PROCEEDINGS

OF THE

Tenth Annual Convocation

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

MARCH 22, 1903



PROCEEDINGS

TWO possibilities had intruded themselves into the prognosis of the "Tenth Annual Convocation," one, a strike of the street-car men might materialize on the appointed day; the other, it might rain. Thanks to the governing powers, neither event was slated for the calendar of Sunday, March 22, 1903. As a matter of variety, the Decorating Committee, in the tasty arrangement of exquisite symbolic designs, used a larger proportion of the various shades of green, for which our State is so famous.

The singing of the "Glorias," followed the Call to Order. The repetition of the yearly Mantrim, "The day of God's law has come," linked the end of the Ninth to the beginning of the Tenth. The Convocation of 1903 was ready for business. The Master of Ceremonies read the Call for the Convocation, adding a few well-chosen words as follows:

HEADQUARTERS HERMETIC BROTHERHOOD, 509 VAN NESS AVENUE,

SAN FRANCISCO, CAL., Feb. 14, 1903.

Dear Comrade: This year, it is most pleasant for me to send you this on Valentine Day. It is not builded of pinks, roses, intangible doves, and angels in a vanishing mix-up. But it is a true message, out of the invisible depths of my own loving interest, to tell you how largely, as a recognized member of the Hermetic Brotherhood, you have entered into my life.

It always rejoices me to receive a letter from you. I do not give my correspondents a chance to complain of neglect. I think I might hear from you oftener. Perhaps that may be my fancy; if so, it is very real. Your own soul tells whether you neglect me and through me the Hermetic Brotherhood.

I write this, to announce that our Tenth Annual Convocation will convene at 509 Van Ness avenue, San Francisco, California, on Sunday, March 22, 1903, commencing at ten o'clock A. M., and remaining in session during that day and evening.

As this will be the Tenth Convocation, it is of the utmost importance to every member, from the youngest to the oldest, of the H. B. No member, having participated in former Convocations, can of his own free will be absent from this. It is really worth some self-denial to be present.

At the least, our membership can acknowledge this Call for Convocation, helping as they feel able, by remittance, to aid in the publication of the "Proceedings" for 1903. We have a few left-over copies of 1902. We would like to put them into the hands of any who might not have received, on receipt of at least the postage.

We call your attention to the facts that we are trying to make the most of the funds at our disposal, by putting these items and the new Mantrim for 1903, into a single envelope, thus saving cost and postage of two additional letters. A single two-cent stamp may be a small affair, but two letters each to a thousand people is forty dollars. Is that plain?

We shall print only as many copies of the "Proceedings" as are ordered. If you love the Hermetic Brotherhood, its tenets and principles, let us see or hear from you.

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

E. TITCOMB, Scribe: Attest.

Beloved Comrades: Your air of quiet expectancy impels me to believe our annual meeting is in no sense becoming a threadbare topic from year to year, but that every season thus far has yielded fairer fields and greener pastures. We have no reason to suppose the present will offer us anything less valuable. May we not claim more? This sunny day may well be an omen of its finished record for us. You are heartily welcomed to this our Tenth Annual Convocation. We know all members present will be benefited and the whole Brotherhood everywhere strengthened and uplifted by the effect of our mutual communion, this day, to us, of all days.

Meditation on "Love casteth out fear," with the low intoning of the Lord's Prayer, by the members, followed.

Elder Brother of the Temple Dr. Phelon reported for the year as follows:

Annual Report of the Elder Brother of the Temple.

Comrades: As the Ninth Annual Convocation closed its session, the thought given out of the Silence, for the year to intervene between the Then and Now, was: "The day of God's law has come." How often have we who were then present recalled this Mantrim, in all its significance? Has it once occurred to us, that perhaps the physical contortions of Mother Earth—the fires, floods, and earthquakes; the storms of all descriptions; man's general unrest on every line; the widening power of trusts; the strikes of labor everywhere, may perhaps be connected with some Universal Invisible expressison of potency? Do they not tell us that an inscrutable force is moving with a persistent ability for accomplishment? The resistance to this Omnipotence becomes manifest in the various phenomena of vitiated action mentioned above. It certainly appears as if the day for the manifestation of the Divine was everywhere present. How much did the Invisible Section err in telling us what we might expect? And we are not yet through. Our hearts are still sore with the late loss of dear Comrades, whose tried and loyal souls were true to us, up to the last breath. Not only from our ranks, but from fraternal societies, have dropped out for the present, those whose loyalty, self-sacrifice and devotion can hardly be spared.

And still the question is a pertinent one for many of our membership: "Do you comprehend why you are in our ranks?" Is it the individual or the Universal whose benefit we are seeking? It is not

side of ourselves on the matter. But it would be of immense benefit to yourselves to ascend to the judgment-seats of your own souls, and there hear the case set between the Higher and Lower Selves, and then decide under the full light of the Divine Law. Perhaps the wisdom gained in joining such an issue would lead to your coming more closely into touch with the Headquarters' staff.

We have not yet been able to put aside the enmities and jealousies of those who see in our existence a possible obstruction to their own enlargement and growth. This feeling is a serious mistake on their part. It is a part of our lesson in experience, that no one can do another's work. The question in the minds of all disciples of the "New Thought" should be, not how I may block the wheels of my neighbor's advancement, but how can I do the best along the line of work that is given into my hands to do? How can I most effectively add to the total of good in the Earth and the Universe? If I can only add a drop, I recall that the great ocean itself is made up of drops. As a Hermetic Brotherhood, we consider time too precious to be wasted in contentious argument, which avails nothing; settles nothing; results in nothing; but the trail and sting of the serpent in the soul. We do believe, that "love casteth out fear."

After a summer rest, our Open Meetings were resumed. Later, opportunity was offered us of touching more closely the Indian side of our triangle of formation. We justly claim our origin as a Brotherhood, from Atlantis, Egypt (Luxor), and India (Elephantis). We know something of Atlantis, also of Egypt. The Invisible Section determined that we come to a nearer view of India, that conservative reminiscence of the Past, which still flouts its errors and awful disregard of man's just rights in the face of the Present. The labors and fellowship of Swami Ram were first offered, and these were followed by Dharmapala, so well known in our country for his erudition and eloquence at the Columbian Exposition. His instructions have been of much service to us, and aroused within us the feelings of the Great Compassion for those who are even now forced to sit in darkness, desolation, and misery. We have commenced doing what we are able, as a Hermetic Brotherhood, to lighten sorrow and let the sun shine upon these disheartened. For the last few months our Open Meetings have been merged into the consideration of this issue. And now when ours have become no longer the only efforts to forward Dharmapala's mission, but the attentive interest of others has also been aroused, we shall endeavor to make the Open Meetings more social than didactic, at least for the present.

The report of the Open Court will speak for itself.

Our "Temple Talks" are still forging ahead. The circulation is still creeping up. We wish it would walk, or better, run. Really, our whole membership ought to be subscribers to it. No number is worth less than the year's subscription. There are twelve numbers. Do our members do their best to swell our subscription list?

For the first time, we are able to present our whole membership with a souvenir of the Convocation. As this is the Tenth, the coinci-

receiving it as we were in preparing it for their use. May we all draw closer and closer in the Potency of Unity, that is always the success of Will.

On the 23d of last February, Headquarters celebrated the Memorial Day fixed upon by the Ninth Annual Convocation. While the exercises were simple, they were filled with potency. The Roster of Knot Ten was called, and we know that each responded, for they held their session at the same time as the visible Comrades.

May the Father's love and potency quicken our spirits, inspire our souls and sustain our bodies.

An oral report was made for the Scribe of the Open Court, who was unavoidably absent, as follows:

In the absence of the Scribe, I did not know that we would not have a report until Friday last. I can give you but a mere outline. This year the Open Court has not been as active as in 1902, because many teachers of various kinds have visited the city. We were informed beforehand, by our Invisible Section, that this would take place; they also saying, if we held our own, we would do very well. That, as you all know, we have done.

The season began, this winter, with the city filled with speakers and teachers. We have done all we could in the Open Court, although we only had 25 candidates, and but 17 have taken the first degree. Having secured the services of Swami Ram, and later of the Rev. H. Dharmapala, the Open Court was closed, to give the members an opportunity of hearing the two great philosophies of India expounded, by these interesting and instructive teachers. Dharmapala has interested us in the conditions of India to such an extent, that we have become imbued with the same spirit that forces him on, in his endeavors to raise funds to assist in bringing about a better condition in his country for the lowest caste and its child-widows. It is hoped that wherever our dear teacher may go he will find ready and willing hands to assist him in the great work, while we, as members of an order including India as one of its three foundation pillars, believing in equality, will so work together as to be able to help in breaking down racial and national antipathies and barriers, thus opening the way to the practical realization of the brotherhood of all men.

What more I have to say about the Open Court I would have preferred should have been told by others. We have taken into consideration quite a number of things, especially the four cardinal points of character-building; the four great truths; the ten sins; and other things which help us to understand the life we are trying to lead. This is but half an explanation of the work of the Open Court, but please accept it; because the time given has not allowed me to give you as full a report as I would like.

The Master of Ceremonies called for the report of General Secretary Spence, which was as follows:

Annual Financial Report Ending March 22nd, 1903.

I once more beg respectfully to present to you my statement of finances for the year just ending.

I am glad to have to report that the fair start initiated at the Ninth

Annual Convocation has been more than maintained member that last year I reported a deficit of $14.80, also ial donations the sum of $14.81 was turned in, thus amount of cash in hand as a starter, the sum of *one cent.* Sn this was, it was a forecast of coming events, and as the year I have had the pleasure from time to time of announcing the of cash in hand instead of a deficit.

The balance in hand to-day is $12.41, as you will see from the statement herewith presented, all liabilities to date having been liquidated.

You will see that there has been a small increase in the Temple Building Fund, and I shall be glad when greater interest is taken in this fund, as the time will come when the call will come to use it, and it would be a wise move at the present to quietly put money away and not have to find the means necessary at the time the call to use comes upon us.

Last year I drew attention to the value of giving small amounts frequently, and I beg again to remind you of the wonderful power there is in this method of giving. Five cents is never missed, whereas a dollar often seems to be a large sum, and yet twenty nickels make one dollar.

I remind you of this because I wish to draw your attention and specially that of members residing in other states than that of California, to the Postage Fund. The correspondence from Headquarters is large, and although some are thoughtful when corresponding and inclose stamps for reply, yet this past year Dr. Phelon has had to pay out of his own resources the sum of $58.79 out of an expenditure of only $74.64, as against $75.56 out of an expense of $111.25 in the previous year. It seems to me that whilst the Pacific Coast members are supporting the Headquarters work by finding the means to pay rent for meeting-rooms, lighting, and other expenses, the members who do not participate therein, and especially those residing in other states, should take this burden of postage expense from off the shoulders of the Elder Brother of the Temple. This is really a small matter when spread amongst the many, and I hope that what I have said will result in the Treasurer at the Eleventh Annual Convocation reporting cash in hand on account of Postage Fund, instead of money having been found by Dr. Phelon to pay the deficit. I will now leave the statements to speak for themselves.

Headquarters Expense Fund.—RECEIPTS

March 22, 1903.	To cash from Knot 3	$ 6 50
March 22, 1903.	To cash from Knot 5	86 00
March 22, 1903.	To cash from Knot 40	28 50
March 22, 1903.	To cash from Knot 46	17 50
March 22, 1903.	To cash from Knot 50	47 50
March 22, 1903.	To cash from Knot 71	3 75
March 22, 1903.	To cash from Open Court	10 75
March 22, 1903.	To cash from members in bounds	7 50
March 22, 1903.	To cash from Initiation Fees	11 00
March 22, 1903.	To cash from special donations	14 71
Total		$233 71

DISBURSEMENTS.

