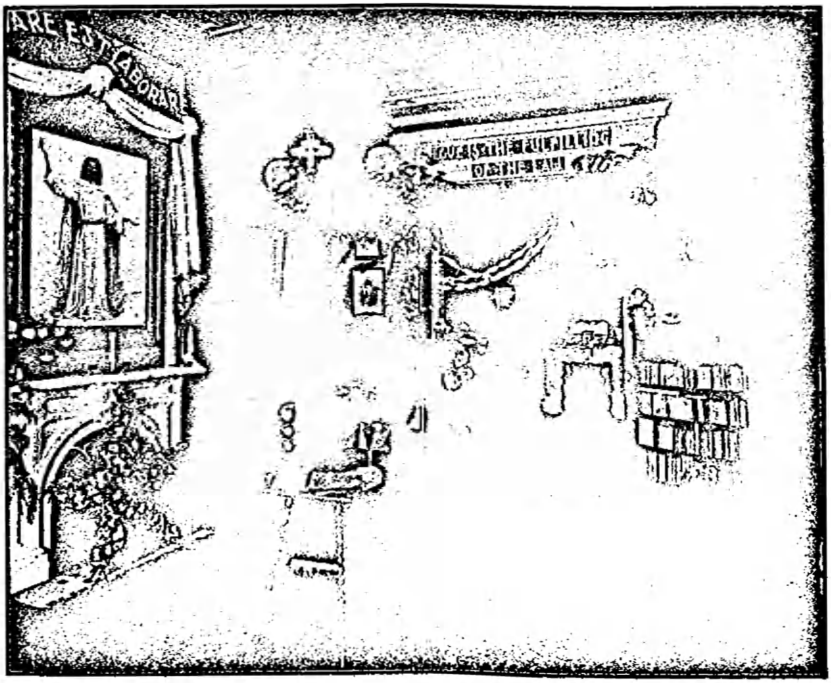
PROCEEDINGS

OF THE

NINTH ANNUAL CONVOCATION

H. B. of A., B. and E.

MARCH 23, 1902



G. B. BENHAM, PRINTER, 135 SEVENTH ST., S. F.

PROCEEDINGS

THE opening hour found the tastily decorated parlors of the Headquarters well filled with the members of the Order. Loving and happy, expectant faces waited the first chorus, "O, Heavenly Peace," which began the sessions of a day where the key-note was to be Co-operation.

Meditation on the Mantrim of the eighth Annual Convocation: "May I make my mornings Peace, and my evenings a holy joy," followed. Thus bridging the time intervening between the two Convocations.

The rising signal brought the assembly to its feet for the repetition of the "Mantrim of the Year." The Ninth Convocation was in full session.

The Master of Ceremonies, Charles W. Weld, read the call for the Convocation, adding a few well chosen words of hearty welcome to all the comrades, as follows:—

HEADQUARTERS HERMETIC BROTHERHOOD,
509 Van Ness Avenue, San Francisco, Cal., Feb. 15, 1902.

BELOVED COMRADE: The Ninth Annual Convocation (the third on the Pacific Coast,) of the Hermetic Brotherhood of A. L. and E., is hereby called to convene in the usual manner, on Full Moon Sunday, March 23d, at 10 o'clock A.M., in the Home Temple, 509 Van Ness Ave., San Francisco, Cal., the same to remain in session during the day and evening.

The work of the year nearly passed, compares favorably with its predecessors. Occasionally, we hear from some one whose wish is the father of the thought, that the Hermetic Brotherhood activities are lessening. It is not so. The interior work, invisible to outsiders, never ceases to produce constant supplies for our tidal evolution.

[Attest] E. TITCOMB, Scribe. W. P. PHELON, M.D., E. B., C. of I.

"Comrades, the powers that be seem to control the elements once more in our favor. After the rain we have the Sun. We may consider it as an emblem of Peace and Success for the Brotherhood during the coming year. We have had lessons to learn in the past year, and I hope we have mastered them. We have had trials to bear, some of them very heavy. I trust that we may not have to undergo them again.

Meditation: "The Christos is both man's hope and realization."

Chanting: "The Lord's Prayer."

Annual Report of the Elder Brother of the Temple.

The thought given the Eighth Annual Convocation for the meditation of the members during the past year, was: "May I make my mornings peace and my evenings holy joy." How many of us have taken the trouble to think about it since? How many have even meditated upon it? Have any of us printed it or written it and put it in our sleeping rooms in such position that our eyes would fall upon it, as we came slowly back from our wonderful Astral journey and tried to recall the present? You need not confess to me or anybody else, but be honest with yourselves, and decide whether you have deserved by obedience any assistance from those who gave the mantrim for your help and training. Of course the Invisible Section did not give it to us, for fun. But it was offered because they knew we could gain good from it, if we would. When we are given the key to the locked door of a room, and told to enter; no one but ourselves is at fault if we do not avail ourselves of the privilege.

Again and again, this experience comes to us, and still we go stumblingly on, doing the things that strain us in the lifting and crush us in the after burden bearing. I wish every one who heard these words, a year ago, would bring themselves to a strict account, as to whether they have made the most of their opportunities during the year.

I have come to the conclusion that our Convocations follow each other in a certain set sequence, which it is best for us to adjust ourselves and our living, in harmony therewith. It is thus for us to take advantage of the conditions and circumstances and make the most of them in every way. Whether our allotted time of action be longer or shorter, it is our part, at all times to know and do the best we can. We who have volunteered for the war, do not expect release from labor, whether living or dead, until the Hermetic Brotherhood is once more firmly established upon the Earth. How many of our Comrades stand with us to the end? How many are thinking of release from short terms of enlistment, having as they suppose, obtained all we know, and fearing they may overpay us in some way, are seeking greener pastures? But they err in supposing they have learned all we know.

Blows aimed at us by competitors and enemies increase in frequency. But we have learned, the more closely we are united; the nearer we are to each other in all respects, the more compact and harmonious we become as the result of outside pounding. Let us remember that the pounding that hurts and injures, is the result of interior thought activity, always striving to manifest itself

outwardly, in criticism and dissension. Let us strive to continue as we have been, BUILDERS and not WRECKERS.

For a time, our weekly Open Meetings were discontinued. But the pressure for their renewal has induced us to commence a new series, which has been very well attended.

The class training and Yoga drill in the Open Court, is particularly fine and is worth much more than the admission fee to the class. It is a psychic study to follow the unfolding of the members of the class. The work is still under the efficient management of Elder Brother Rogers.

J. L. Mott, Elder-Brother-in-Charge of the South Eastern Section has resigned and Comrade Hugh Knight has been appointed in his stead. This Convocation will be asked to confirm his appointment.

I desire to say a few words of our unpretentious little messenger, the "Temple Talks," now commencing its third year. We believe we shall be able to offer a more presentable sheet this year, in all respects, than ever before. If the Brotherhood would take the trouble to ask their friends outside of the Order to subscribe for it as they have the opportunity, they could soon put it on a paying basis. Two bits to pay the postage for a year, is certainly not an extravagant price to give for twelve numbers discussing the topics of the times in the light of the NEW THOUGHT.

I sometimes wonder if our membership remember that every book of our list that they sell by recommending it to a friend, is a direct help to Headquarters. I often hear it said: "I wish I could help on the work." There is no book on our list you need be ashamed to recommend. Try it until next Convocation and see if you do not have success in it.

Another point; we are always glad to hear from the Comrades. They will always receive an answer. But we are always too busy to take the initiative in a social letter, and these are they by which we keep in touch one with another. By this soul-communion of Ego with Ego, we are more and more prepared for that Universal thought-transference the wireless telegraph portends. More than that, the Master of Nazareth predicted, when he said: "For there is nothing covered that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in the closets, shall be proclaimed on the housetops." Let us seek always to enter into the Unity of Peace and Loving Harmony.

The Comrades in Charge will give you the details of divisions of the work that have been under their oversight. None of the Headquarters' staff can plead indolence or indifference. They have all done more than share and share about, and never shrunk from the disagreeables.

From North, East, West and South and the Islands of the Sea, come constant and indisputable evidences of the tireless and effective activity of the Invisible Section, in their loving desire to see the enlarging of our borders and the strengthening of our defences on all hands.

May the loving tenderness of a beneficent Father ever encloak us, as we always willingly and ably answer for Truth.

Annual Report of the Open Court, Miss Lillian Davies, Scribe.

During the past year the Open Court has been kept in constant activity by the demands made upon it in various ways. The most important work lies in suggesting to those who are seeking entrance into the Order, the first methods used to understand the Hermetic Maxim "Know Thyself."

The Open Court must not be confounded with the Open Meetings, for the latter is an auxiliary demanding a separate meeting. In the former an Obligation is taken by each member entering; thus barring out curiosity-seekers and making its members more interested and harmonious.

In Open Court throughout the field the number of members admitted was one hundred and two. Twenty-nine at this center. Many desire entrance for the advancement of personal advantages. Upon finding that Self-control and Character-building are the first steps to be considered these were doomed to disappointment. Ten of these have passed out of the Open Court and gone. Those who remain are preparing for the First Degree. The sum of one dollar is paid on entering to go toward the support of Headquarters on the Pacific Coast. The amount which has been collected in this center and turned over to the General Keeper of Treasure, James U. Spence, is $36.45.

The Open Court has proved to be the factor that was desired—a preparatory class of instruction, in the Hermetic methods that teach knowledge is the corner-stone in the Temple of Wisdom. Also, it gives to the members ample time—three months—to consider whether they desire to become members of the Hermetic Brotherhood of Atlantis, Luxor and Elephanta. This enables those passing from the Open Court to the First Degree to become better members, through a correct understanding of the Order, and what is required of them practically as members thereof.

We hope that in our earnest efforts during the past year to establish an Open Court with a good foundation, and reach those who are seeking for an insight into Hermetic Teachings, two things will be accomplished; that of assisting those who seek, and an increase in the membership of the main, working body of the Brotherhood during our new year 5907.

