to all the dear members of the Convocation. They have come to stay, and they are in your keeping. There are some other things that are still to come, and the glory of your new quarters this day masses itself on your Eighth Annual Convocation.

"This is really the beginning of a new series. The Omega closed here. The sun set on the last series last night, and the sun rises to-day in all its power and in all its glory, with a promise one hundredfold more bright, glorious, and far-reaching than has ever come to the Hermetic Brotherhood since it was manifested in this Manvantara. And out of this I give you my word as an invisible, that the anticipation of all that I have stated to you is not only possible, but most probable, and if you still hold yourselves in the bonds of perfect love and unity and harmony which has characterized the Brotherhood up to this time, there will be no failure in the things which I have prophesied for you. May the peace of Knot 10, and the possession of the fullness of God the Father, be and abide with you now and forever."

Song by Mrs. Rogers: "The Singing in God's Acre."

The Elder Brother of the Temple then said: "The Mantrim for the coming year will now be given. You may all stand. I will repeat the Mantrim, and then you may repeat it after me: '*May I make my mornings peace and my evenings holy joy.*'"

Song by the Assembly.

Benediction spoken by the Elder Brother of the Temple:—

"And now may the strength, guardianship, gladness, and guidance of God the Father; the loving care, tenderness, and uplifting of God the Christ; the leadings of the spirit above, about, and around us, bless and be with you, until the day of the next convening. Amen."