March 22, 1902.	By cash due to Treasurer	$ 14 80
March 22, 1903.	By 12 months' rent paid to April 15	180 00
March 22, 1903.	By 12 months' gas bill	26 50
March 22, 1903.	By balance cash on hand	12 41
Total		$233 71

General Expense Fund.

RECEIPTS.

March 22, 1902.	To balance on hand	$ 95
March 22, 1903.	To cash received	6 55
Total		$7 50

DISBURSEMENTS.

March 15, 1903.	By payment, acc't 10th Annual Convocation	$7 50

Temple Building Fund.

RECEIPTS.

March 22, 1902.	To balance on hand	$ 81 94
March 22, 1903.	To cash donated	23 90
March 22, 1903.	To interest on deposit	2 91
Total		$108 75

DISBURSEMENTS.

March 22, 1903.	By Balance, being cash on hand	$108 75
Total		$108 75

Postage Fund.

RECEIPTS.

Apr., 1902.	To cash	$ 1 00
May, 1902.	To cash	50
June, 1902.	To cash	1 50
July, 1902.	To cash	2 00
Aug., 1902.	To cash	50
Sept., 1902.	To cash	1 50
Oct., 1902.	To cash	2 00
Nov., 1902.	To cash	2 50
Dec., 1902.	To cash	1 75
Jan., 1903.	To cash	50
Feb., 1903.	To cash	10
Mar., 1903.	To cash	2 00
	Balance paid by Dr. Phelon	58 79
Total		$74 64

DISBURSEMENTS.

Apr., 1902.	By postage	$ 1 14
May, 1902.	By postage	11 50
June, 1902.	By postage	4 00
July, 1902.	By postage	7 00
Aug., 1902.	By postage	4 00

Sept., 1902.	By postage	5 00
Oct., 1902.	By postage	2 00
Nov., 1902.	By postage	3 50
Dec., 1902.	By postage	12 50
Jan., 1903.	By postage	2 00
Feb., 1903.	By postage	12 00
Mar., 1903.	By postage	10 00
Total		$74 64

JAS. U. SPENCE.
Keeper of Treasure, C. of I., H. B. of A. L. and E.

The Master of Ceremonies said: "Comrades, you have heard the report of the General Financial Treasurer." It was moved and seconded that the report be received and placed on file.

Song, by Mesdames Rogers and Weld.

The Master of Ceremonies called upon the Elder Brother of the Temple for an outline of the work of this Convocation.

Dr. Phelon replied: "The outline of the work must of necessity be more or less of a continuation of that upon which we have been working up to the present time. It consists, first, of methods of propaganda; second, of the ways in which we can reach our own membership, that they may be more united in their thought; and if they cannot come to the Convocations, they can at least feel the influence of the Annual Assemblies.

"There has been more than usual interest evinced in the letters received concerning this Convocation. Some of our members have promised that although they could not be here physically, they would be here in spirit, and I do not doubt that the thought of the whole membership, so far as I have been able to reach them, is centered upon us, as we gather here. Many of them would be present, if the long lines of distance did not intervene. We have with us one member from where the Atlantic waters, by Long Island Sound, wash the beach. She is here to attend the Convocation. We have another Comrade from Chicago, who came because he desired to see us and something of the potential forces that lie like uncoiled springs at the center. It is for us here, the center, the heart, the pulsing beat of the whole movement, to send out, and to continue to send out these waves. The outline of our work to-day would include such a feeling within ourselves; such an impulse going out from this Tenth Annual Convocation as to present the means, and at the same time enable us to grasp the opportunities as the means present themselves. I desire from you, and I know that every single one of you will sustain me in the thought, that there shall be such a force given out from this Convocation as never shall cease moving; that the impulse will be one that must go on, as no other Convocation has ever responded. Feeling and understanding this, I simply lay to your hands that the potency of unity is the success of will. As we shall thus move out from this center, as we have moved out before, we may have a greater and a more thorough success, feeling that God is with us."

M. of C.—"The next heading on the program is Miscellaneous Business, under which comes propaganda first."

Dr. P.—"I would like to have any one who has any suggestions along the line of propaganda to mention them. How can we put it into the minds of people so that they can think about us and think of the things we advocate? And perhaps I might say here that there is one thing that came in one of the letters, from Providence, R. I. We have a nice, strong Knot there. I don't know whether it is because Providence is related to me, or I to Providence, but the Knot there has grown very active and earnest, and the Secretary, in writing his letter, says he does not think the members correspond enough with each other. I think so, too. I wonder how many of the members in this room have written a letter to anybody in the membership outside the city. I really would like to have you ask yourselves. Have any of you written a letter to any Comrade anywhere? And there are a good many you could write to. You say, 'I have no addresses.' All you have to do is to drop a postal card to me and I will give you a dozen any time you feel the spirit of writing; and they will be very glad to hear from you. I tell you there are some of our members who would be perfectly astonished to hear from any member at headquarters. It is not because you mean to neglect writing; it is simply because you do not like to write letters. I think I am the person that ought to complain along the line of letter-writing, because I sit at my desk and write to many persons during the course of a week. Some say, 'Oh, I don't like to write the first letter, but in answering letters there is always something I can reply to.' I know how hard it is to write to a stranger. I used to dread it. I am bravely over that and I know every single member in this room to-day could write two or three letters to somebody. It would do them good. You need not write 10 or 12 pages. This is one method of propaganda that we might consider. Are there any other suggestions on this subject?"

Mr. Spence—"Elder Brother, I think there is a tendency on the part of the members to leave propaganda to the Open Meetings. It seems to me that we should take it up as an individual matter, that each one of us should, for instance, fix his mind on some friend who ought to belong to us. Do not say anything, but surround with our thought. In that way he will be prepared for us when we speak. A good deal of good in propaganda work can be done by that method."

Dr. P.—"And you will find that they will be very apt to speak of it first."

M. of C.—"The next classification under the head of Miscellaneous Business is the building fund."

Mrs. Harris.—"I think it should be known where the building fund is kept. The temple offering goes into that fund. I think there are a great many people who do not know that. If they drop their nickels and pennies in the box, at the end of the year we would have a great deal more than we have had in the past."

Dr. P.—"The next heading is Correspondence. While I am afraid I have anticipated that, I would like to know if somebody will get up and say what they think of corresponding with strangers."

Mrs. Titcomb.—"I think it is an excellent idea, and if every one would make himself a committee of one to correspond with some member, we might accomplish something. I am willing to do my share."

Dr. P.—"If you all would write to some member of the Brotherhood outside, how more nearly they would feel in touch with us. How glad they would be to hear from you. You really cannot tell how much they would enjoy it."

Mrs. Titcomb.—"We all know how much we enjoy letters we receive."

Dr. P.—"It is always very pleasant for us to receive, always, but it is very seldom we want to take the trouble to write. You need not write a long letter. Your correspondent will say, 'Oh, I wish they had written more.' I have a letter on my desk written in blue pencil, and the writing looks like the hieroglyphics of Atlantis."

Dr. Bailey.—"Elder Brother: For some years in traveling constantly, in similar thought, almost the first question asked by those amongst whom I lived was, 'How can we learn more of this beyond your printed literature?' I made it a point, so far as possible, to secure the names and addresses of some one who would correspond with these people. I remember one instance in Arizona. A lady said, 'Where can I get some information? Can you write to me?' I could not do so, but I put her name and address in the hands of some one who had lived in that part of Arizona. In British Columbia I met a gentleman who wanted to correspond with some one, and I found that instead of being a native of British Columbia he was a native of one of the Eastern States, and I put his name and address in the hands of a member from that portion of the country. I gave them some physical tie in common as well as some spiritual tie.

"Always leave your correspondent wishing you had written more; never wishing you had not written so much; and you will be surprised to find how much more force you can put into 50 words than 500. And this will give you good practice in developing your thoughts. Nowhere does a person learn so much as in trying to teach."

M. of C.—"Dr. Bailey's remarks apply to business letters also. A short letter of three or four lines will often answer the purpose better than one of three or four pages."

Mrs. Lancaster.—"I was just wondering, Master of Ceremonies, whether I had backbone enough to say I was willing to try to correspond with some one. I might write one letter, but whether I could keep it up or not I do not know. Perhaps if we were always willing to try to make a beginning we might accomplish something in the end."

M. of C.—"I think the Doctor's suggestion very good, that those who have the time write a letter occasionally, even if it is no more than one or two a month; it would do a great deal of good."

Fay Harris.—"Perhaps you write to a person, and they are not very fond of writing, but if you put a postage stamp in your letter you will get an answer. It is not that the stamp amounts to anything. But it simply puts a weight on their shoulders. They hate to keep

it, because it does not belong to them. You had better put a stamp in."

Mr. Rogers.—"I think it would be a good idea to correspond with a person who follows the same profession that you do. I would be delighted to so correspond."

Dr. Beasley.—"I think everybody has time, if they want to use it. I have as much time as anybody. If you have written once, and have an answer, there is always something to say, so nobody can have that excuse. I think it would be a good thing if people would write. It is an experience, and our experiences in this life are just the same as the exercises, or the experiences, we get in Hoover's Physical Culture College. You see it is like punching the bag. Every time you punch the bag you set your blood in motion. Every time you write you set your thoughts in motion. You can follow that out to your own conclusions."

Mr. Barz.—"I do not write more, because my time is given to other things."

Dr. P.—"I will say right here now if any of you want any names you had better drop me a postal card and I will answer instanter. But I won't promise to furnish names unless you promise to write."

Mrs. Masen.—"I think it is a very good thing to overcome selfishness. I would be willing to write some letters if our Elder Brother will give me some addresses."

Dr. P.—"Well, keep it in thought and make the most of it, and next time we may have good results from it. We never know what will be the result of a word dropped in season, as the Scriptures say, and we never know the season."

Rev. H. Dharmapala.—"I would like to relate a little experience of mine. In 1891 I went to India from Ceylon, and there I saw the great Buddhist Temple in a state of neglect, and nearly all the Buddhists were in other countries. I thought it is a great work to do; but how could I do it? I thought I would write letters to different people. I wrote to some of the chief men in Ceylon, Burma, and Japan, and, to my great surprise, replies came to all of these letters; and they said it is a good work, but we doubt very much whether you can accomplish it. I thought, now, this response is, in itself, a good result. I went on corresponding further and further, and the result was I obtained all the help I needed, and I collected from correspondence alone about $33,000, and a letter cost me only a cent, and I found that the letter in return brings $10, $20, $100, and at times there were men who sent 1,000 rupees. In 1893 I sent a letter to the American consul in Calcutta, stating that I had started this work in India, and at that time Dr. Barrows was trying to interest the people of Asia to send representatives to the Chicago Parliament of Religions, and that one stray letter I wrote to the American consul was sent to Dr. Barrows, and he sent me an invitation to the Parliament of Religions, and a check, so that I might travel all around the world. So you see what a letter can do. It does not cost more than two or three cents, and it does not take more than five or ten minutes to write it, but the results are great. Coming to San Francisco last January, I wrote a

letter to a lady in Honolulu about this work of the education of the children in India, and she sent me $3,000. So you see what a letter can do."

Dr. P.—"A letter gave us his acquaintance."