Annual Report of the General Financial Secretary, James U. Spence, ending March 23, 1902.

I herewith beg to submit detailed statements of moneys received and paid out by me during the past year, on account of the various funds that have been entrusted to my keeping, and generally, I will let these statements speak for themselves.

The position of the Brotherhood financially is not a strong one at the present time, and this ought not to be. It seems to me there is a lack of understanding on the part of a considerable number of the members of our Beloved Order as to the methods of supplying the means on the financial plane.

From the nature of its teachings and workings, the Brotherhood is not and never will be a money-making concern, in the usual acceptation of the term, and hence must depend entirely upon the individual members as a whole, for such financial support as may be required.

Taking it as a fact that there are sixty members in constant touch with Headquarters, by attending the various meetings, if each, on an average, was to put by only 10 cents per week, that would mean $312.00 per annum placed in the hands of those upon whom has been laid the task of running the routine daily work of the Brotherhood, for the payment of the expenses incurred thereby.

The statements referred to are as follows: Headquarters Expense Fund; Headquarters General Fund; Postage Fund; Temple Building Fund. Referring to the Headquarters Running Expense Fund, you will notice that the total amount received has been $205.10 and the expense for Rent and Gas, $219.90, leaving a balance due to your Treasurer of $14.80. The local members should see to it that the whole of these expenses are covered by their local contributions.

There seems to be an idea on the part of some of the members, because a few are more able to give than others, therefore they need not do anything systematically themselves, but as I see it, the duty of each individual member is to co-operate with every other member; in this matter and then the burden will be light upon all. Yet, at the same time, ample funds will be in the Treasury to meet all calls upon it.

Supposing there are 600 members, all told, in the Brotherhood, situated in the various centers of the United States. If each was to put by five cents per week, that would mean an income of $1,560 per annum. Such is the power of systematic giving of small sums. The Scotch people have an old proverb: "mony a mickle makes a muckle." This is a truth. Can we not as members of this Brotherhood, whether present or absent from this Annual Convocation, without any exception, put this law into active operation during the coming year and your keeper of treasure will have a report to

present at the next Convocation that would make your hearts rejoice.

The other Funds need no special comment. But please bear in mind that the burden of Postage bears hard upon the shoulders of our Most Beloved Elder Brother of the Temple. He having had to supply the deficit of $75.56 during the past year.

This should not be. Let us see if we cannot by our united efforts not only release him of this burden, but also place all necessary means in the hands of the Headquarters' officials whereby these financial burdens can be taken away entirely. The work ought to be done on the highest Spiritual lines and they should and must be relieved of financial anxiety.

Headquarters Expense Fund.

1901					
	RECEIPTS				
Mch. 10	To Balance Cash on hand.....			$ 4 60	
1902					
Mch. 22	" Cash from Knot..... 3		$ 4 50		
	" do 5		62 70		
	" do 40		12 75		
	" do 50		51 00		
	" Cash from Open Court.....		36 45	167 40	
	" Cash from Knot..... 1		1 50		
	" do 46		17 25		
	" do 63		3 00		
	" do 64		60		
	" do 71		1 50		
	" Cash from members in bounds...		9 25	33 10	
	DISBURSEMENTS				
Mch. 22	By 13 months rent to April 15, '02...				$195 00
	" 13 " gas bill to Mch. 17, '02...				24 90
	To Bal due to Keeper of Treasure....			14 80	
				$219 90	$219 90

General Headquarters Fund

1901				
	RECEIPTS			
Mch. 10	To Balance Cash on hand.....		$ 5 95	
1902				
Mch. 22	To Cash donated.....		12 95	
1901	**DISBURSEMETTS**			
April 7	Convocation Expense, 1901.....			$ 7 95
May 5	" " 1902.....			10 00
	" Balance cash on hand.....			95
			$ 18 90	$ 18 90

Postage Fund.

1901		RECEIPTS	DISBURSEMENTS
April	Cash received and paid out.....	$ 3 50	$ 13 00
May	do	3 00	24 00
June	do	3 75	11 00
July	do	2 75	6 00
August	do	2 90	6 00
Sept.	do	2 50	6 00
Oct.	do	4 00	5 00
Nov.	do	2 24	5 00
Dec.	do	4 25	16 20
1902			
Jany.	do	4 30	7 00
Feby.	do	1 50	9 00
March	do	1 00	3 00
To Balance paid by Dr. Phelon.....		75 56	
		$ 111 25	111 25

Temple Building Fund

1901	RECEIPTS		
March 10	To Balance on hand.....		$ 50 27
1902			
March 22	To Cash donated.....		29 83
	" Interest on Deposit.....		1 84
	" Balance being cash on hand....		81 94
		$ 81 94	$ 81 94

One of our bright and earnest young Brothers, Frederic Barz, after listening to the financial report, remarked: "While it may seem on hearing the reading of this Report, that we as a Section of this Order, are in a better condition than last year, yet, if we consider the Statements, we find a deficit. Instead of accepting this Report and placing it on file let us at the close of this Session make up this amount, and start our new year in good shape. It behooves us to bear this in mind, and next Convocation let us be, rather than seem to be, on a firm financial basis."

It is pleasing to note that this suggestion was carried out and the amount easily raised

Song: Comrade Geo. S. Beesley. "A Thousand Leagues beneath the Sea."

The Elder Brother of the Temple said. "So many things are coming up, it would be well to talk the matters over so you will know; and when these things are adjusted you can intelligently assist. The real life, the strength of the Invisible force, seems to come in an avalanche way. We ought to be a co-operative association. We try to put our forces, thoughts, strength and love together. Only God knows how co-operative love helps along during "the turning of the wheel."

The Hermetic Brotherhood has come upon earth to stay, as

the love of God and the Christos has said: As we stand to-day we are nothing if not co-operative. I have heard the thoughts of some concerning the stability of the Brotherhood. I have not the faintest idea that the Order will cease to be.

It is very much better that this Convocation state how things really are, than to simply say the propaganda work is flourishing. I desire those who go forth from this Convocation shall feel we are doing our best. With these remarks, I call your attention to some necessary items which the Master of Ceremonies will now present."

The Master of Ceremonies then said: "The first subject to be taken up will be a Memorial Day for the Order. Remarks are in order." After some remarks the 23rd of February was fixed as the date for the annual Memorial Day of the Order. This time was chosen in remembrance of the passing on to Knot 10 of Mrs. M. M. Phelon who so generously and ably assisted the Invisible Section, and sustained Elder Brother Phelon in times of discouragement when starting the present manifestation of the Hermetic Brotherhood. It is intended to be a day of remembrance of every Hermetic Brother that has ever lived upon the earth..

It was asked that a committee of three on propaganda be appointed to report to the Convocation during the afternoon session. The following comrades were chosen; Albert W. Craig, Chairman; Mrs. M. E. Harris; Dr. Hattie Lacy of Chicago.

J. Livingstone Mott, Elder Brother in charge of the Southeastern Section having resigned, Elder Brother Hugh Knight was appointed to fill the vacancy.

As the transfer of the Headquarters to the Pacific Coast was completed, the office of Elder Brother-in-Charge of this Coast has been discontinued.

It was suggested that a frequent letter from Headquarters to each of the Knots, there to be placed on file, would be of advantage. This has been tried with marked success before.

The Elder Brother of the Temple—"The Temple Talks have been published for two years. I would like to have them go out as the Official organ of the Hermetic Brotherhood" It was so ordered.

Comrade M. E. Harris offered this resolution: "Whereas some of the members of this order desire occasionally to consult with the Unseen, I move that they be requested not to converse on Brotherhood matters with mediums who are not members of this Brotherhood. It was so ordered unanimously.

Convocation adjourned until 2:30 p. m.

Afternoon Session.

Chorus:—"Heavenly Father."

Meditation:—"Let Me Go, for the Day Breaketh."

Chanting:—"Be Still, and Know that I am God."

The special Propaganda Committee in their report, gave some splendid suggestions, and recommended a permanent Propaganda Committee that should carry out the work they had outlined. It was so ordered.

James U. Spence presented a paper on

"The Needs of the Hermetics."

The time of the Annual Convocation is a fitting and proper one to bring to the notice of all members, whether present or absent, certain methods and things that when brought into action will promote, not only the individual interests of each member and therefore the strengthening and the binding together of all the members, but also the much desired uplifting of mankind generally to a higher plane of thought and action.

The first thing absolutely necessary is a proper understanding on the part of all the members as to the true and lasting purposes, the basic objects and aims that led to the original foundation of the Brotherhood in the ages long passed.

In the present day, as in times past, there are many individuals living, who grow into a knowledge of truth almost by themselves and who in their environments can do something towards the accomplishment of the desires implanted in their innermost nature, of doing something that will promote the betterment of their Brother men. It was in the past, found that these scattered and individual efforts generally ended in a diffusion and a wasting of power because of the want of proper guidance and the general absence of any controlling of the invisible forces of nature that can be put to such wonderful uses when under the supervision of those who know how to use it to the best advantage. It was found that by the united effort on the part of those who were LIKE MINDED, greater power could be exercised for good or for ill and those who were truly desirous for the betterment of the whole human family, banded themselves into a BROTHERHOOD, in which all interests were in common, for the purpose of promoting the good and preventing the ill that comes from a using of the unseen but truly wonderful powers and forces of nature and at the same time, the knowledge of these forces and their uses, was gradually withdrawn from the world outside of the Brotherhood. The true reason for this being that without proper training and the unfoldment of the divine and spiritual powers within the individual, there could not be a wise and beneficent use of what are now called occult forces and the physical destruction of the human race, entirely or in part, would have been the result, as it has been in times so remote that in the present day is no absolute knowledge of these stupendous events, of which the myths and legends of floods and fires are the merest shadows.