M. of C.—"During the last eight or ten weeks we have had the privilege and benefit of Dharmapala's lectures. I am sure they have been of great service to us, and all thank him for what he has done for us, and I suggest that a vote of thanks be given to Dharmapala. That is the chair's opinion. You can put it as a motion if you like. I should like to have some one else speak on the subject."

Mr. Spence.—"Elder Brother and M. of C.: Unfortunately, I have not had the privilege of listening to the Rev. Dharmapala's lectures, but from what I have heard I know they are of great value to the Brotherhood, and I move that a vote of thanks be given him."

M. of C.—"It is moved and seconded that a vote of thanks be tendered the Rev. Dharmapala from the Hermetic Brotherhood. All in favor signify by saying 'Aye;' contrary, 'No.' It is an unanimous vote."

Dr. P.—"While we are talking on this subject, I will say this to the comrades: We wanted a good likeness of our Comrade (Dharmapala), so it was suggested that we resort to the usual means. We have his photograph in three positions. They are all good, of course. There is one that he likes better and I like better, and it is very strange that we agree. I say it is very strange; it is not very strange. But they are there for examination whenever the Comrades shall see fit and have the time to look at them, and they are for sale for the benefit of the Indian fund. Of course, when the cost price is paid, the balance goes into a fund that we are raising, as the Hermetic Brotherhood. The 'high-caste' Brahman of once glorious India does not care for the Sudra, except to wring from him the pittance of poverty, for the gain of Self. The Sudra may be intelligent, magnanimous, wealthy; the Brahman stigmatizes him as low-born, and grinds him beneath his feet.

"The hitherto neglected Sudra shall be neglected no longer. The Brahmanical power is shaken. Western education and science have accelerated its decline. Humanity is one. The West has joined hands with the East. By their combined efforts, the long-neglected people of India shall be civilized and educated to become men and appreciate human freedom. Illiterate, ignorant, superstitious, sunk in indescribable poverty, yet kind and gentle, over a hundred millions of our brothers in India live in fear, without a ray of hope or freedom. For several generations have they lived in darkness, and died. No more shall we remain indifferent to their heart-rending groans.

"Heavy taxation is another cause of Indian degradation. Over forty millions are in a state of semi-starvation. To elevate India once more; to bring happiness to these one hundred millions of our common humanity, we require the same educational methods that Americans have adopted. Only the free people of democratic America can realize the situation of India's degradation.

"Dharmapala's intention is to elevate the neglected children of these

Indian people—so gentle, so obedient, so grateful—by educating them in sound morals and economic industrialism. It is proposed to establish a school at Benares or Calcutta, for which a fund of one hundred thousand dollars is necessary for its equipment. American, Indian, and Japanese teachers will be appointed to teach the pupils.

"To all humanitarians, to all Christian philanthropists, Dharmapala appeals. He has faith in the generosity of the noble-minded American people. Contributions payable to the 'Hermetic Brotherhood' will be added to this fund. Address 'Hermetic Brotherhood,' 509 Van Ness Avenue, San Francisco, California."

We have been able to present a very good likeness of the Rev. H. Dharmapala on the opposite page.

M. of C.—"The next number on the program is music. As the time is passing, we will omit the music, and hear a poem from Comrade Rockwood on: "Fragments from Concentration."

FRAGMENTS FROM CONCENTRATIONS.

Peering from the rim of the silence,
I sought the records of departed years;
The mists of the ages rolled past me,
Fraught with joys and mem'ries blotted by tears.
I sought for angel-penned records,
I *found* the *God-stamped* impressions of things;
On the trestle-board of His aura,
The *real* of manifest destiny clings;
The past, present, and future are there,
Forming His Scriptures, most holy, sublime;
And nowhere else are they printed
In their fullness, in the boundaries of time.
On His trestle-board are recorded facts,
Simply to be drawn, ensured, accomplished acts.
There gleams forth Lemuria's lost lore,
Portraying the glories that buried lie
'Neath the Pacific's foam-crested wave,
Where questioning souls can but vainly pry;
There emblazoned on glittering field,
Is printed the germ of Atlantian life;
'Tis shown to be Lemurian stock,
The overflow from that evolving strife;
Atlantian records all are there,
And reveal the height of *its* golden age;
Above Lemuria's less estate,
Showing progress of life's unfolding stage.
'Tis only plain headlines I can read,
The body matter lies too deep for me,
The glowing pages reveal the fact
That golden glories are its history;
Advancement on all the lines of life
Is marked and drawn by a masterly hand;
The inner light shows a strength of soul,
To advise, direct, counsel and command;



Science and art, heights unknown did reach,
And power expressed in terms unknown before;
With their submerged boats beneath the wave,
Galleons will-guided and propelled by power,
Lost before Egyptian greatness came,
Lost arts *they* were always ever to them,
Even as Egypt's are lost to us.
In this prying age of research *pro tem.;*
Why are they lost? do you ask of me?
Because none can read God's Scriptures correct;
Not even the chapter of themselves,
That *they* have written, embellished, bedecked,
I'm studying the "abs" of that lore,
And some day may become able to spell;
Oh! how my heart glows at the thought,
That His records may become mine to tell;
He has no wrap'd treasures or secrets,
That He would lock from his children on earth;
But "*Prepare* thyself and *help* thyself,"
Is His mandate to every one given birth.
'Tis the God within that has written,
'Tis the God within that's writing today,
For this microcosmic section
In which the truths of our lives we portray;
But all of these on His trestle-board
Were drawn, decided, stamped and ordered to be,
Ere basic atoms had left His mind,
In the thoughts that bear creation's mystery.
This being true, all that's yet to be,
Is as plainly stamp'd as recorded past;
So the Golden Age of coming time
Will be to manifest the die that's cast.
Then why must the door of truth be shut,
And only crumbs be cast to passers-by?
While the Father's richly treasured fullness
Is garnered to save, but not to defy.
The Master in talking to Peter,
Probing his soul for the love buried there,
Said to him tenderly, "Feed my lambs,"
Repeating three times to ensure his care.
A golden time is fast approaching—
The heralds are waiting now to proclaim,
The time when naught can be hidden,
But from "the house-tops" shall come the refrain,
Oh! Comrades, be up and doing,
Let no laggard pace mark your trend of will
Out, and the seeds of truth be strewing,
That the master's lambs be fed to their fill.

E. R. R.

Morning session adjourned to 2:30 P. M.

THE AFTERNOON SESSION.

The afternoon session opened at 2:25 with chant, "Now the shades of night are gone."

Meditation: "Hope a great helper."

Egypt.—C. A. Rogers (with illustrations in black and white).

Art of Atlantis, Egypt and India.

We are gathered here to-day to recall, and compare notes concerning the path which we have traveled from Atlantis through Egypt and India to America, where we find ourselves, as in ancient days, drawn together for a common purpose, of rebuilding the Hermetic Brotherhood, which always has been an order of self-culture; of all that tends to elevate the social, moral, intellectual, and spiritual nature. In other words, to bring forth all the potentialities of God in man, has been the object and aim of this Brotherhood from its beginning.

In our present incarnation we study to recall the ancient teachings and methods of use in our unfolding, knowing that we gathered from out the "Golden Age" the "One Word, One Principle, One Truth," which will last as long as Eternity. Yet, in each incarnation, we must recall the wisdom already gained, and add new experiences as we continue in the grand march of evolution. Therefore the *new* is built out of the *old,* and who knows but what we shall find some things that will prove the part we played in the drama of life on the stage where the light first appeared in Atlantis, and where it disappeared to reappear in Egypt, flourishing for a time, but finally disappeared in India, leaving that great nation and its people in darkness. Who knows but in turning to the great Past, studying the ancient people and religions, we may regain some forgotten knowledge to give us the power to reach the place that God intended, when the "Word became flesh."

I have selected for my part in this day's discussion a few interesting facts concerning the Art exhibited along this path over which we flatter ourselves as having traveled.

There is but little revealed concerning the Art of Atlantis. A great deal can be said of the arts of ancient Egypt. Indian history tells us that the degree of excellence attained by that grand nation was of the most exalted kind.

Art, as well as nations, plays a part in the history of progress, and we might say, in many respects of the human mind; for the mode of expression is at all times a type, or symbol, of the tone or feeling which suggested it. In this, the Past is linked with the Present. Many consider all efforts in Art or life a sort of influence toward the perfect ideal. Therefore, the genius displayed in those days exhibits results more beautiful and perfect than that which came after that era.

All nations have their Arts, Sciences, and Religions. They display magnificent temples, and palaces where the multitude can gather, giving offerings of physical, as well as spiritual nature to the Deity. The Arts of the ancients were controlled by, or dependent upon, their respective religions, and flourished more or less according to the liberty allowed the Artist and the state of respect in which he was held by his fellowman.

Little can be traced concerning the Arts and Sciences of Atlantis, therefore allow me to quote something that has been revealed. "Our own race, the Aryan, has naturally achieved far greater results in almost every direction than the Atlantians. Where they failed to reach our level, the records of what they did accomplish are of interest as representing the high-water mark which their tide of civilization reached. On the other hand, the character of the scientific achievements in which they did outstrip us are of so dazzling a nature that we are bewildered by such unequal development.

The Arts and Sciences, as practiced by the first two Races, were, of course, crude in a degree. The history of the Atlantian, as of the Aryan race, was interspersed with periods of progress and decay. Eras of culture were lost in lawlessness. during which their artistic and scientific development was lost; being succeeded by civilization reaching to still higher levels.

Architecture, sculpture, painting and music were all cultivated in Atlantis. From what has been gathered from nations in the near Past in regard to the development of Music, we cannot expect that the Atlantians reached to any degree of perfection. Their instruments undoubtedly were of the most primitive type; the music at the best was crude.

One thing is certain, that the Atlantians were fond of color, and brilliant hues decorated both inside and outside of their buildings, but painting as we know it to-day as a fine art could hardly have been well established. As time brought forth the development of a love for studying Nature and depicting her beauties upon paper, or whatever material they used, drawing and painting must have formed a part of their school studies.

Sculpture, on the other hand, was most certainly taught to a great extent and widely practiced. It reached great excellence, becoming in a religious way the custom for the rich to place in some of the temples an image of themselves. These were usually carved in wood, or a black stone. The wealthiest had their statues cast in one of the precious metals, gold, silver, or aurichalcum. This metal was made from a yellow copper ore. Its luster is pearly; its color pale green, sometimes azure. No doubt they succeeded in forming striking likenesses.

Architecture was naturally widely practiced, as manifesting their respect and devotion to their religious beliefs, if we were to judge, believing as we do that the Atlantians in fleeing from their disappearing country, found a resting place in Egypt. The Atlantians must have built massive structures of gigantic proportions. Their temples are beyond description, but some of the buildings in the last World's Fair in Chicago must have been built from some remaining memory in the brains of the architects. The future still holds the reproduction of other great temples. As time rolls on and the human family become more harmonious and cultured by the refining process of the Spirit, again the "One Word, One Principle and One Truth" shall dominate, forcing through the spirit of harmonious vibration the desire for ONE Church or Temple. This would call for

the magnificent structures of the Past. But a greater sense of beauty would be marked as a gift from the ages of training, and simplicity would be the key note.

The history of Art in Egypt may be divided into two periods, each subject to various changes and revolutions. What took place during the reign of Hyksos, or Shepherd Kings, and during the period of the Israelites' captivity, or the immediate generations preceding the 18th dynasty, or that of Rameses the Great, who lived about 14 centuries before the birth of our Elder Brother, Jesus of Nazareth, may be considered the first beginning of Egyptian Art, of which we know nothing beyond what is said in the book of Genesis, and the account in Exodus.