The Brotherhood in the past held this perfect control for many ages, using it wisely and for truly beneficent purposes, but as time went on, thoughts of personal interests, power and aggrandizement crept in, and the result was the unseen powers which had for so long been kept in subjection for good, burst their bonds, and disaster and destruction on the material plane; disorder and ignorance on the mental plane, became rife. Mankind sank again into the state of barbarism and animalism from which it had risen.

Although as time went on, this ignorance of occult matters was general, yet members of the Brotherhood have always been in existence, holding the Arcane secrets and waiting the time when there should again be a desire on the part of mankind for something better; something nobler and higher. Then the hidden laws were again put into operation by them, with the co-operation of the Invisible Ones of the long ago, who were and still are, on the watch for opportunities to promote the best interests of mankind. The outward result was seen in many ways, in the fall of one nation from power, and the rising of another, whereby a step upward was made possible and taken. On the mental plane some great reformer or scientist shone like a star in the horizon of time, and by these divinely inspired teachings, stirred up the minds of men and thereby promoted an advancement to higher and nobler thoughts that trended in the direction of general uplifting.

The ignorant forces, visible and invisible, have always opposed such advancement as trending to damage self-interests, self-advantages upon material lines and amongst these forces there has been and still is, a wonderful co-operation that has made them very powerful and difficult to defeat and overcome. Hence it follows, it is absolutely necessary for those who truly desire the betterment of humanity to unite their efforts, as in the past. All such co-operating with a single aim will be for the general good, instead of dispersing and scattering their forces by individual and often inharmonious efforts.

The few who have been banded together through all the intervening ages and who as often as not have been unknown to their brother man, were absolutely of ONE MIND and in perfect harmony with the all perfect mind of THE ONE. Hence the power of the few to hold together during the long ages of darkness and ignorance. "The light shining in the darkness and the darkness comprehended it not." But as time rolled on, mankind became ready for a further step in advance and these few, opened their doors to students desiring to learn. Some of the students having learned a little, grew inflated with ideas of their own importance; had great ideas of the knowledge they possessed and started forth to do wonders and FAILED, because they went forth in PRIDE. The little knowledge they possessed was too much for them and they

passed away from earthly scenes. But in the realms beyond the earth, physical life, these often still continued to think themselves wise teachers, knowing much that ordinary man was ignorant of. From this fact we have to-day in physical manifestation many so-called occult societies, co-operating with invisible entities, or rather being more often guided, controlled and directed by these invisible teachers who were failures on earth in the past and who will still continue to be failures as long as self interests, self-ideas of aggrandizement and power are the ruling motives that actuate them.

In the present day many thoughtful, truly honest men and women are being led astray from the true path of life by such spirit entities, or by the material expression on the earth in the shape of occult societies and brotherhoods, many of which profess to have the elevation of mankind at heart, and whose teachings often seem to have the ring of truth in them, but closely watch these manifestations. You will soon perceive the acquisition of personal wealth; the acquiring of power over the mentality of their brother man, or some other form of self-seeking, is really the motive power actuating and directing all their movements. We, as individual members of the Hermetic Brotherhood, must see to it that we are not led astray by like thoughts and purposes, or by those spirit entities that are always on the lookout to trip up the unwary.

As the direct descendants of those who *knew*; it is our privilege and duty to hold forth to mankind the living expression of the truth we know. If we allow ourselves to be led away by the lower self, or its seeming interests upon any plane, we are failing in our duty. We are not carrying out the obligation taken so solemnly in the ages past. We are also forgetting our obligations taken upon entering the portals of this physical expression of the ancient brotherhood, which is now known as the Hermetic Brotherhood of Atlantis, Luxor and Elephanta.

Therefore, one of the things that must be done in the future is the impressing upon all candidates for admission into our ranks that all ideas of self-interest must be sunk forever in the thought of a *voluntary* sacrifice of all in order that the true interests of our brother man can be realized to the fullest extent. The interest of our brothers of the human family, visible and invisible, are ours absolutely, and in the promotion of the general welfare we are of necessity and perhaps unconsciously promoting our own. Hence all ideas of the unfoldment of our natural powers, at present perhaps hidden from view, must not be the object for which we desire admission, and must not be the ruling thought for which we work after admission. If we are actuated by such thoughts generally the Hermetic Brotherhood in its present expression will fail and disappear from outward view, as it has in

past expressions. The individual so actuated will withdraw because of a feeling of "not at homeness" which is bound to come as other members advance upon the true lines.

This ONENESS of thought in candidates for admission is absolutely necessary for the future wellbeing and advancement of the brotherhood.

The Highest Spiritual gifts will be unfolded without being sought for, if we live and work on right lines, in full accord with the thoughts and purposes of the ONE who by his Holy Angels and Archangels, guides and co-operates with all the workings of the Brotherhood.

All men and women in the past, present and future actually have possessed, possess and will possess all divine powers and attributes that pertain to THE ONE. Because of our parentage, we are all, sons and daughters of THE ONE FATHER and heirs to all powers and things; hence there is really no necessity to seek after them and the idea of such seeking is only a proof that we are really ignorant of this truth, though verbally we may say much about our birthright and this wonderful relationship. The actual realization by each individual member will lead to a bond of union, to a oneness of purpose, to a concerted action that will be irresistible and powers of darkness and ignorance will not be able to stand up against it. Then will be reallized, in its fullness, by the earth inhabitants at large, the truth our Most Ancient Elder Brother of Galilee so forcefully taught that "ALL ARE ONE and THE ONE IS ALL."

With reference to the methods of carrying on the work of the BROTHERHOOD in the future; a few hints will not be out of place.

In the present arrangement of material things, finance is often the key note for without sufficient money, many useful methods that could be employed, cannot possibly be carried out. There is a tendency on the part of some of the MEMBERS to look to the INVISIBLE SECTION for help on financial lines. This is a mistake at the present time.

Whilst it is a fact that there are laid away in nature's storehouses, wealth that belonged in the past to the Brotherhood and which the present expression of it under the title of the THE HERMETIC BROTHERHOOD own as heirs, yet the time has not yet come for the doors to be unlocked and the treasure brought out into active use because the present members as a rule have not fulfilled their present duties in using rightly the little that they possess or earn. If you do not use rightly the little you may have, how can you expect to use properly the vast treasure that may be yours some time in the future. The Spirit of self-interest, of self-usage of materialities still has so much power over the habits of

many, that even the present necessities of the Brotherhood work have to go unsupplied for want of the necessary finances.

The Invisible Section are watching the daily life of each individual member and they note where there is a want of thought for the financial interests of the Common Brotherhood. They see where there is a spending of money for selfish pleasures, which by a little self denial, could have been placed in the coffers of the Treasury and more good realized therefrom to the individual, than all the material pleasure that was experienced. The former is lasting and permanent, the latter is fleeting and fades immediately after the experiencing. It has gone for ever. Let each member, wherever situated, from now on, bear in mind the Brotherhood FIRST before self in all matters that are not necessities and whilst pleasures are good and not altogether to be put aside, let us remember that duty to obligations must come before personal enjoyment, if you desire to be TRUE HERMETIC BROTHERS.

Not only should there be more union and united action on the part of and between the individual members but there must in the future be more union and united action between the various groups or knots and Headquarters; and Headquarters must also be in more direct touch with the knots and the work carried on by them, than has been possible in the past. This is one of the great reasons why financial means must be found by the members. The various knots are scattered over the country, often being many miles away from the the nearest knot and whilst all praise must be accorded to the working and self denying officials at Headquarters, yet very little can be accomplished by letter writing in the way of giving necessary instructions to the officers of various outlying knots, how and what to teach and hence instead of strong centers being located in the several districts, there are often very feeble ones, hardly able seemingly to survive the attacks of the opposing forces that are ever ready to attempt to overthrow and stop all work trending towards the light of truth. The Invisible Sections are doing all they can to uphold and forward the work but they cannot do much without OUR co-operation, just as we cannot do much without their co-operation. Let us all therefore, both on the Visible and the Invisible planes, co-operate and work together for one common object, the growth and strengthening of the HERMETIC BROTHERHOOD, so that the work in hand may be successfully carried out and new work for the betterment of the Human Race be instituted and promoted.

If the members generally desire these things, then let them quietly and unostentatiously put their hands into their pockets and bring forth for the use of the HERMETIC BROTHERHOOD, the needed financial support. The present Membership in the United States has in its possession more than enough money to carry on successfully all the work at present laid down by the Invisible

Section for accomplishment and the Visible Members will be failing in their duty if they do not find the necessary funds, thus the Visible and Invisible co-operating together, the result will be certain success in all the undertakings. If every single member does his or her part, then ample funds will be provided, without any single member being taxed beyond his or her means. Let us all co-operate together in this matter.

Now just a few words as to the work that must be undertaken.

Those who are competent to teach and promote the growth of the Brotherhood must be sent out as missionaries, not only to form new centers of usefulness and power, but also to instruct and uphold the work of the various Knots and their officers.

The time of the Headquarters' Staff is so fully occupied with other necessary work that it is quite impossible for them to systematically carry on personal missionary propaganda, and whilst they have done a little of this work, it should not be expected of them generally, but those competent should be set apart and properly commissioned and supported both financially and on other planes.

Then again, *The Hermetist* as a periodical should be brought into material existence, with a competent editor who has the time at his or her disposal. The co-operation of all the members would make this profitable financially and at the same time reap personal advantage and instruction therefrom. The editor should not be a headquarters' official, although it would of course be absolutely necessary for them to be in close touch. The Headquarters' Staff have more than enough to do now without having this extra labor placed on their willing shoulders.

Again, there should be at least once a month direct intercourse between the various Knots and their officials with Headquarters, so that greater unity of thought, teachings and action can be promoted. This must be outside of the published *Hermetist*, which would be more general and suitable for outsiders to read and enquirers to receive instructions, whilst the lessons from Headquarters to the various Knots would be more particular and pointed; thus harmony of thought and action on all points would be promoted.

Whilst many individual members are glad to avail themselves of the privilege of writing direct to Headquarters, and the officials there are always glad to respond, yet this does not supply the lack of each knot, formally and as a knot, being in close touch with Headquarters for guidance and unfoldment; and whilst, of course, each knot would uphold its end in a financial way, Headquarters will gladly respond, it must not be forgotten that there are many calls upon Headquarters that the knots generally know nothing about, and hence the Headquarters' support should be on a liberal scale.

My Comrades, let us all be of one mind on this matter, let us each for himself or herself sit down in the silence and consider what our duty to our beloved BROTHERHOOD is, not only on the Higher planes of thought and action but also upon the very necessary one of finance. If we have a stated income let us see how much, not how little, we can place in the coffers of the BROTHERHOOD every month for the purposes previously stated, or generally, and by so doing you will be truly co-operating with the Invisible Section, who are so desirous that the work should be carried on more efficiently and the new work as outlined, being undertaken as soon as possible. If we have no stated income, upon which to depend for daily sustenance, then let us see in what manner we can best help on the good work, perhaps by some little self-denial, some little extra work, we may be able to send in our mite. Do not be ashamed to send it in, however small it may be, in the appreciation of the Holy Angels who are watching us, the mite is greater than a much larger sum given by those who possess much; the spirit in which the gift is made, is the all important point and those who so give will reap a rich reward.

The funds provided by the members for the purposes stated, will be faithfully used and in due time full statements of receipts and expenditures will be presented so that the members will know how the funds provided by them have been used.

Let us all, Visible and Invisible Comrades, with one accord, in one mind, co-operate together for the growth and unfoldment of our beloved Order, upon all planes of thoughts and action and we then need have no fear of the result. Success is sure and certain. We will be able to use again the powers we possess, though perhaps at present hidden from our mentality and in due time the BROTHERHOOD will rise to even a greater height of influence and usefulness than in the past ages. Let us all, visible and invisible members, see to it that each one for himself or herself does his or her duty to the fullest extent, with the deepest feeling that success or failure depends entirely upon you or me, irrespective of whether everyone else or any one else is fulfilling their obligation. Let each one say, and *mean it, I will do all I can to forward the true interests of the* HERMETIC BROTHERHOOD *upon all planes and in any work that may be placed in its hands for accomplishment.*

If each ONE does this, then success is sure, if even ONE fails, then harmony does not reign supreme and failure may be the result.

This is putting into actual practice, the teachings of the Nazarene, whom we love to look up to as *our ancient Elder Brother of Galilee and the Master Teacher* of our Earth and in the doing we will be realizing our *oneness* with *the one* and with *each other*.

Comrade Virginia Weld read a paper on

"Character Building."

The subject of character building is one of great importance and is ever agitating the minds of all occult students. Many earnest investigators declare that we are born to certain destiny, and must remain during all the days of each earthly pilgrimage, following out this predestined journey along lines marked out before incarnation.

Granting the truth of the statement, unless there is self effort, a desire on the part of the individual to advance and be master of the situation, this expression is a failure.

Let us consider the qualities of that soul expression which forms a lasting structure. The inate quality of anything most surely determines its worth, a thing only exists so long as its character remains. Even after form is changed the entity is still intact, as each is a separate thought of God. This individuality is by far the most important part of man.

It is not necessary to have a giant intellect to put into action the one talent perhaps, that has been given. But will and determination to carry forward to a successful issue whatever has been intrusted to his keeping, develop all the possibilities contained in the environment, and are absolutely necessary, even though the obstacles in the pathway seem insurmountable.

Thought and action may bring to man great success, but if courage and constancy are lacking the undertaking is a failure. It is by great strength of will the niche is made. How often are we fairly bewildered by the great attainments we see on every hand, which are brought about only by a strong determination to carry out the ideas gathered by those whose thoughts of progress are keen and perception true.

Sincerity is the first corner stone to be placed strongly and surely. The ability to be true to friends, true to ideas, true to ideals, true to our conception of truth, true to our set tasks. In this very truthfulness lies our greatest joy.

The next is courage, that Godlike quality that dreads not. This unspeakable thing in man makes him execute his conception of that which is good, no matter how absurd it may seem to others, if it appears right to himself, then it strides ahead to attainment regardless of criticism.

Then the power to hold the forces in check. This means silence, about which so much has been said and so few realized its force. In this great silent storehouse, all is waiting for those who have the power to grasp or perceive. So when the opportunity comes, the conception or problem is brought forth to be pushed

forward to perfection, thus the man who dares, is the one who carves out his own destiny.

Edison, the great wizard of electricity was declared insane when he said he would light the World by the subtle current. He did so by his courage, sincerity, silence, perseverance or the power to wait, which has brought out the wonders of science. This might be said was his destiny, yet if he had simply thought this to be true, and what was his would come to him without exertion on his part; if he had not possessed the indomitable will and determination to persevere in the search for something greater and higher, if he had lacked the courage to withstand criticism when men said he was mad, because he set out to do something unheard of before, and which they could not understand, he would still be a poor operator in some obscure telegraph office.

The last quality is intellect, not that it is not so valuable as the other qualities, but it is so abundant and without the others so useless.

The secret of success on any line is will. The very best discipline of character, is to do one thing each day for which you cannot possibly be rewarded, for the surest road to failure is to have a selfish motive back of every action. In this training, character is surely its own destiny.

Comrade E. Titcomb's paper read as follows:

If we go to Nature for instruction upon self improvement—Order and variety, we see. "And where, though all things differ, all agree."

Sometimes the grandest lessons may be found among the smallest of her subjects. The Honey Bee for instance, (and by the way her initials are H. B.) is a symbol of our Order; so it is quite in keeping that we study her.

There are additional classes and grades of bees. Each in their own way fills its mission. They are endowed with an intelligence which is remarkable. In them we find law, order and unflagging perseverance.

The invisible knew well the broad significance of the bee as a symbol for our Brotherhood. While each bee is working for the common good, there is perfect freedom of action, each one is responsible for himself to himself, thus they are true to themselves. There is no shirking, or leaving a duty to be done by somebody else.

True, there are drones in every hive, but even they have a mission. There are many things in common between Bees and H. B's. When their number increases to an uncomfortable extent, they separate and start another colony; so in our Knots which may be considered a hive, the number is limited.

We also have the freedom of seeking far and near, for that which will be a sustaining power in our efforts for soul unfolding. We are, however, to be careful, and see to it that we gather what cannot be stolen from us—knowledge and wisdom.

Early and late, is the Honey Bee on the way, seeking far and wide, gathering from garden and field the sweets and pollen that mean life and warmth to her. Is not that symbolical of the soul moving from plane to plane seeking material for her growth?

The Bees are loyal to their Queen. Never for an instant do they leave her unguarded—unprotected. Should any disturbance occur in the hive their sovereign is their first care. At once they double the guard about her, for well they know all would be confusion and disorder should they lose her.

The H. B's in their daily lives go out into the highway and by-ways of commerce; not only for the purpose of making their living, but also to gain experiences, without which there can be no true knowledge.

While, as I have said, there is perfect freedom of action among our little friends, there is also harmony, unity of purpose and of interest; in short, co-operation. Some one says: "Natural and moral events co-operate in illustrating the wisdom of the Creator." Co-operation is the key-note of the civilized world to-day.

Each working bee has a clearly defined idea of what it has to do. It goes at it systematically, never putting it aside to take up something else. It never worries about its own personality, only so far as to keep it in good working order. To work is the end and aim of its existence. It never thinks of attaining a better condition, which clearly shows its unconscious unselfishness, working without any hope of rest or compensation, simply providing for a future it may not live to enjoy. The H. B's have a happier fate, for they have the consciousness of higher attainment; but this can only be gained by their own individual efforts

As the bee's one idea is completing its hive, so the H. B's idea is the re-establishing on earth of the Ancient Hermetic Brotherhood, in all its wonderful potency and learning, to be used for the uplifting of humanity at large.

True, we are at present a small body to attempt such a stupendous work. We are but a little point of light in the sunbeam, as compared to the unknown forces about us. But look at the tree that has grown from the tiny seed. It is not always numbers that constitute strength, so much as the potency, unity and fidelity that binds them together to act as one.

Every movement of importance is co-operative. The H. B. must keep step with the march of events. Let us co-operate in everything we undertake; we must pull all together if we succeed.

If we are true comrades, we will desire nothing that would weaken or retard the power that is now ours.

We must practice self-denial, of which we have strong and shining examples in our elder brothers. We are not expected to do impossibilities, but our best. Have we not pledged ourselves to do our very best ?—to be loyal to the Brotherhood and to each other; to stand by those placed at the head, even as the bees protect their queen ?

We are too much given to stopping to consider ourselves, our convenience and advancement. We lose sight of the fact that when we most forget ourselves we are most remembered by those "who neither slumber nor sleep."

Let us not mind so much what we do as the spirit in which we do it, for, as a dear one in the invisible world said to me not long since: "He who honors the lowest position in life shall be honored in the highest."

Let us take heart and resolve to stand firmly by our obligation, though our path be rough and thorny. Let us remember there are no smooth paths that lead upward. Let us think of the path of our beloved Master. He could at any moment have swept away any obstacle, but would not. Prefering to suffer, endure, to overcome; proving to all the world that it is possible for man to do and be. What would the world be at this stage without such an example of love, sympathy and trust in the great unknown God ?

Comrade Mary Barker, a delegate from San Jose, said: "When we co-operate conjointly for one end or purpose, we come together to formulate plans for the betterment of all concerned. Co-operation means more, however, than coming together to better our condition financially on the material plane. It must have more substantial support than by-laws and contracts emanating from the brain of man. We hear of the failures through the greed and selfishness of some of the members who get possession of property that should belong to all. It is the failures that we should profit by. They may come through misunderstanding one's self. Self-government is one of the first laws we should thoroughly understand. Good self-control is more potent than by-laws and contracts. These may be necessary at the present time. We are apt to let selfishness creep in and retard our progress. Co-operation of the Hermetic Brotherhood means brotherly love of each one toward all. It means to be self-centered, to know the depth and breadth of one's soul powers as far as possible. It means right thought and right action toward all humanity; a love of the good and true. We do away with the old myth of hate and hell through love, of ignorance through knowledge, of darkness through light. He who co-operates with God fulfills the law. By working through God's laws we bring comfort and freedom.