Pliny tells us, according to their own accounts, the Egyptians were masters of painting full 6,000 years before it passed from them to the Greeks. The Art of Egypt was purely symbolic in its principles and historic in its practice; and was the tool of a hierarchy and its artists the slaves of superstitions. Egyptian hieroglyphics appear to be simple records, social, religious, and political. Egyptian painting was accordingly more of a symbolic writing than a liberal art.

The Egyptians were certainly what is termed a "civilized people" at a very early date. The Israelite exodus took place about 1491 B. C., after a sojourn in Egypt of 430 years. Their journey into Egypt took place when the country was already populous and rich. The wealth of the world poured into the coffers of Pharaoh. Artists of almost every description were among the Jews of the exodus, and the arts of that race were, of course, the art of the Egyptians. Moses, however, does not speak of painters.

The architectural remains that have attracted so much notice in Egypt during the last century are scattered along both sides of the Nile, for a distance of nearly a thousand miles. They consist of temples, pyramids, obelisks and monoliths or large stone pillars. Very discordant opinions have been expressed as to the periods when these various monuments were built, but it is generally agreed that their construction must have embraced the long period of at least 2,000 years. Some, situated near the mouth of the Nile, having been constructed after the commencement of the Christian era; while others, high up in the country toward Abyssinia, are believed to have been built nearly 2,000 years before the Christian era. Whatever may be the difference of opinion on these conjectural points, it is agreed by those who seem to know, that Egypt displayed the most mighty examples of structures which were built ages before Greece and Rome were numbered among the nations of the world, and that all other very ancient structures may be best viewed by comparing them with those of Egypt.

At a short distance from Denderah, now called Upper Egypt, is the most extraordinary group of architectural ruins presented in any part of the world, known as the Temples of the ancient City of Thebes. Thebes in its prime occupied a large area on both sides of the Nile. This city was the center of a great commercial nation of Upper Egypt, ages before Memphis was the capital of a second nation in Lower

Egypt; and however grand the architectural monuments of the latter may have been, those of the former must have surpassed them.

What sublime conceptions can be derived from such magnificent specimens of man's creation in architecture, not only in magnitude, but in form, proportion, and construction. The portrayal by pencil or brush can convey but a faint idea of the perfected city. As the city stands today, it is like a city of giants, who, after a long conflict, had been all destroyed, leaving the ruins of their various temples as the only proofs of their existence.

The Temple of Luxor stands on a raised platform of brickwork covering more than 2,000 feet in length and 1,000 in breadth. It is one that interests the members of this Order more than perhaps any other, and stands on the eastern bank of the Nile. It is in a very ruined state, but records say the stupendous scale of its proportions almost takes away the sense of its incompleteness. Up to about a quarter of a century ago, the greater part of its columns in the interior, and part of the inner sanctuary, remained, but the outer walls had been removed after falling, for use elsewhere.

This Temple, which seems to figure more or less in the history of the Hermetic Brotherhood, was founded by Amenothis III, who constructed the southern part, including the heavy colonnade overlooking the river; but the world is indebted to Rameses II for the remaining portion, but destruction unfortunately conceals this fact.

None of the following kings added in any way to the Temple. They made use of such portions of the wall that was left blank by their predecessors by engraving their names, and restored some portions which were falling into decay.

Without going into minute details, I will give some of the dimensions of this wonderful structure. The Temple was about 800 feet in length, and in front a propylon about 200 feet in width. On the face of this propylon is depicted a battle scene; and before and behind it are fragments of colossal statues. There were two beautiful obelisks; these stood on each side of the entrance of the propylon. One of them, you remember, was removed to Paris and placed in the Place de la Concorde. It may be interesting to some of the members to know that it was a gift to the French Government from the Pacha of Egypt as a token of gratitude for services rendered. It was in the summer of 1831 that a vessel was sent for the smaller and most beautiful of the two obelisks, but the task was greater than the government planned, and it did not reach Paris until August, 1833. It was finally erected in 1836. The cost entailed by the whole undertaking amounted to 2,000,000 francs. Its weight was 500,000 pounds. It is the most beautiful obelisk in the whole world, is 72 feet in height; its pedestal on which it stands is 12 feet; the steps approaching it are 15 feet, making the entire height about 100 feet. The obelisk is a monolith, a block of solid, reddish granite or syenite, and is inscribed with three perpendicular rows of well-defined hieroglyphics on each side, laudatory of King Rameses III of Egypt, better known in Europe as Sesostris the Great, who reigned 1500 years before the Christian era. These obelisks are upwards of 3300 years old.

I must not forget my subject by entering this interesting part in the history of Egypt. As I described, behind the propylon is the dromos or court, 300 feet long by 160 wide, surrounding a piazza, which was roofed in and walled, being supported by a double row of columns. At the farther end of this court is another propylon giving entrance to a vast area beyond. Here you will notice an irregularity of its plan, which no doubt was caused by the Temple being built on the bank of the river and made to follow its winding.

Beyond the second propylon is an avenue of 14 vast pillars, 7 on each side, between which the visitor passes on his way toward the remote parts of the Temple. These pillars are 12 feet in diameter by 40 in height, and exhibit the lotus flower conspicuously on the capitals. Then comes another open court, bounded on either side by a double row of columns, containing altogether four rows, with eleven columns in each row. Time has destroyed the walls and columns, but sufficient remains to give a good idea of the complete arrangement of this vast court.

Then there is seen what seems to have been the portico or pronaos of the Temple itself; in this were thirty-two columns, arranged eight in width and four in depth, giving an entrance to the Temple through the center. Behind this cluster of pillars are numerous fragments of walls and of columns, the relative position of which are shown in this plan, but of the precise character little has been revealed. The Temple of Luxor now is not so much a structure, as a collection of huge fragments, well-fitted to show students, on how mighty a scale the Temple itself must have been built.

The chief entrance looked to the East; while the Holy Chamber at the upper end of the plan approached the Nile. As mighty as the Temple of Luxor, seems to have been, it was exceeded in magnitude and grandeur by that of Carnak. The distance between these two great structures was a mile and a half. Along this avenue was a double row of Sphinxes placed 12 feet apart and the width of the avenue was 60 feet. When in perfect state, this avenue must have presented the most extraordinary entrance that the world has ever seen. If we had the power to picture from the field of imagination the grand processions that were constantly taking part in some festal ceremonies, we would be powerless to produce the grandeur of the surroundings and the imposing sight of color and magnificent trappings of those who took part. Neither can we produce the music that kept the vast number of people in steady marching order. Crude it may have been to the cultivated ear of the twentieth century. But could not the palpitating strain sung by massed voices on the lapse of a time, whose history touches the profoundest aspirations of the human heart, like the trend of a mighty river, become the grand currents of Universal Law, imparting the desire of that shadowy Past, as it steps forth from the pages of a history dim with age? (Mrs. Rogers here played one of the marches.)

The effect of Egyptian Temples is, in general, imposing; their appearance is magnificent. This result is more from the simplicity of their divisions than from real magnitude. Some critics say

Egyptian architecture is too heavy and massive. But to form a proper judgment, we ought to view the monuments of Egypt in connection with the scale of the country. We ought to see them surrounded by the immense deserts, which, presenting no character but monotony and extent, still possess that of grandeur. In the midst of such localities it was necessary that the effect of the structures should be in harmony with them; anything less would appear mean. Those columns of enormous diameter, doorways beyond all usual size, and lofty propyla, are in perfect unison with the surrounding country. In fact, their uniformity of nature explains still better than the unchangeable rules of Egyptian religion, the general resemblance in character which we observe in the edifices of that mighty Past.

Egypt must have been, when these Temples were built, a martial Nation; for records of its war-like deeds are perpetuated in deeply engraved tablets, which, even now, excite the admiration of the best judges of archæological remains. It was also a highly civilized Nation and of a nature that could bear the expenditure which always attends the culture of the Arts. Yet, as strange as it may seem, we do not know with any certainty, either its history or its chronology. It surpassed, in its astonishing architecture, all other Nations that have existed upon the Earth and yet the greater power and beauty which belongs to intellect was scarcely to be traced.

Egypt has left to us no memory of a Homer, a Pericles, a Plato, or a Xenophon. A single Hebrew writer, Moses, gives us a clearer insight, a more exact and truthful view of the actual state of that land than we can gain from any of its monuments, or written remains, or from Herodotus or any other Greek. The chief idea presented to us in the rapid sketches of the book of Moses, is that of POWER—absolute power. "I am Pharaoh, and without me none shall lift up his hand or foot in all the land of Egypt." All travelers on their journeys stand amazed at all the prodigies which surround them on every side, but the chief fact is the same. Power, almost boundless power, must have created all these things; for, in the 20th Century of the Christian era, to reproduce the works which can be found even in the present, at Luxor and Carnak would be utterly and entirely impossible.

The nature of the Material in which a sculptor carves, necessarily influences the character of his work; the harder, the more difficult to give it the pliant form of life. The most ancient and grandest in size of all the works of sculpture are in such stones as Basalt, Granite, and Porphyry, which cannot be worked sufficiently by the chisel, as they would break the edge of the tool if the steel was too hard, or turn it if too soft. It is very remarkable that the most ancient and perfect Egyptian Statues should have been formed out of very hard stone, as the ancient Egyptians were not acquainted with steel. They must have depended on bronze of various degrees of hardness for their cutting tools, undoubtedly a knowledge brought from Atlantis, as it was a very valuable metal in that Nation. The Egyptians were determined that their monuments should not decay in a century, and they have defied Time as is shown by numerous statues cut out of

large blocks of the hardest stone, perfect after the lapse of 4,000 years, and likely to remain so until they encounter the Fire that made the igneous rocks out which they were hewn. These statues are remarkable for excellence, both as to form, proportions and finished details of features, dress and ornaments; this together with perfect polish compels the admiration of the world.

It would be a mistake to look at an Egyptian Temple in the light of a Church, or even of a Greek Temple. Here no public worship is performed; the faithful do not congregate for public prayer; indeed, no one is or was admitted inside the Sanctuary except the Priest. In some, not even the King was allowed at all times. The Temple is a royal proscenium, that is, a token of piety from the King who erected it in order to deserve the favor of the Gods. It is a kind of royal oratory.

The Egyptian Temples are always dedicated to three Gods—a Triad. The first is the male principle. Second, the female principle. Third, the offspring of the two. Creator, creating, and creation. Thus the three Deities are blended into ONE, expressing no beginning or end.

The origin of Egyptian Art is unknown, but if records are correct, it begins with the ending of the Fourth Dynasty. Architecture shows an inconceivable perfection. In the end of the Twelfth Dynasty the human figure became more slender and tall. The sculptures in relief are often of incredible delicacy. They were always painted in colors. The engravings of the inscriptions on the monuments leave nothing to be desired. At this time, the Artist was the most honored man, standing near the King and receiving favors and looked upon as an "enlightened spirit with a skillful hand."

Art, in every Nation, is an inseparable portion of history, and as the religion and prosperity of Egypt were equally associated with the Nile, the Lotus or water lily became the favorite form of ornamentation. The Zig-zag ornament of straight lines was the smooth Nile; while the scroll was the Nile in motion. One of the simplest and earliest kinds of ornaments that the student finds, is this zig-zag line; it is found in the oldest tombs, 4,000 B. C.