We must abide fully with the one law—God, in order to avoid failures. This includes Truth, Love, Justice and Harmony. Co-operation along these lines means success. The divinity in man is the object of our effort. Be still and know that I AM. Then work out life's problems through the divinity within This is the co-operative principle summed up in the universal force we name God. This is the co-operative truth in all representation. When it is brought under the order of divine manifestation it can be so perfected that our Brotherhood can grow in harmony, brotherly love, unity of thought and purpose, as to act as one.

Jesus, our Elder Brother, understood the law of Omnipresent Spirit. and acted accordingly. So they who understand the science of Spirit and know its truth live in freedom. For when we come into the perfect idea we must be free.

By affirming the truth and the oneness of Being we realize our belonging to the One. If we strive continually to think divine things, would we not become more divine? To love more strongly, would we not become more loving? To think more of truth is to become more truthful.

The golden age is at hand. Let us grasp its truth more firmly. Nature never becomes bankrupt in knowledge or resources. The H. B. Knots are radiating centers. Its power for good depends largely on the sincerity and unselfishness of its members. Make the tree good and the fruit will repay you. It is our duty to bring about a truer co-operation of the Brotherhood of Man with the Fatherhood of God, for this end we work.

Intermission—five minutes.

Solo—Mrs. Marguerite Germain, "*The Everlasting Light.*"

The Elder Brother of the Temple read the following poem from Comrade Abbie W. Gould of Moline, Illinois:

GREETING.

Where the sunbeams strike the grandest,
On the broad Pacific Slope,
Where the promise of the ages
Seems to give a broader scope;
To man's every dual purpose
For his body and his soul,
Where he can if WILLED bring power
Under his supreme control;
There the Brotherhood's true mission,
Loyal to its highest need,
With the Unseen ever mingles
Every wish to know and feed.

Adverse powers cannot frustrate
Any purpose now in view,
We are strong and we are ready
To uphold the tried and true;
Though our numbers are not legion,
'Tis not numbers that give power;
But the PURPOSE held in keeping
Brings with it the Spirit's Dower,
So I send you thus my greeting
From this place of my home land.

May its friendship, with yours meeting,
Bring sweet peace on every hand;
May the music and the flowers
And the Comrades' social cheer
Speed along the happy hours,
Making past days seem most near.
Thus the song of Fair Atlantis,
Sounding down Time's distant sea
Shall be echoed by the Brothers,
Our Queen City now is free.

Comrade Luthena Reynolds offered the following

"Reflections."

Nineteen hundred years ago there was born in an obscure village of Palestine a babe of the name of Jesus, whom all Christendom worship as God—the representative of the people. He was born poor and humble when he might have been rich and powerful, and his parents were so poor that this little child came into the world among the cattle and was laid in a manger upon a couch of straw. This infant of lowly origin had not even the birth certificate of legal parentage, for his mother was a virgin and he was the progeny of the Gods.

But above the humble place of the poor babe's nativity there shone a bright and radiant star—the star of genius. The great world of that day was as indifferent to the doings of the common people—the toilers—as it is to-day. The birth of a prince was an affair of great moment, not because a prince was wiser, or better, or more noble than other men, but because he was a prince—the son of a king. But this babe in the manger was not a prince; he was the nameless offspring of poverty, awful want. But the star of genius, which seldom lighted the birth-advent of a titled prince stood over that lowly manger, and from the portals of that cattle stall in Bethlehem a new age issued forth, an age that has been made glorious by the greatest achievements of the human race.

This child Jesus, as he grew to manhood, went around with the handful of followers like himself from place to place, making

speeches against the rich and well to do. He even attacked the religion of his time, and called the priests hypocrites, and assailed the established church with all the bitterness of the infidel. Of course, the respectable well-to-do people said he was stirring up discontent among the people, trying to change the basis of society, and thought he should be locked up as a matter of precaution.

His teachings were perfectly incomprehensible to the people of his day. Not even his own disciples understood him. He was constantly agitating against the social order. He talked about the rich as though they were thieves, and even declared that a full-grown camel might go through the eye of a needle with less difficulty than for a rich man to enter the Kingdom of Heaven. His poverty was so great that on one occasion he said, almost with bitterness: "The foxes have holes and the birds of the air have nests, but the son of man hath nowhere to lay his head."

He came with good tidings, it is true. But they were good tidings only to the poor, not for those who are content to be rich, while the people suffer want, taking ten per cent usnry; Christians taking of interest and rent at the expense of the downtrodden.

The average preacher or church-goer does distinctly believe not only that it is right to eat without working, but to get fed, clothed, housed, insured and buried into the bargain, whose very basis from top to toe is ten per cent. There was not one word of cheer in all His message only to those that "labor and are heavy laden." To them who have never done for a single day their share of the work of the world there comes no such invitation until with Him they make themselves equal with the least. Neither may they take to themselves His expressions of sympathy and love. They bow down to the Christ. He is their dearly loved Lord and Master; they listen to His gospel and make it their task to see that it shall be preached to all nations. They point to their great charities, and who can deny the proof of brick and mortar and hard, red Gold?

Jesus was a working man, and his friends were working people, and he walked with the poor and remained with them to the day of his death. He named His gospel "Good Tidings to the Poor." He never spoke to them of the stations to which they were called. He called all men to one station. Jesus considered the possession of riches was a great danger to the human soul. It seems as if He could hardly be just to them. All His parables and sermons are a social message and plainly indicate the equality of all men. If God is our Father, all men are our brothers.

We do not mean to say Jesus was merely a great reformer, but we do say that without being a social reformer He could not have been Christ. We do not mean to say that the Kingdom of Heaven

is not within, but we say that it cannot be within and not sooner or later be without. I suppose some people will object if I call Jesus a radical. but I am sure the whole world would call Him that, denounce him, if He should appear to-day and preach such doctrines. Was it not done by the church people of His time? Were they not mammon-worshipers (lovers of money) then as they are to-day? Would not Christ be instantly arrested to-day if He were to go into the temples of wealth and use a whip on the rich thieves who lay their plans to rob the poor? Would He not be put out of the pews of the "best churches" to-day if He were to enter, clothed as He was, talking as He did? Yet these creeds, these dividers of men—they make pretense of being Christians. Think of the Christ living as some church people live. Think of Him charging for the preaching of the truth. They will leave a poor congregation any time to accept a "call from God," to preach to a richer congregation where the salary is larger. The rich people had the same control over the people to-day that they had when the same kind of people murdered the Christ. Was he not legally executed as a rebel and a disturber? It is the doctrine and methods of Christ that they refuse to live by. They preach for the rich.

If Jesus was to appear to-day, he would not be crucified perhaps, but He certainly would get the cold shoulder from the church that is the loudest in his worship.

The tremendous, increasing power of Jesus' character lies not in the fact that He was the greatest of all teachers, the wisest of legislators, the profoundest of all philosophers, but it comes from a study of His simply daily life as recorded in the Gospel stories, always serving—the same gentle, patient-loving spirit. Jesus' power lies not in what He believed nor what He did. But simply in His unfailing service to His fellow men. His gentleness, not the persistency with which He pursued His mission, but the sweet reasonableness of His character, His personal qualities, the majestic meekness of His manner; the warmth of His sympathy; the healing of His touch, and, above all, the inclusiveness and universality of His love have done the most to give growth, depth to His supremacy over the life of man. Thus, the Savior of the world, the Light of Men was truth; that gentleness, more effective than force, and that Love which is the fulfilling of the law. Thus it is becoming literally true that we are members of one body.

Jesus was thus so simple in His teachings, and yet how hard it seems to attain that heavenly and divine art of simplicity, and it takes a good while to come down to His similitudes.

It comes to me why did Jesus select hen and chickens as a simile? Yonder is the king's palace, spread out before his eyes are the pomp, the wealth of the coming destruction of Jerusalem, and

He bursts into tears at the thought of the obduracy of a place that He would gladly have saved.

"Oh, Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

There is not much poetry about this winged creature, but she is more practical and more motherly and more suggestive of good things than many that fly higher and have brighter colors. She is not a thing of beauty of the forest, but just scratches for a living. How vigorously with her claws she pulls away the ground to bring away what is hidden beneath. She begins to prepare the repast and calls all her young to partake.

I am in warm sympathy with the unpretentious old-fashioned hen, because, like most of us, she has to scratch for a living. She knows at the start the lesson which most people of good sense are slow to learn, that the gaining of a livelihood implies work, and that success does not lie on the surface. Why Jesus should compare himself to a hen, Solomon said, "Go to the ant, thou sluggard." I say, "Go to the hen, thou sluggard;" seems to me it is a figure of Jesus' humble life, while looking upon doomed Jerusalem, declares that what He had wished for that city was like what the hen does for her chickens. I think that Jesus' similitudes. such as "the candle under the bushel," "the net thrown into the sea," and "the hen and chickens," in the matter of illustration were a help to the people to get them down off of their stilts. Thus, the whole world stands to-day in contemplation of the vitalizing power of that gentle character.

So Christianity belongs exclusively to no church or creed, neither to professing Christians alone nor to what we call Christendom. It belongs to all men. Everywhere we realize that gentleness is more effective than force. The old idea of heaven is gone for most of us, that is to say, the old idea of happiness. Our noblest ideal to-day is to make every good thing the possession of all. A new humanity is being created, remembering that all that is required of you is to live up to your highest conception of Right and that all religious duties are comprised in the two simple words, "Do Right."

The day is almost past when one man is acknowledged the right to bend the will of millions of his fellow men to his single pleasure. Our hopes are one; our destiny is one; our sorrow is one; our despair is one. We are brothers, fellowship is heaven, and lack of fellowship is death. But the moral of history is that error will die in spite of its friends while truth will survive in spite of its enemies.