The spiral or scroll is one of the greatest elements of Egyptian decoration, only second to the Lotus in importance. It shares with that the origination of a great part of the ornament of the World. The spiral represented the wandering of the Soul. Why or how, is not specified; or why some souls should wander in circular spirals, others in oval spirals, and some with spirals with ends, others endless. What a soul was supposed to do when on the track of a triple diverging spiral; how they could go two ways at the same time is past finding out.

The Egyptian believed that human life, held its seat in the head, with how much care the visage was regarded, is testified to in the universally portrayed lineaments upon the Sarcophagus, the receptacle of the dead, and the hieroglyphic and pedographic painting on the columns, oblelisks and wall of the Temples. The good Being

Osiris; the sacred Thunder Bird and the emblem of Horus single eye, are pictured by the artist on those beautiful monuments which were used for supplementary records to the magical picture writing on the walls of Egyptian Temples.

Before I leave the subject of symbols I must mention one that is very important, it is the Rose. Coming across this symbol many times in the ornamentation of temple, palace, and Christian Church, I began to trace its origin. I did not succeed, however, but found many interesting items, some of which I am desirous of mentioning as the flower plays an important part in the H. B.

I find that far back in the Past of Egypt the Rose was associated with another symbol that played not only a part in the symbolism, but also was a most sacred emblem in religious ceremonies and funeral rites. Two Eyes is a sacred symbol with many Nations and races. The Eye has ever been regarded as an outlet of the fiery particle, the aura, of which intelligence has been predicated; its glance is a magic flame from the hidden centers of life, an emblem of intelligence. The two eyes, the sun and moon, signified beatific life, and in their conjunction were emblems of blessedness. This is why there is some special talismanic effect attributed to the Full Moon, and, in fact, to all the phases of the Moon.

But to return to the Rose. When it began to take its place in symbolism it had four petals, and at this early date became related to the Cross. It is said that the Elder Gods, standing at the four points of the ancient solar temple supporting the sacred blue, sought many representations but found none more suited than that which Nature, subjecting herself to laws of proportion, has given in the wild rose, whose fragrant wheel, pictures the circling heavens at break of day, and its golden center the sun. One of the "sacred eyes."

The Lake-dwellers of Ireland made use of this four-petaled flower, giving it the poetic name of "the Cross of the Winds." This same form the Pompeiian artists used in decorating the Temple of Isis. It is found with the North American Indians, but the priest of the Delaware Indians marked the sacred dance by a radiated circle, with six petals marked within; and if a pause was desired two straight bars were added, indicating which part of the dance was performed by turning from right to left. In the Temple of Uxmal, it is sculptured among the deities of ancient worship. It reappears on the Mexican goddess of maize, while the Egyptians used it on the mask of Hathor, the highest ideal of Egyptian womanhood,—Mother goddess of the Sun. Coming on down to the beginning of the Christian era it is correlated with death, as well as forming a conspicuous ornamentation of Etruscan sarcophagi. It is recorded that in a Norwegian church during the eleventh century, a wooden image of the Madonna Mary was added to its furnishing. This figure was adorned in a sacred mantle of blue which was bordered by this emblematic, four-petaled rose. Farther back than this date, in the seventh century B. C., the mantles of the gods and kings of Assyria were as well as the Bishop's cope, in the thirteenth century, after the birth of Jesus, adorned with the Rose.

The monumental cross of the late Anglo-Saxon period directs the eye to the center of the diverging arms of the shaft, by this flower within a double sphere; in this, attracting the attention to the fact that Jesus' head rested upon it. Christian or Pagan, sacred or profane, the blossom of the rose has been universally accepted in brass, tile arabesque, in wood carving and tapestry. In the fine palaces of Assyria, as well as in Egypt, it formed the ornamentation of the palace of Re, appearing in careless cobweb lines.

We also find it forming an emblem of Buddha. Here, it is encircled with five petals. How it reached India perhaps the flower loving Greeks could inform us. But could it not be the religious love of Nature common to all humanity was the origin or birth of this emblem?

Gothic Art quickly perceived the beauty of this bright image and gave us the exquisite rose-windows of Church and Cathedral and richly attunes the varied story of its immoral descents through cobwebs of antiquity.

Playing a part in the experiences of man, down to the present, it becomes at last, in the artistic conception, a rival to Nature's most perfect ideal.

The rose, the sun and moon—those Sacred Eyes in the face of heaven—one or the three is the legend of creation. Therefore, it is not strange that the Invisible Section should give us the Red Rose as the symbol of the Angel of Earth manifestation. There is something in the blossom representing the underlying forces productive of creative life; and this symbol must carry within itself this suggestion and a remembrance also. Therefore, the Brotherhood gives it as a tribute during the funeral ceremonies, from the Angel of Earth to the Comrade who has "passed on."

I fear that many of the members do not fully understand the significance of the Rose and its part in this Order. Within its fragrant leaves lies an Obligation. Its true nature I will not undertake to explain, but in our recalling the use of things, we have remembered that the Rose was sacred; and the words, *"sub Rosa"* means obligated.

Among the ancients the Rose was sacred to Eros or Cupid, and Aphrodite or Venus, being considered as the emblem of joy and love, at the same time of prudence.

When a Rose was placed over the door of a room in which a Roman feast was held, whoever passed beneath it thereby incurred a solemn obligation not to reveal what was seen or heard. From this custom, the term, *"sub rosa,"* applied to anything told in confidence, is derived. At a later period the Rose was placed at the entrance to the confessional at Rome, as a symbol of secrecy. It should be so held with the Hermetic Brotherhood, as it belongs to the Open Court and is the emblem of the obligation taken where secrecy first makes its appearance.

The great Nation of England has chosen the Rose as her emblem, in Heraldry. As a badge in conventional design, it is never with a stalk, except when expressly directed by the word *blazon.* The Rose gules was a badge of the House of Lancaster; it was red in color. The

Rose argent served the House of York. The York rose was w[illegible] sometimes surrounded with rays symbolizing the Sun, and termed *rose en soleil.* Do not forget that this arrangement of radiations was used by the priest of the Delaware Indians, and that in the most ancient Egyptian ornamentations is found in connection with the Sun.

King Edward III coined a gold piece and nomed it Rose-Noble, because it was the same value as the "Noble," a money of account and stamped it on one side with the figure of a Rose.

Thus we find that the Rose has never taken a menial place, always symbolizing the highest and best; even where it is used to prevent man from betraying his brother. It plays a part in the medical world of more or less importance and also is pleasing to the sense of smell and refinement.

I will mention one more phase, as we come nearer the Present use. The Rose of Jericho is a small, low bush with little white flowers. After it has flowered the leaves fall off, and the branches become incurved toward a center, so that the plant assumes almost globular form, and in this state become subject to the wind in the desert. Remember, that it has been mentioned in connection with the wind, as the "cross of the winds," and the sacred eyes. These have been beautifully blended by a writer on this subject: "The magic grace of divinity enters (alluding to creative force) with the falling rain or dew of midsummer night, and glows like an Eye as the dew-drops mirror the peeping Sun of dawn."

When this Rose bush happens to be blown into the water, the branches expand again and the pods open, letting out the seeds. Does this not symbolize the activities of the Hermetic Brotherhood? It flourishes for a time, as we have been told in some of these ancient Nations, and when it has flowered—reached the goal for which it manifested, its environments change. For a time it hibernates, so to speak, blown about by the wind—the Spirit—until the Angel of the Water vivifies it, expanding its branches and seeds; or manifestation takes place again, to help on the evolution of man.

As this Rose of Jericho retains for years its hygrometric properties, contracting in drought and expanding in moisture, so the Hermetic Brotherhood holds its power to manifest at different periods throughout the life of this planet as the Spirit of Progress may demand.

But returning to the Temples of ancient days where we must study Art. The cave Temples of India form a unique feature in Architecture. It is said they arouse the wonder and admiration of the observer, by their grandeur, the exquisite beauty of their decorations on pillar and wall, and their great antiquity as well as historical significance.

Some of them undoubtedly preceded the advent of Mahomet, the Conqueror of India. These Temples are of two kinds; excavated and constructed; the former is believed to be of earlier date than the latter. Even the most learned men who had studied the language and antiquities of the Hindoos, are at loss to name a date when the religion for which the Temples were built was introduced to that race. Absence of hieroglyphics or language-symbols on the Temples them-

selves, deprives the student of that aid so abundantly furnished on the Egyptian monuments.

The excavated Temples, like those of Egypt, are hewn in the face of a lofty rock. Near Bombay is a small island named Elephanta, and on this Island is a rock-cut Temple which has excited great attention. The name was given the Island by the Portuguese, in consequence of a huge figure of an Elephant, sculptured out of a rock, having been found near the landing place where ships from Bombay anchored. This was on the South side of the Island, but it has been removed to the Bombay Museum.

Passing the site where this Elephant stood, is a pathway between two mountains leading toward the center of the Island, where a facade of the Temple presents itself suddenly to view. This is undoubtedly the Temple that the Hermetic Brotherhood is the most interested in. It is hewn out of stone resembling porphyry, and exhibits a spacious front supported by two massive pillars and pilasters. A traveler, describing the interior, says: "The long ranges of columns that appear closing in perspective on every side; the flat roof of solid rock that seems to be prevented from falling, only by massive pillars whose capitals are pressed down and flattened as if by the superincumbent weight; the darkness that obscures the interior of the Temple, which is dimly lighted only by the entrance, and the gloomy appearance of the gigantic stone figures ranged along the wall, and hewn, like the Temple, out of living rock, joined to the strange uncertainty that hangs over the history of this place—carries the mind back to distant periods, and impress it with that kind of uncertain religious awe with which the grander works of ages of darkness are generally contemplated." The hall, which is hollowed out in the rock behind this entrance, is about 130 feet in depth, by the same in breadth. The roof varies from 15 to 18 feet in height, from the floor, and is supported by 26 pillars and 16 pilasters. I will not take the time to go into detail concerning the interior, as there are pictures that can do this far better, and these rough sketches I present will also give you an idea what existed when this Temple was in its full glory, in the 8th or 9th century.

There are other grand temples of the time of Buddha, that demand attention when speaking of Indian Art and architecture. But, after all, we find only a few really ancient Hindoo Temples, the greater part of the magnificent structures of modern days have relation to the Mahomedan faith coming thousands of years after the Hindoo faith. There seems to be nothing wholly original and distinct of its own in India, as we find in Egypt. The Egyptian never lost sight of his original picture, like other Nations, for easier methods; no matter how much his current hand altered yet for four or five thousand years the Egyptian maintained his true hieroglyphic pictures. They modified by taste and fashion, yet the artistic form was there to the end. In short, the Egyptian, with true decorative instinct, clung to his pictorial writing, modified it to adapt it to his designs, but they were rewarded by having the most beautiful writing that has ever been originated, and one that was an incentive to cultivation of

his artistic taste on every monument. This is only one illustration of the inherent power not only for decoration but for design, and this made the Egyptian the "father of the world's ornament."

In scenes of peace and war, on the gigantic wall surface of pylons and temples; in the grand situations chosen for the buildings, from the pyramids at Gizeh to the beautiful island of Philae, in the profusion of ornament on small objects of daily life; in all these different manners the Egyptian showed a variety of capacity in design and decoration which has never been exceeded by any other people. If we would seek the source of most of the various elements of the decorations which cover our walls, our floors, dishes, bookcovers, yea, even our railway stations, we must begin by studying Egypt.