Comrade C. A. Rogers read a paper on "Co-operation in Brotherhood."

The basis of co-operation and unity is found in the first manifestation, and should always be the underlying thread of the Brotherhood of man. It is that great force that binds together all animated life. It proceeds from the same source—the one universal Mind—from whence comes all truth. The great gates are open to all. As Hermetic students, we are admitted as freemen to the whole estate. We may drink at will from the overflowing reservoir; but Nature's vastness and man's limited power of perception give him but one thought at a time. Thus the searcher for truth is led gradually into the path of light which elevates the mind and refines the soul. The different ways of perceiving truth causes the difference in quality and character. The conception of all Nature is unity. Each person perceives from their own standpoint of unfoldment.

Nature signifies "being born." By this act mankind is evolved out of particles; out of certain forces subject to one central law. Just so, each member of our bodies obeys one central consciousness telling the head, heart and the hand to work together.

The artist exercises these functions and his faculties in perceiving and expressing truth and beauty, which in some degree approximates to the type in the universal mind.

These aspects of Nature strengthen his ideals, enabling him to give expression through his chosen medium. Thus does mother Nature point the way for the artist and you, showing the true natural life is made up of hues and tints; of light and shade; of form and outline. These can be applied to the life of every individual. Through all this can be traced the harmony of Co-operation and is the expression of the "One Life." We are individual in the scale. It remains for us to strike our own note. If found inharmonious we must tune ourselves with a little more tightening of the strings.

It is always beneficial for students to affiliate with each other and compare the different effects of feeling. This will infuse them with new life and strength. It will stimulate them to search within themselves and will, in a measure, correspond with what they find in the efforts of others. This self-examination, comparison and co-operation is a great stimulus. There are many people who allow themselves to be taken by the bait of novelty, going here and there for fish to fry. Because it is a novelty, they are unable to discern the hidden reason for which common sense and experience combine to concede or deny the good or evil results in such novelty. They allow others to think and speak for them. Few have power of self-examination, or the right criticism of others; for this they willingly give consent to novelty for the sake of being amused. There comes a time, however, when reason asserts itself, the soul becomes free.

The occultist by nature, like the artist developed by study, becomes original and has a distinct character. In no way can he or anyone who disputes any exterior influence be different from what they are. The occultist then, is, what he is through the unfolding of his nature by study, which stimulates his genius and possibilities that were his at birth. True originality and expression are as necessary for the occultist as for the artist, in order to create or express the ideal in substance, which is truth seemingly hidden in Nature.

The Mystic, on the other hand, has a tendency to a higher or more direct connection with Divine Laws. He seeks to elevate his soul through intense concentration and contemplation by the withdrawing from outward objects of sense. It is held to be the great end of life to free the soul from the embarrassments and mental darkness in which it is held by the material environments of the body.

Co-operation and harmony are essential on all planes of development. Extremes should be avoided. We should be true to our higher instincts, having faith in ourselves. How often are we carried away by the praise of others. This influence often weakens our faith, courage and peace of mind. Praise is a good thing when given in the right spirit and so understood. It cheers and gives us energy, helping us to go forward. Praise should be held in suspicion, because much of it is false. Eulogy is like perfume, to be inhaled a little at a time, because it goes to the head and bewilders, and sometimes we lose ourselves.

It is absolutely necessary that our duty to the "Pledge" we have all taken should be strong and persistently held in our mind, so the welfare of the Brotherhood can enter into our daily thoughts, giving form to them even in sleep, and in the hours of ease and pleasure. To attain to this and the realization of co-operation and true comradeship, the mind must be endowed with this potency, which is more than mind. That alone will fulfill and qualify the purpose of the Brotherhood, which is a law of nature, and thus becomes a living power, and our duty is to help nature, working with her, thus becoming with her, creators.

In all true art it will not do to let the intellect work without the heart, the feeling, impulses and passions These are at the root of all high endeavor; they are moving and underlying energies of life itself. This is Co-operation, therefore, the feelings, intellect and heart must be united; then energy and life itself are directed as God intended. We cannot doubt that human life everywhere, now, as in past ages, possesses all the qualities of Co-operation. If the instincts and motives are good and properly directed; if selfishness were cast aside and we only sought for that which corresponds to our needs and aspirations, with the conviction that

whatever is of interest in Nature is for us, individually, in common with others, then there would be more true value in the expression of Brotherhood. This is not for members of societies alone, but is free for all, not for the asking, but for the accepting. Let us search deeply into Nature's laws and human action, we will not only find pictures in stones but the beautiful and good in everything. Certainly, we will then be able in that study and labor to consecrate and render their true value, not only to the religious, but also to the high and noble in art; in all high endeavor, and in their grandeur, simplicity and repose.

Our deeper impulses should manifest, having a permanent hold on the mind and heart. Thus life would have more intensity of meaning, more real value, more promise. The work of human life ought to form a consistent series of essays, rising through the scale of creation, from the humblest to the most exalted effort. Each result ought to be a necessary link in the chain, based on what preceded and introducing that which is to follow, and all else in their system drawing closer the bonds of Nature and the human heart.

The aim of Brotherhood is to express Nature truthfully. If we have it not, how can we live it, or give expression to it? Nature is the only teacher who should be heard; she is our guide and text-book, she inspires, moves and appeals to the innermost depths of our being. It is Nature, the true artist seeks to fathom. In her and in his own ideals he finds the true inspirations for work. She is open to all, a book in which the simple as well as the great may read.

The mind of man must be cleansed of evil thoughts and selfish motives; the windows of the soul should be open to let in the fresh air and sunshine. We must accept with good grace the sorrows of life and learn to know that growth comes from pain and adversity. We must accept the light of the sun in all its glory; the storm in all its grandeur, as do the plants and flowers. We should know Nature's laws are equal and good for us and all other things. This is a state of being that can be realized and felt, not merely by the senses but by the Higher Self—that power which knows the Divine thought toward God's creatures draws together all in a common Brotherhood,

The soul of every comrade of this Order, and all others of like nature, should awaken to the perception that Brotherhood means more than organization. In fact, it is universal and practical throughout Nature. The physical senses do not perceive it. The mind does not grasp it. Let us then trust that each member of the Hermetic Brotherhood will awaken to the realization of this truth and the potency of their own soul, which answers not by word alone, but by the deed of accomplishment. Let us hope

every comrade shall realize the importance of the obedience to "pledge" we have all taken. Fear not concerning the stability of the foundation upon which the Hermetic Brotherhood was built; of its permanent structure, nor of its future greatness, nor for the enemies of the Order who seek to overthrow and pull down for selfish motives and ends.

Every development of the higher growth on all plains implies a battle, which is won only by the highest and best we can put into it. Then hope—hope that the future holds much in store for the Order as a society and members of it. Resolve the outward expression and silent subtle thought each comrade gives shall add lasting strength and permanent value to our beloved Order, that its quality for good must come from the united efforts of the head, heart and soul.

Fear not evil; resist temptation; be true to thyself and thy deeds shall be the memory of the ages.

Comrade Fayetta Harris read a paper, "How Chemistry Proves the Absurdity of Soul-mateship."

To explain my idea of "soul-mate" I use elements, all more or less known to every one.

The masculine or positive character is Hydrogen, a light, colorless, tasteless gas. It constitutes one-tenth part water, occurs in almost all substances of vegetable and animal origin, and in the tissues of all animals. It has been shown to exist in enormous quantities in the atmosphere of the sun. Hydrogen is very interesting in the fact it conducts itself differently from any other element.

Before taking up its chemical action it will be best to examine the feminine or negative characters in this love story. They are four sisters. They constitute what is known as the Halogen family or group.

Physically there is not the least similarity between them, but chemically their relationship is distinct. Strongest of the four is the Gas Chlorine. Combined with sodium it forms common table salt and becomes indispensable to animal life, except for a limited space of time. Second in rank is Bromine, a dark red liquid. In the free state Bromine is but little used. Its salts, the bromides, are important in medical practice.

There are three conditions in which matter exists. Two of these we have already seen in the Halogen group—the gaseous Chlorine, the liquid Bromine. The third number of the group presents the third or solid state. This is Iodine, which normally is a grayish black, crystalline substance. Last and meekest of the group is Fluorine—a gas; but in its own nature it is not meek. It acts upon all substances. It will eat its way out even through glass.

Having introduced my characters with their peculiarities to you, friends, it will be well to introduce them to one another.

Mr. Hydrogen, I present Miss Fluorine.

In the laboratory, when Hydrogen is brought in contact with Fluorine they immediately unite, forming hydrofluoric acid. The union is perfect, for they are "soul-mates."

To show the fickleness in this matter of "soul-mates" let us bring Iodine into the presence of hydrofluoric acid, under the right conditions, and it will break up this union by pushing poor Fluorine away and claiming Mr. Hydrogen, thus forming a new compound, namely, hydroiodic acid, with Hydrogen as the positive and Iodine the negative. Fluorine is then free, of course a widow. Here again we see soul-mateship. The union is not more complete than the previous one, but stronger and on a higher plane of development.

In the same way Bromine will replace Iodine, forming with Hydrogen hydrobromic acid; and again, the strongest of the four, Chlorine, will displace Bromine, unite with Hydrogen and form hydrochloric acid Thus it is shown that each sister is a "soul-mate" of Hydrogen, and Hydrogen on the other hand finds himself at ease, harmonious, and in charming company with either of the four.

On every plane of life we find, like Hydrogen, harmonious and companionable associates, and the fact that we often suffer the loss of them through the action of others proves that on the plane of manifestation there is no permanent condition of "soul-mate." But if we turn within and search diligently in the "kingdom of heaven," we find that element of condition which finally leads us to a Master; then it is made known to us what true soul affinity means. There is no element that can change or take from us that which we have gained. The two become one for all time.