But, alas! All this greatness has vanished. Egypt fell, as was foretold by the Babylonians. In Ezekiel we find records of her never being allowed to rise again. So wonderfully has the prophecy been fulfilled that even sceptics, knowing little, of the prophecies, have and are pouring forth their wondering lamentations that time allows *no* return of Egypt's greatness as in the days of Rameses II, to this third part of the human race.

Five minutes recess.

Chant, "Be Still."

M. of C.—"The Elder Brother will read a poem by Comrade Abbie W. Gould."

GREETING.

Brothers, look up; the Day Star is shining;
Blue is the sky, and fair is the dawn;
Every dark cloud has shown us its lining;
Sunshine has followed the wake of the storm;
Brothers, look up; no foes can be nigh thee;
Thou art thyself, the Heaven and Hell
Speak but the word, Adonia, by thee,
Sings to thy heart, All is will—all is well,

Brothers, look up; far in this Earth-land
I send greeting to Land of the Sun,
I'm the spirit, with those of the watch-band,
Send love of my heart, and feel you as one.
Not to the Spirit can Time or Space enter,
But to the center all souls must come,
And with firmness hold to the maxim,
Brothers of Hermes, "Remember the One."

Reading of letters from absent members.

Duet.—Mesdames Rogers and Weld. "Guide us with Thy Heavenly Light."

The Sorrowful Gift.—Mesdames Lancaster and Ledue.

Dr. P.—"The next thing is our symposium. We did not have it last year, because we were pressed for time, but I want everybody to be ready to say a few words within three minutes, so we can all say something. It can be about your experiences; it can be about your hopes; it can be about anything that concerns the Brotherhood and

you mutually, conjointly, or singly. I think Brother Spence a good place to begin."

M. of C.—"I want to say a word before Brother Spence commences. Let no one feel offended if the bell touches before he stops."

Spence.—"Elder Brother and comrades: My voice is so often heard at the monthly meetings, I will not take up the time now. Had a letter from Comrade Cordes, from Gilroy, in which he asked me to express to you regret that he found it quite impossible to be with us to-day; wishing us all a happy day and a happy new year. At the same time he inclosed two dollars for me to hand over to Dr. Phelon for the use of the Brotherhood."

Klindt.—"Elder Brother: They say that when you go away from a thing you begin to see what it has done for you. For the past four months I have been down in the desert. I asked that the sustaining force of the Hermetic Brotherhood assist me. It was given me, the results were marvelous. It baffled the medical attendant. I had a patient who had not slept for 16 days and nights. I asked for help from the Invisible Section of the Hermetic Brotherhood. He slept for 20 minutes without hypnotics. I thank each one, collectively and individually, for the sustaining thought."

Dee Harris.—"Well, Doctor, I guess my heart is too full for utterance. I have received through all my trials the help of the Brotherhood, and I am heartily thankful."

Slaughter.—"I have received much help from both the visible and invisible brothers. This is the third year I have been here. Many times I have received *immediate* assistance from them."

Minnie Harris.—"I'm very glad I'm here. The Brotherhood is all in all to me."

Leach.—"I am very happy to be here this day. I have reason to be thankful to all the brothers for their treatment of me during my weeks of illness and at all times. I want to thank them for their love and sympathy. I needed it."

Hoyt.—"I will say I am very glad I came. I have been helped in many ways to go on with our work in Suisun."

Barz.—"I wish some of the brothers would write me a letter and enclose $2.00 for the fund I have charge of. We should have about $20.00 per month in this fund. If a brother says he is willing to give a certain amount of money I think I have a perfect right to ask for it. I wish the brothers would keep up this fund a little more and those who wish to increase it would do so. I am willing to increase my subscription if some of the rest are."

Suesman.—"I have belonged to the Brotherhood about a year, and before I thought I was a very strong man. I appreciate what the Brotherhood has done for me. I expect to stay with it as long as I last."

Finn.—"I am thankful for what the Brotherhood has done for me."

Barker.—"I am glad I live in this golden age, that I am here on this golden day to partake of this golden opportunity."

Price.—"I do not know as I have anything special to say. I am a

very good listener. I think now that temple will be built. In that temple will be the resting place of the weary souls who worked through past centuries to bring them where they are to-day. I shall use every effort to make an occasional addition to that particular fund. I hope everyone who has the interests of the Brotherhood at heart will turn their attention to this foundation of a temple for the future, after you and I are called away."

Reynolds.—"Comrades: I rejoice that I am a member of the Hermetic Brotherhood. Since I came into this order I have learned these two things thoroughly, when to speak and when to keep silent."

Green.—"I am very glad to meet you all to-day, and I am sorry I cannot say more."

Titcomb.—"I hope to live to see the Brotherhood flourishing under our own roof."

Noble.—"I am very pleased to be here to-day. It is one of the happiest days I have had this year. I can realize we are growing more rapidly than ever before. I believe this will be the most prosperous year we have had. I know I have received wonderful help and still expect more."

Temple.—"The time is too short to say all I wish. I felt the great waves of love thrown out from this Brotherhood, way on East. That is what drew me out here. I hope it will continue. I have every reason to expect it will."

Meyer.—"The power of attraction here is certainly great. After having been here as long as I have, it is scarcely possible to keep away for any great length of time. There are millions looking this way. When you come in contact with people abroad, they cannot hear enough about the Pacific Coast and San Francisco, and no doubt the Hermetic Brotherhood, in the time to come, will have a great part to play in the development of San Francisco."

Mrs. Harris.—"Everybody knows what I think of the Brotherhood. I never stay away from a meeting if I can help it, and I gather all my children here."

Bracken.—"I am glad to be here. It is of much importance to the world that we have met here to-day on this sublime, memorial occasion, the 10th Annual Convocation of this Hermetic Brotherhood. The Atlantians claim I was a member, countless ages ago. I do not know that, but I am with my friends, my brothers, my sisters, my children. It seems as if I read the thoughts before they are spoken. We find ourselves in this expression trying to solve what we are, whence we came, and whither we are going. We are on the right road."

Fay Harris.—"I must say something for myself and the other side of the Bay. I am over there, but I am not alone. It was a great comfort when I left home to find that there were brothers in my new location. We all have a chance to have brothers; at least we can write letters to brothers, so they tell us, and we may find brothers everywhere we go. If everybody finds as much comfort in the brothers as I do, they will never feel lonesome. There is always something to do for the Brotherhood if you cannot find something to do for yourself. I am like a great many others of the women folks.

When we are called upon, we have nothing to say; but we have a great deal to say when we are not called upon. I am in that fix just now. I have been a Hermetic Brother for six or seven years, and do not think I shall ever cease to be one."

Mrs. Rockwood.—"The Hermetic Brotherhood has taught me many, many very valuable lessons in many ways."

Mr. Rockwood.—"I am glad to be with you to-day. It is seven years this coming fall since I became a member-in-bounds of the Hermetic Brotherhood. I do not know that I have ever regretted joining. I have received many valuable lessons. I cannot talk very much; sometimes I can scribble a little, but I can say this order has been to me two things, a nursery and a training school. Through it has been nursed the highest, purest aspirations of a soul seeking the heights; as a training school it has trained down many of the fighting proclivities that I had years ago. I could not bear to have my pet ideas opposed. Through this training school, I can hear them criticized, analyzed and dispersed; but like the eternal qualities of truth, they ever rise and flourish just the same."

Weld.—"They say brevity is the soul of wit. I find that the Hermetic Brotherhood is the very best organization to assist one to help self."

Fong.—"Elder Brother, I have made this journey from Chicago to San Francisco for two reasons. The first reason is to renew old acquaintanceship—though I was here last year, in my astral body. As I could not make any speech then, this year I took my body along. I am not much of a speaker, but you will excuse me. For the second reason, I came here to get something so that I shall not be lacking, when the proper time comes in Chicago to do certain work. It shall not be by my lacking that it shall not be done. When the Elder Brother left Chicago, something crept in the way, that obstructed the forces of the H. B. there, to some extent. It is not dead. Nor is it slumbering. It is only waiting for the right opportunity and time. The invisible promises will be fulfilled, and it is that I shall not be then lacking in power when the time comes for it to go on with renewed vigor."

Boyd.—"My heart is almost too full for utterance. I am so thankful that I am able to be here to-day. It is due to the help of the comrades during my illness that I am here. If you all knew the comfort I have received from this Order, none of you would lack for one moment, faith and the sustaining power. Elder Brother, and comrades, I am very glad to be here to-day, and it is because of your help that I am able to be here."

Holtum.—"In it I live and move and have my being."

Beasley.—"The H. B. is all right. I was glad to hear it referred to, that the faculty of going out and finding what you need (I do not mean what you want), is being exercised. I think there is a good deal in that, and if it was stayed by, it might help individually and collectively. When we come down to this earth, there is a string tied to us, the same kind of string that ties the moon to the earth. It is not made of hemp, but still we are bound together, and if this faculty

is followed up, I think we will be able to help one another, if we are not too selfish about it. It is a good thing to be selfish, but you want to discern when to be that way and when not. The Hermetic Brotherhood has the right spirit and influence. Its thought waves and influence are doing much good. This concentration of mental forces is felt, and I am very well satisfied that we need not fear but what this will work out for much good in human affairs. We need not think it will overturn the world, but each knot will add its share in making up the grand total of mutual helping for the whole race. The longer I remain in the Order, the more I feel that there is more in it for me than any other order. Have been a Hermetic brother for a long time. I am not a very good one, but I will try to do better in the future. I have not been able to be here very much of late, but hope I will soon have the opportunity. Am very thankful to be a member. I want to say as others have said, I am pleased to be here."

Mr. Rogers.—"I do not know as I can tell what the Brotherhood is to me. It is, in one sense, a matter of education. I know since I have come into the Brotherhood, I have looked into things that I would not have looked into, had I not joined the Brotherhood. I have a deeper insight into the mysteries of life; I understand nature and study nature in a different spirit than I ever did before. The study of nature has taken a stronger hold upon me. I find I can more easily understand the mysteries that are around me, when I am in the fields, or on the hills that surround our beautiful city. The Brotherhood has done other things for me, especially when I was sick. Two years ago to-day I was not here, and if it had not been for the Invisible Section who held me in this physical expression, I would not have been here to-day. I know what I say is true, because there were times when I lay on the cot in the hospital I knew the moment when the thought was sent and at those times the pain was relieved and I would go to sleep. There are many times now when I know I am helped."

Dr. Taylor.—"Elder Brother and comrades: This is the first opportunity I have had of being at a convocation. Sufficient, however, to tell you I am very glad I am here. In regard to the Brotherhood, I will say I think my first practical work in new thought, which is really old revived truth, was through the influence of the Hermetic Brotherhood. I have been in many places since, but I have never lost sight of my cradle home. In regard to another point brought up, this temple fund. The Hermetic Brotherhood should have a permanent home somewhere in this land. It should not take many years to raise the amount needed, and rid ourselves of that great bugaboo—rent. The little things of life, the matter of bread and butter is a most important thing for us to think of, because, unless we keep the physical in good order, how can we keep the spiritual in good manifestation. I thank you all very much."

E. A. Cotton.—"In doing our work WELL and PATIENTLY, we help on God's eternal plan, and the little that seems to come our way, is of importance; it helps to swell the rivers of life as the rain drops form the little streams, the beginning of mighty rivers, which in turn runs to the sea. Not a drop is lost, not one helpful act of kindness is lost.

"I take courage in the thought that our life enlarges and deepens mostly through experience, not dependent upon book lore, but by the discipline of life.