Elder Brother of the Temple telling of the letters received mentioned specially the receipt of one from two sisters, Misses Sarah and Carrie Harris. They are devoted and loyal to the Brotherhood. Always ready to respond when called upon. Being interested in the Building Fund they sent a box of fancy articles to be sold at the Convocation last year. By some misadventure it failed to reach Headquarters in time. Some time in the following June "Uncle Sam" delivered the box. Here are the contents to be disposed of to-day for the benefit of the Building Fund. There is no price put upon the articles. The sisters are very anxious to make their home in California. As they generally accomplish what they set out to, I would not be surprised if they were here at the next convocation.

(We are pleased to say the articles were all sold.)

Master of ceremonies announced that three-minute speeches were in order.

For lack of space it is advisable to condense the remarks of the members. "The Brotherhood is everything to me," seemed to by the underlying thread running through all that was said.

Many testified to the direct help received in sickness and in the discouraging hours of adversity, while others told of the finding the heaven within through the training of the Order.

The most encouraging feature of the three-minute speeches was the expressed desire to be useful by putting a shoulder to the wheel and pushing the work and accomplishing the task that has been given into the charge of the Visible Brothers. One member remarked. "The Master said, "Faith without works is dead.'" So let us work and keep faith alive, thereby increasing the activities of the Brotherhood for its advancement spiritually and on the plane of manifestation.

Comrade E. A. Cotton said: "In every-day life, that is opened up to the Divine purpose, God sows the seeds of infinite joy and fruitfulness. If care and sorrow make deep furrows, the seed falls into rich soil and the harvest is abundant.

"God's gifts come under strange disguises, but that is because they are set to the very highest that is within us, and we must grow into their use before they reveal themselves.

"As we look back over the years that have gone, can we see anything which gives us a clearer knowledge of Life? Can we see anything that we have done that has assisted humanity, the world, or the truth, to advance a little higher? I hope all have succeeded to some extent, but I feel that I have done but little; still, it is said, 'Where little is given, little is required.' I have done the best my environments would allow, and I trust that when my part in the great scheme of life is finished my 'one talent' and that which I have tried to add to it will be in harmony with the one great Law that governs all mankind."

Comrade H. Heidorn of Grangeville, Elder Brother of Knot 71, said: "Looking out upon nature and the many fatal changes, we perceive, as the vital rays of the sun are now beginning to fall in a more direct line upon the earth, calling into life and activity the latent forces, that which belongs to the lower vegetable kingdom, is awakening from a state of rest. All nature is putting on a new garment, seemingly a preparation for that which is to become the budding, blossoming, and finally the bearing of fruit.

"There are those in the outer, in the field of labor, who have watched this awakening to new life and growth. They have toiled, and protected the young and tender buds being put forth because they promised perfect fruit. We know when all is in full bloom, when every tree has put on the white garb, there is a general rejoicing among all the workers that a harvest is near at hand.

"So, as we have gathered here to-day in memory of the past—of that which has been, as the ages rolled by, standing shoulder to shoulder as representatives and members of the Hermetic Brotherhood, re-united for the work that lies before them; permeated with the one thought for the purpose of growth, and unfolding the higher attributes belonging to man's interior nature.

"Each one striving to put aside those things that have tended to keep man in bondage as a slave of time and circumstances that he may again be resurrected into the light of truth. There are those of the Brotherhood who have become conscious of the mighty currents that are, with renewed energy, vitalizing the seeds implanted within the human souls from the beginning of days; and as new growth is manifested the avenues of knowledge are being reopened, clothed with the garment of understanding, there will be a general rejoicing among the many. We are growing into the full consciousness of that which has been symbolized by the life, death and resurrection of the Master, that man may be perfected and stand conqueror over his environments.

"As the last notes of the evening chimes pass away, whispering a song of the past, may peace, sweet peace, like the pinions of Time, rest gently over all.

"As I turn my face toward the East I behold the horizon is aglow with the fires of life emanating from the center to permeate the circumference of the new-born day. Then arise! slumbering souls. Gird on your armor, for the day of attainment is at hand."

Comrade Lacey, delegate from Chicago, remarked: "I spent Convocation Day with you two years ago, and I appreciate the privilege of meeting with you again to-day. I have been a member of the Order ten years, and have no desire whatever to discontinue my membership; on the contrary, I would like to increase its hold on me and do what I can for its advancement."

Elder Brother Slater of San Jose said of Knot 46: "The work in our center is steadily growing, like the oak; but new branches are being added by the impetus given by Elder Brother Rogers. The work is beginning to rank our center as a Headquarters; that is, we are preparing an Open Court, with Comrade Ida Dreyer and Isabel Morehead in charge. The First Degree is under Elder Brother Holtum, and we have earned by the patient steadfastness of the older members of Knot 46, a lodge of the Second Degree, which is under my charge. You see there has been progress this year. Next Convocation I hope we will be able to tell of a large increase of membership. It is my object and aim to make the Hermetic Brotherhood a success."

Elder Brother Holtum of San Jose: "There is one point that Elder Brother Slater did not mention. Circumstances placed us in a position during the past year that caused us to seek new

quarters. Comrade Morehead opened her pretty home for a headquarters. This rather consoled us, as our old meeting place was very dear to us. Through all changes I feel that the Invisible Section watches over us. I am confident that the discouragements that often darken our brightest hopes, like the clouds drifting across the sky, will soon disappear, allowing the sunlight of success to permeate all our efforts to accomplish everything given us to do. I turn to the Brotherhood for strength. It is my main stay."

Comrade Mary Barker, delegate from San Jose, also Comrade H. H. Hunting, expressed themselves in words that carried encouragement to all who heard them.

Adaline Lancaster, Elder Brother of Knot 3, in Alameda, said: "All the members in my charge are here enjoying this our natal day. Our work has been seriously interfered with by sickness, and, while our meetings are not carried on at present, yet the members will corroborate my statement that we are not discouraged. Being able to come to headquarters and attend the important meetings of the Order keeps us in touch with all that is going on. I feel confident that in the near future Knot 3 will resume its work and become a power for good. My hope for the success of the Brotherhood increases, also my faith in its worth as an important factor in my life."

Elder Brother Virginia Weld, in speaking of Knot 50, said: "Knot 40, which is in charge of Elder Brother Phelon, and Knot 50 decided to join forces in order to follow out certain lines of study together. Many interesting points were brought out during the short time of this combination. As the propaganda work forced its importance upon us, and there was a lack of time, it was decided for Knots 40 and 50 to assist in the propaganda work; therefore, as long as open meetings are held, we have closed the Knot meetings. We trust this work of propaganda will go on, and will not only be a benefit to the Order, but those who assist will receive a recompense."

Elder Brother Francese Rogers said, in regard to the work of Knot 5 and the Open Court, that the principal study had been to not only fit the members to progress in the Order, but to be able to answer questions that might be put to the members at the Open Meeting. This work has proved interesting as well as instructive to all, myself included. I will not say anything more along this line, but ask those present how many have noticed the lesson given through the combination of colors and flowers used in the decoration of these rooms and in the banquet room, presided over by Elder Brother Lancaster and the corps of able workers. In the records of this Order we find that certain colors and flowers are used as symbols and reminders of the teachings belonging to each degree.

The first color and flower that attracts our attention is the Red Rose, which is the symbol of the Angel of the Earth. The flower and color belong to the Open Court. The color belongs to the physical, with its desires, passions and force. It is the furthest from the center of light—slow vibrations. This is a fitting color for the Open Court, where the element of earth in our natures is considered. All passions and desires are to be governed and controlled. "I gird myself with right action."

The red rose is also used in the exercises of our burial services. It is a fitting symbol of the earth with its bare conditions, adding beauty and brightness, which we always gladly welcome. But as the red rose fades when it has fulfilled its mission, so are we taught that the belongings of the earth are transitory and fleeting.

The next flower to consider is the one running over the arch under which Elder Brother Phelon and Master of Ceremonies Chas. Weld are sitting. The Morning Glory is the symbol of the Angel of Air. This flower belongs to the First Degree, where that which represents Air in our natures must be controlled and trained. The conquest over illusions, prejudices, pet opinions, must be made. "I gird myself with right speech."

The colors of this Degree are Blue and Gold. The blue is the color of air and is the one used to represent Mind. The gold is like a sunbeam which winds its slender yet powerful arm around every thought and affection, giving brilliancy to all the faculties of the mind. Gold also typifies inspiration. Therefore these colors are symbolic of the work that must be done by every member of the First Degree if true progress is desired

The Lotus is the symbol of the Angel of Water, and belongs to the Second Degree. The conquest in this degree is over ambitions, desires pertaining to the material, and to recognize there is no human being separate from the law of the One Life. The colors of this Degree are Purple and White. Purple is the combination of red of the Open Court and the blue of the First Degree, showing that a persistent effort has been put forth and that harmony and strength are the result. The struggles of all earnest members who have in their endeavors to control all that the Open Court and First Degree have persistently held as necessary for advancement, by their loyalty to the Order have earned the right to use the symbol of purity—white. They also find that element bars further progress unless they strive to become pure in heart. "I gird myself with right thought."

Therefore Purple and White are the colors of the Second Degree, while the gold of the First Degree and the white of the Second Degree, symbolizing the results of the struggles of those degrees, are the chosen colors of the Third Degree, representing the purifying element of Fire; and it also tells of the conquest over all our energies and the understanding of "Thy will, not mine, be done."

The Sunflower is used in this degree, and is also the symbol of the Angel of Fire. Fire sacrifices all, consecrates all for good—God, the ONE.

All these colors and flowers have been beautifully blended in a large floral piece, copied after the seal of this Brotherhood, made by the artistic hands of Elder Brother Heidorn of Grangeville. All will agree that his work, and the decorations, superintended by Mrs. Eliza Titcomb, Scribe of the Circle of Isis, reveal some of the workings of this Order to those who understand the meaning of the colors used on this our natal day.

Duet—"Last Night," by Mrs. Virginia Weld and Mrs. Francese Rogers.