"As the rivulet scoops out the valley and moulds the hillside, carving out the face of mountains, so the stream of time sculptures the soul of all patient workers, into the graceful lines of spiritual beauty, and smoothes the human heart into tenderness. It seems to me that even those who fill a lowly place in life have within them the foundation for the 'peace that passeth all understanding.'"

Dr. Bailey.—"Elder Brother: All are elder brothers, for I am the baby amongst you. For years we have been traveling along side by side and exchanging greetings. From time to time, the call has come and I have been with you, but more often have you been with me. Gratitude cannot express my idea of the Brotherhood. Over and over again have I felt your help reaching out to me. A week ago to-night when I came amongst you I came with as sad a heart as any man can have. I prayed that the cup might pass from me, but after the first greeting, I felt no anxiety. It is with gratitude to-night I stand and express my heartfelt thanks for the sustaining power of the Brotherhood, and what it has done for one who is dearer than life to me."

Mrs. Rogers.—"I have not very much to say, only I desire to call the brothers' attention again, this year, to our decorating. Each year we try to make it mean something to you. You notice around the room is the cord or chain of evergreen. It represents, as you will find, if you read your by-laws, a cord that unwinds from the center; the knots represent the division among the first degree members. Each knot is entitled to only 15 members. You will find, as you look around, each knot working in this center is represented. Now notice the paper flowers. You may wonder why we use these when the country is so full of beautiful natural flowers. Simply to show our symbol. There is the morning glory. You know how perishable that is. And so it is with our mental condition. We are never to-day what we were yesterday. On the mantel you see the white lotus, that belongs to another degree, where we try patiently to become the Master's disciples. The symbol of the angel of fire is not here; that is the sunflower. Some of our comrades promised to make some, but they did not do it, but we hope to have them next year.

"This little poem comes from comrade Morehead, who is kept at home by sickness. It is entitled 'Brotherhood,' and she said it came to her with such force that she had to write it down. She was making these flowers at the time. She was sick, and it seemed the more she had to do, the more forcibly it came to her."

BROTHERHOOD.

Do you not feel vibrations stirring in the air,
Strange, portentous, circulating everywhere?
What means it? the people question with voices low.
Something within like pent-up springs begins to flow;
Every day 'tis bringing forth some new demand,
Which years ago was undreamed of in the land;
Brotherhood of labor is now the ceaseless cry.

Strange upheavals rend and tear the earth apart;
The unexpected comes to shock the stoutest heart;
Nation cries to nation in their urgent need;
Noiseless messages o'er land and sea swift speed,
With aid and voiceless words of sympathy inwrought,
Joining continents in silent bonds of thought,
Making manifest the common brotherhood of man.

Unto us who unite around our altar flame,
Across the gulf of Time a Sage's whisper came.
Within the Book of Life upon a new-turned page
Unblemished, spotless, which shall stand throughout the age;
On the roll of brotherhood was inscribed each name.
Hermes with a quill from Love's pure wing wrote the same;
The Brotherhood Eternal gave the hailing sign.

It was recorded in God's realm of changeless space,
In the "Book of Judgment" marking our new-found place,
While the "four great angels" in glad rejoicing sang,
"Link by link the chain is strength'n'd," thro' heaven rang;
Visible and invisible cross space clasped hands,
As æons ago Infinite Wisdom had planned,
Brotherhood immortal manifesting His Law.

Comrades, go forth with armor girded for the fray;
Set our standard in the great Light's quenchless ray.
We are vessels filled and ready thirsting hearts to feed,
We are hosts advancing, struggling souls to lead.
It is written, "Ye shall know them by their deeds."
Then be up and doing, lest ye count as broken reeds;
Teach the potency of *our Brotherhood* and love.

Holy angels on thy tablets' fair untarnished face
Record keep of thy progress to the throne of grace,
To Truth, man must turn, as our emblem to the sun,
Comrades plant its seed till life's tasks all are done;
Sow it broadcast, that others the harvest may reap,
After these clay caskets of ours in silence sleep,
And *we* the *"Brotherhood Invisible"* have joined.

March, 1903.

M. of C.—"Well, brothers, all of us have enjoyed many pleasant hours in the meetings of the Brotherhood, and we have learned many things that have been of great service to us. All of us might ask ourselves this question, 'What particular feature of the Brotherhood has been of the most service to me or the most consolation?' You all know when you join the Brotherhood there is one of the Invisible Section that has a sort of guardianhsip over you, so to say. A great many of us have come to realize the presence of that one at various times. I am thankful to say that he was here a short time ago, and I want him to hear what I have to say. I never have voiced these

words before; the thing that has been of the most value to me, of the most assistance, has been the companionship of that one. He has helped me through many a dark hour, when without his help, things would have looked very black."

Dr. P.—"Do any of you remember the first annual convocation we had on this Coast? Can you remember when we came to the symposium you thought you were to be excused because you had never spoken. There is no question now about your being able to say a few words if you want to. There is always something to say. This experience is part of our training. It is intended to be a part, not only that you may be able to speak at *our* meetings, but when you are in other places, you can make your influence felt. The time is coming when members of the Hermetic Brotherhood will be known, when they go into other assemblies, by the forcible way in which they express themselves. We are going just as fast as we can, and I know you are doing well. I congratulate you. Now there is one more thing, about that temple. It seems so far in the distance. I tell you that temple must be built before I pass out." (Applause.) (Mrs. Rogers.—"Comrades, let's put the day off.") "I feel that if I go hence, some of the brothers will feel for a little while like scattering. They will feel the Elder Brother is gone and there is no use trying. That will not be so, because you have not force and power enough in yourselves to carry the work on. If you should separate, if you should fail to carry on the work, I promise that I will appear to each one of you until you commence the work. We must leave the Brotherhood something that shall be a rallying point; some place that shall be a stated home. I do not desire to press this matter of expense on the Brotherhood, but I want you to think about this thing; to carry in your minds this idea: that you demand of all the powers and forces, visible and invisible, past, present and future, even up to the throne of the Infinite One itself, there shall come to us such resources, power and force as shall enable us to build this building about which we talk so much. I want to tell you, more and more plainly, there comes to me a vision of what it will be. I have the feeling that some of the Brotherhood, those who love me best, perhaps, who stand closest to me in thought, think sometimes: 'Well, the Elder Brother looks kinder puny; you cannot tell what he will do; let me tell you this, for your encouragement, I have always looked puny. Ever since I was a boy. I do not ask you for the thing that is always thought of first, when these ideas are advanced, but I do ask of you to hold the thought within your minds, this thing is and shall be, and that the means shall come to us from the outside. I tell you there is force enough in this convocation, by the thought which we can concentrate, to build a temple which could occupy the finest square in this city. You know something of concentration, and I tell you it is feasible. I have affirmed, by all the powers that I can call to my aid, to carry forward the movement in that way until it shall be manifested on this plane. It is all right to build in the astral, and when it gets so far along it is not a very long distance between the astral formation and the material formation. You know that. Take this to your hearts, as the one thing that is necessary to the further permanence of the Brotherhood."

The members were presented with a souvenir, "The Veil of Isis," by Dr. Phelon.

A vote of thanks was moved to Dr. Phelon by Mr. Spence on behalf of the members.

Session adjourned until 8 o'clock.

THE EVENING SESSION.

Meeting called to order at 8 o'clock by M. of C.

Singing of Invocation by the Assembly.

M. of C.—"Meditation: Help the weak; the strong do not need it."

Mr. Spence.—"I may say that while India was given me as a subject, the subject of the paper is not India, but as it finishes up with India, it comes in all right."

The Great Pyramid of Egypt.

WHEN WAS IT BUILT? WHAT WERE ITS PURPOSES AND USEFULNESS? WHAT CONNECTION HAS IT WITH FREEMASONRY?

The GREAT PYRAMID, sometimes called the Pyramid of Cheops, is indeed one of the WONDERS of the world and is the GREATEST WONDER when we consider its great age and the purposes that led to its erection.

Certain people have written books upon this subject, and therein have explained very learnedly, as they thought, as to its building and its purposes. Its measurements have been very carefully taken and have been applied as interpreting certain prophecies as to the times and seasons in the government of this planet and its various peoples and nations by the GREAT CREATOR. Others, again, have tried to prove that it was built to explain and perpetuate certain astronomical facts and conditions. I am not prepared to say there is no truth in either or both these deductions.

It is pointed out from the astronomical standpoint, because by precise calculations it was found certain passages or corridors pointed in certain directions and at a certain time were directly in line with two particular stars which in ancient times were of great service to mankind in their calculations of time and for guidance on the seas, therefore it was built to celebrate and perpetuate the conjunction of these stars at the particular time.

Certain so-called Christian people, who have been delving into the prophetic portions of the book of the adepts, have made up their minds the building of this GREAT PYRAMID was finished in the year 2170 B. C. because at midnight of the autumnal equinox of that year one of the passages was directly in line with the star DRAGON in the north and another corridor looking to the south pointed directly to the PLEIADES.

As a matter of fact, these opinions can only be conjectural. Although there may be something in the measurement and positions of the passages, yet these were not the only reasons for its construction. The Pyramid being intended for a monument for all time, these matters of pointing out times and seasons in the government of the earth are recorded therein as stated. At the same time, astronomical facts

with reference to the countless ages are also recorded. There is vastly more truth yet to be revealed, when the undiscovered storerooms shall yield up their treasures of old world wisdom and history.

A careful examination of the present exterior conditions has led some travelers to the conclusion, at some time in its history, it was for a considerable period *under water,* and hence they have hinted at the possibility of its having been erected before the *flood,* that catastrophe mentioned in Holy Writ, of which all nations have some legendary memory. If this is the case, then this Pyramid must have been built long before the year 2170 B. C. According to Christian theologians the flood devastated part of the earth, if not all of it, in the year 2349 B. C. If these theologians and scientists are correct, it only took 179 years for a people to grow and increase from Noah and his family and to become so great and learned they were able to build the pyramid with stones some of which weigh upwards of 800 tons, which in the present enlightened age none of our skilled architects have means of handling, much less of quarrying and placing in position so truly. It is very difficult even to-day to clearly distinguish the joints between the stones. This one fact alone would do away with the idea of its having been finished in the year 2170 B. C.

As long as people are tied down by dogmatic theology and the interpretations rendered by the teachers of this cult, so long will they remain in ignorance of many things that it would be well for them to know.

There are many methods of investigation open to those desiring a true knowledge of the past history of this planet upon which we live and form a part, but as soon as any one is freed from the trammels of orthodoxy and investigates upon broad lines, then the avenues of knowledge open out. It will be found there is much truth contained in the Bible, which is capable of a much broader explanation than is given by orthodox and dogmatic theologians.

Science teaches us the earth substance is many thousands of years older than 4004 B. C., the date set by them, when the creation of the earth suddenly happened out of chaos. Even now, documents of clay, brick and other material have been discovered and translated, dating back some two or three thousand years prior to 4004 B. C. Therefore, we are led to look with great suspicion on their explanations and interpretations of times and seasons, contained in the various prophecies they pretend to give us the interpretation of.

We, students of the occult, have means at our disposal for full enlightenment upon all points, hence, we put to one side all such limited interpretations, as practically are of no value. We look back in the Far Past, into the dim mists of pre-historic times, for the foundation of the Great Pyramid in Egypt.

For its beginning, we must go back to the time when Atlantis, that great continent, at present slumbering in the bottom of the Atlantic Ocean, was in its prime. When the light of true Wisdom shone brightly, undimmed by selfishness and when the power of humanity was at its zenith.