Comrade E. R. Rockwood said: "Experiences that I have passed through in the past two years have prevented me from hearing and enjoying the notes of the two elder brothers in song. Now, for the first time in that period, I enjoy the shading, quality and tone in their singing. For the first time to-day in two years I have to-day gathered what has been carried on in these rooms. I am thankful beyond words."

Comrade Martindell remarked: "During the five years that I have been connected with this Brotherhood I have heard no sweeter tones nor felt grander vibrations than have fallen upon me to-day. Coming in contact with members, listening to the music, and the description of the colors, has been uplifting to a wonderful degree. If we could only have such tones and feel such vibrations every day."

The Elder Brother of the Temple then said: "The words that have been put forth in these three-minute speeches will combine in a power far beyond our dreams. A kind word and loving thought sent out at this time will always bear fruit. Words put out on the currents of this day will never stop vibrating. They will help and sustain us all as we may have need."

Intermission until 7:30 P. M.

Evening Session.

This being the Full Moon meeting, as well as Convocation Day, the evening session was ushered in with the regular, opening exercises of the monthly meeting.

Buddha Chant.

Meditation—"How does the Wind symbolize the Spirit?"

Chanting—"The Lord's Prayer."

Remarks on the meditation were as follows:

"The Wind has no intelligence; the Spirit is intelligence."

"The Wind bloweth where it listeth; we hear the sound thereof, but cannot tell from whence it cometh or whither it goeth."

"We can feel the Spirit, also the Wind, but cannot see either."
"Wind is vibration of the air; Spirit is eternal vibration."

Comrade George Beesley said: "The wind bloweth where it listeth," and the Spirit, when truly released from carnal bondage, goeth wheresoever it wills; thus, like the wind, Spirit forces its way onward with insistent power and will be felt. How does the Wind symbolize Spirit? In many significant ways, for, as the wind is free to manifest in gentle gales or by harsh tornado, so the Spirit may express its sweetness in the gentle influence of tender and uplifting thought. Pure telepathy of divinely aspirational souls, or the positive and even violent manifestations of power, give token of insistent will and force, typified by the stormy blast and freezing winds of Nature's cruel moods.

The Wind may be likened to the sweeping force of the Universe, that moves onward to cleanse and purify. Thus Spirit as a moving, mental, potential force flows on throughout the Universe, with an electrical force to elevate and cleanse the world from all impure desires.

But there are air waves and ether waves. Air waves are sluggish and crude beside ether waves. These two classes of atmospheric action must not be confounded. Air waves will give sound, ether waves give light, heat, etc. Ether waves are of the highest vibration. Ether is the pure essence of air, the vitalizing force of God. It is a subtle something that has permeated the Universe, and may well be called the breath of God, or life *per se*, the universal Spirit, in which all individual spirits should dwell, from which all must draw the breath of life, or be held in stifling cells. Science recognizes the existence of ether as the one everlasting force of the Universe, and promoter of all Being and Nature's works.

Let us then compare Ether to the Great All-Spirit, the universal consciousness, and Air to the external force or instrument through which the universe acts or serves. Let us compare individual spirits beyond the carnal environment and aura of worldly selfishness, as akin to Ether, and like it, able to send light, warmth, radiating a far-reaching influence for human good.

Let us compare the lower spirits, who still continue to be more or less dense and crude, to Air. They may be able to provoke notice and demand attention, as the sound waves, carried by the air, will be heard, but they are neither as far reaching nor as beautifully effective in good works as those of etheric vibration. Catch the thought, dear friends, and think it out more fully for your own edification. We are hinting to you what may be developed into logical conclusion by your own mentality.

We all know that the lightning's flash may be seen many miles farther than the roar of the accompanying thunder can be heard. Lightning comes from the etheric light sphere, the light vibration;

thunder, which is sound, comes from the air sphere, the sound realm of lesser vibratory action. So etheric spirits who can dwell in the pure realm of ether may send forth far greater influence than air spirits dwelling in the atmosphere of earth.

The Wind as we know it is of the air realm It moves along with positive force; and Spirit, in its positive sense of lower form, moveth like the wind. Light, as we know it, is of the ether realm; it, too, moveth with marvelous force, far more rapidly than does the wind. Spirit divine, radiant, infinite, is of the ether power, permeating all life, moving with a stupendous but silent energy along its never-ending course.

Comrade Isabel Morehead of Knot 46, San Jose, sent the following paper on

"THE NEW CENTURY."

I stood on the shores of Time, and watched the centuries pass; and I caught in the light celestial a glint of the belted stars aglow, and felt the glory of the Presence around me roll. Then out of the depths of Chaos I saw arise the radiant light of His promise; it swept across the jeweled space and girdled the Universe.

While lingered still the light of its going a new century I saw burst into birth like a lotus of Egypt, unfolding, thrilling with ecstacy, new life and love in every sense, grandly wheeling into place. O! with joy I felt my soul expand and hail with rapture the coming of the *New*.

Like Belshazzar's warning on the wall, I saw the olden promise by sage and prophet long foretold.

The lifting of the sacred veil of Isis in the "Inner Sanctuary," which long has hidden the "Holy Grail" within its mystic shrine, but now the Wine of Truth filling its blessed chalice is held forth unto all mankind.

Then o'er the hush of my spirit I heard a voice ring in glad proclamation, "Rejoice! Rejoice! the Sphinx of the Desert has spoken, the Holy of Holies revealed."

From the beautiful shores of Time, back I gazed on the grim old planet Earth, brown and grizzled, and seamed of face through the march of the centuries past. But O! my heart sang in its gladness as I beheld its worn chains from my brothers falling, falling, ne'er to hold them in bondage again, and pale Despair fled phantom like to return never more.

Courage, O! my brothers, across the gleaming sands of Time I see in the new-born century's dawning light words of hope written in the opalescent blendings of the rainbow, spanning widely the heaven's vaulted, depthless dome, vibrating in the waves of luminous light.

Truth comes sweeping on apace, speeding like the mighty torrent from the mountain peak to inundate this small sphere we call OUR

world, whereon is builded all we know of *home*, yours, my brother, yours and mine.

Fling wide the door that the herald of the new dawn may cross the threshold and cleanse it white.

Like the devout Magi of the East, lift thy face unto the torch now aflame on the altar of the *New* day in salutation, crying "Adonai! Master! *Thine is* the glory."

From the ashes of burned-out laws and creeds, lo! the Phoenix rises once again, hovering proudly o'er a grander world, purified, new, regenerate, where justice and peace are the corner-stones and King o'er all, co-operating, Love reigns supreme.

Monthly financial statement by the General Treasurer was read and accepted.

Comrade F. C. Germaine read the following original poem:

ADONAI.

A year ago, brothers and friends, just a year ago to-day,
We were seated around this room, when those curtains rolled away.
The unveiling of Adonai's picture was to me a grand surprise,
That will go with me through life, till in death I close my eyes.
When the painting was first revealed, the silence was most profound;
Our hearts leap't high with praise, yet no one uttered a sound.

When the curtains rolled silently back, I was seized with sudden awe.
There seemed to be a life in the picture that I saw.
I slept not, yet seemed to dream, dreamed of a far-off land,
Ages and ages back, when Adonai held my hand.
Soft lights floated before me, music in a weird, sweet strain
'Rose in delicious symphonies, resounding again and again.

Far back in memory's store, there was something laid away,
And standing mutely there my soul seemed to rise and say:
"Adonai, sweet is thy presence, robed in simple white—
Emblem of purest love, crowned with a sudden light.
Thy blue eyes, open wide, express exquisite joy,
Thou'rt armed with God's great power, love, without alloy.

"Roseate hues surround thee, suggestive of summer's flowers,
Filling the room with fragrance, this, thy bower.
Thy waist is girded with red, symbol of force and fire;
Silent thy stately figure, though filled with love's desire.
Thou, the invisible link 'twixt us and the unseen world,
Pilot us safely home, like a ship with her sails snug furled.

"Adonai, light of the age, to our higher self a guide,
Teach me the perfect way and why the Christ-child died.
There with your hand uplifted, the love-light in your eye,
Speak the loving thoughts that seek from thy lips to fly.
Why stirs my heart with rapture, as long on thy form I gaze?
What means this brilliant luster that from thine eyelids blaze?

"Adonai, gentle yet strong, God's messenger, like the dove,
Tell me the old, old, story, of Jesus and his love
There in thy gilded embrasure, thy spirit commending mine own,
Help me the harvest to gather, that God on this sphere has sown.
Oh, glorious is thy mission there, holding out thy hand,
Ready to guide the pilgrim back to the Atlantis land.

"Adonai, brother and friend, yield me the secret you hold;
Tell me the power of love that was known in the days of old.
And tell me, brother mine, of the temple wherein you dwell—
Is it lofty and full of stateliness, or simple, where all is well?
Have we, in the visible state, material for such a one,
Or, have we the timber to hew—has the work but just begun?

"Oh, how I love thee, brother; how I long to be with thee.
MY heart is rich with blessings whene'er thy face I see.
Come in the silent midnight, when in sleep my eyes I close,
And tell me the story again, of how I shall find repose.
And of, when I've fulfilled the law, I shall be with thee again;
And how, in that mighty knot, I shall hear the grand AMEN.

Address of the Elder Brother of the Temple. "In the behalf of those who have passed beyond."

We have not space to give even a synopsis of this heart-to-heart talk given with the usual power of the speaker. But the point was strongly made that the Invisible Section does not need our help to accomplish in this physical world of ours. The members of the Convocation during each day of the coming year are to use this Mantram: "I demand that I may be able to assist the Unseen Brothers as they assist me." This earnest speech closed thus: "The Master hears us; the Father loves us. May the Father's blessing be with you, and may we always be near you throughout the year to come."

Poem by Comrade Elizabeth Price.

Solo—Mrs. Virginia Weld: "Beyond the Gates of Paradise."

The Elder Brother then gave out as the new Mantram of the year: "The day of God's law has come."

"The Glorias," vibrant and strong, closed the Ninth Convocation.