We, of the present day, can have very little true conception of the

glories of that age or of the concentrated power possessed by the few who were privileged to be true exponents of knowledge and wisdom. The unseen forces of nature were under their full control and at their service for the advantage of mankind. When any great work was necessary, even to the moving or quarrying of mountains, these unseen but powerful entities could be used. Thus the great blocks of stone, even though they weighed upwards of 800 tons, could easily be quarried, shaped and placed in any desired position.

The wise ones of that age, foreseeing what would happen in the coming ages, seemingly having no power to prevent, because it was the purpose of the ONE, decided to erect such a building as would withstand all the ravages of time; which would be a pillar or monument during the coming ages, containing the history, not only of the world from the earliest period, but also all the knowledge and wisdom that they possessed. Thus they could leave not only a heritage to their descendants of future time, but also a means to confound the wise in their own conceit, when the earth would again be ready to receive in its fullness the truth respecting its history and destiny. These ancient ones in their wisdom, looking over the earth to find the spot which would be the safest upon which to build their monument of RECORD, chose the country we call Egypt. Upon the spot selected they erected a building suitable for their purpose, part being above ground, but the larger part being cut out of the living rock, away down in the bowels of the earth, safe from all the convulsions of nature; because the spot chosen was far from any volcanic vent, which might have caused its destruction.

The part that is visible at the present day is thus really only the roof. In the erection of this part of the grand edifice, opportunity was taken to set forth certain prophetic events both astronomical and historic. Hence when the time came for certain light to be shed forth, discoveries were made that caused some people to think on new lines.

The building of this Great Pyramid did not take a very long time, because the power of the invisible forces was employed in its construction. It was fully completed, equipped and furnished many centuries before the destruction of Atlantis by water and volcanic eruptions. This was the real flood of which some description is given in the pages of Holy Writ. This happened somewhere about 9500 B. C. Within the vast store-houses at present beyond human knowledge, there reposes, therefore, in perfect security, those treasures of wisdom and knowledge placed there for safe keeping until the proper time shall have come. Then it will be fully opened to the light of day. Men will find they have been gradually regaining and utilizing the wisdom thus stored away. While these store-houses are thus filled, there also exist in the invisible realms, those who knew in the past and who in the present are perfectly willing, nay even desirous to impart their knowledge and wisdom to whoever will use it rightly and for the advantage of their brother man.

There are some laws of nature, which if known at the present time, would, because of wrong thinking, be used to the hurt instead of the

betterment of the human races, hence, in wisdom, they are kept concealed and hidden away until the time when they can be profitably set in force.

It is not necessary, now, to set forth in detail the various methods employed by the builders, in the construction of this Pyramid. Some of them could not be understood, but in due time this information will be forthcoming.

Whilst this great building was primarily intended as a repository for the safe keeping of knowledge and wisdom, other purposes were also combined in its erection.

The greatest exponents of wisdom in those past ages were the teachers of the race, generally called "priests," hierophants in the Temples of those times. Their instructions were principally given symbolically and through initiatory ceremonies. Hence, there were in existence various Orders, or as we name them, Brotherhoods—associations of those who were like-minded in search of TRUTH, either generally or specifically. These made certain temples their headquarters for the training of the young people, who were desirous of devoting their lives to study and unfoldment; also for the teaching of others, desirous of using some of the forces of nature in various ways, for the advantage of themselves and their fellows. These temples were thus indispensable to the times, affording what we now call the higher education or such as is given by the colleges and universities of our day. All sciences and arts were carefully fostered by them and taught in their schools.

Without this system of education it would have been impossible for the Heirophants and High Priests to find their successors. But with this method of training, it was easy for them to select the best fitted and qualified pupils and give them special training to fit them for the highest positions in, as we would call it, church or state.

It might appear the primary use of these temples was to provide the means whereby the common people could be kept in some kind of control by these priests. The grandest work done by them was the teaching and training of those who would carry on through the ages, retaining and unfolding in its purity the TRUTH, known as knowledge of LIFE and its purposes of Being, the manifestation of the thoughts of the ONE GOD, CREATOR and FATHER of ALL.

The priesthood, mystical and occult, was divided into orders or degrees. Each had its own special work and training; its own special symbols and ritual. When the Pyramid was designed and built, ample means and conveniences were provided for the carrying out of all the various exercises, public or private, ritualistic or oratorical, considered the best methods for imparting instructions desired to be given to the novitiates or students.

The foreknowledge of the great catastrophe which caused such a change in the configuration of the habitable parts of the earth was the real cause for the erection of this Pyramid. When the time came, the upheaval having been accomplished and the destructive forces of nature spent their fury upon the resistless earth, the planet was again at rest. Then the remnant of those who knew and practiced the pre-

cepts of wisdom, some of whom were dwellers within and about the Pyramid, were able in a degree to carry on their work, but their power over the unseen forces of nature had been lost. They were never able to regain the lost ground. Thus a gradual letting go of many things that should have been held fast to set in. A further decline in power and knowledge resulted therefrom. The teachers left were not the highest or wisest, and were less careful in the selection and training of those who were their successors. This led to a further gradual falling away from the highest lines of TRUTH and from the knowledge of the deepest meanings of the teachings of so much value in the past times. Personal motives often influenced them. Thus a gradual decay set in, resulting in the loss of the knowledge and wisdom, as well as the power that resulted therefrom.

Seemingly, to the ignorant, the usefulness of this Pyramid is at an end for many centuries, except as a show place, or a means of exercising men's speculative thoughts; but really its usefulness has not in the remotest degree ceased. It still preserves its secrets intact and will hold them until the day appointed. Then its portals, at present hid, will be opened; the light that is therein will again shine forth, to illumine the minds and hearts of men.

During all the intervening ages, the world has never been without its witnesses of truth and wisdom. The light of true knowledge has never been quite extinguished. Even during the night of ignorance, there have been a few holding fast to the traditions handed down to them and which they as carefully transmitted to their successors. When the opportunity was afforded them, they would present some truth or phase of truth that would startle the world, resulting in effecting some change for the better in the condition of darkness and ignorance that existed.

These wise ones were not generally known, oft times they lived in the deep solitude of caves and mountain fastnesses, where they could commune with Nature and with Nature's GOD, holding sweet converse with the Highest, and with the wisest of long past ages and generations.

Many people have often wondered why it is there is so much of mysticism, in certain of the earth religions, and whence came that influential body of men, known to the world as Free Masons.

These are really akin, both having the same origin, both possibly, without knowing it, acknowledging the same parentage. The mysticism of these more or less ancient churches that have come down to the present day, from India, China, Greece and Rome are the almost unrecognizable offspring of the ancient Atlantian Wisdom Temples. Free Masonry also proceeds from the same source. It is the knowledge of this fact that causes the Roman Catholic Church of to-day to be so antagonistic to Freemasonry.

This Church possesses knowledge in the highest places, having in the secret recesses of the Vatican truths and knowledge it ought long ago to have given out; but will not and does not, because of its intense desire to dominate and rule. It would like all people to be its slaves. Because Free Masonry also possesses this same knowledge and

to some extent uses it, therefore, it can never be under its thralldom. It does all in its power to crush it; but I am thankful to say that its potency is so little that it has no effect whatever.

Free Masonry holds within its keeping the knowledge of the one GOD, FATHER OF ALL; of the TRUE BROTHERHOOD OF HUMANITY; as well as the knowledge of the IMMORTALITY of ALL LIFE. Though this knowledge has been much beclouded, because of the prevalent thoughts, dogmatically asserted in times past, the time will soon come when it will be fully recognized by many within its ranks. Then FREE MASONRY will become one of the great factors in helping the inhabitants of our earth to rise from their lethargy of ignorance and break the bonds of supersitition that have for so long a period been fastened upon it.

It is true, the major proportion of Masonic brethren have very little, if any conception of this. The time of awakening will surely come, the church having for so long refused to impart its hidden knowledge will have to retire from the field, utterly vanquished and overthrown.

Free Masonry is co-extensive with the earth's inhabitants. Its members are to be found in every clime, where there is any kind of civilization. Even in China and India there are Masonic lodges in point of antiquity outrivaling anything of the kind in more modern Europe or America.

The lines through which Modern Masonry developed can be traced backwards by those who have the power of discerning. The Rosicrucians, that mystic body about which so much has been surmised and so very little really known, were the immediate parents of the modern movement, which dates back only about 200 years. As we look further back over the pages of history, we catch glimpses of other orders or Brotherhoods with various names, who were also in the line. Eventually these lines will be clearly traced back to Atlantis, the seat and source of all the true WISDOM and KNOWLEDGE that this earth has ever possessed.

It may be the thought of some present, Members of the HERMETIC BROTHERHOOD: "but WHERE DO WE COME IN?" My Comrades, we are the descendants of the founders of the Great Pyramid. It is through us, or those who will follow us, if we are true to our pledges, that the hidden secrets of ALL WISDOM and KNOWLEDGE, so long hid from man's ken, will be again revealed to mankind for the benefit and advantage of the whole human race.

IF WE are true to our obligations, WE will be the teachers of the various churches, pointing out to them the errors that have grown up through their ignorance; of the truth that they have thought so little of.

It is the HERMETIC BROTHERHOOD of ATLANTIS, LUXOR and ELEPHANTA that will be the interpreter to FREE MASONRY, suplying the LOST WORD and the power that always accompanies its proper use.

It is ourselves who will be the exponents to the world of the Ancient Teachings that meant so much in the past ages, which will again mean so much and do so much for humanity in the near future.

Shall we then be laggards in our work and labor of love.

The ancient Atlantians are not with us in the old forms, but WE the ancient Atlantians are re-embodied at this time for a divine purpose.

The ancient Egyptians are not with us as such, having passed away from the form with the ages, yet in the Invisible Section there are many of our Ancient Brothers, helping us and looking on with joy at our endeavors to find out and promulgate truth. Our Ancient Brother, the HINDOO, is, however, still with us in the land of the living. Shall we let him, of all the peoples, remain in the dense ignorance and superstition to which he has sunk?

In the future, we may and will have a work to do with all churches of the world, ancient and modern. Also in due time, we will have something to say to our brother Free Masons of all the various degrees. Yet these things are in the future, not perhaps so far off as some may think, but we have with us to-day, in the immediate present, a work to do in the aiding and helping to uplift from ignorance and superstition our brothers in the far EAST or WEST in India; who are also the repositors of Ancient wisdom, which they cannot reveal, at present, but which will be ours, if we do the important work laid upon our shoulders to carry to a successful issue.

Shall we be laggards, I say? Shall we sit with folded hands, seeking for our own personal advantage and the carrying out of our own individual interests, when by a little effort, a little self-sacrifice, we may accomplish such a great work as assisting those of our Hindoo brethren who have devoted themselves specially to the work of redeeming their own nation? You must remember that a chain is only just as strong as its weakest link, so in like manner, humanity is only on a level with its lowest and most degraded peoples. If the world is to be saved, it must be by the elevation of the lowest, and not by the giving of increased knowledge and learning to those who are in high places and who occupy the chairs of learning.

When the lowest people existing on the face of our beautiful earth are elevated to a higher plane of thought and action, then will be the time for the revealing of the great secrets at present hid away in the Great Pyramid and other temples and repositories, the safe storehouses of so much that we as Members of the HERMETIC BROTHERHOOD are desirous of knowing and which is ours by right of inheritance.

Let us do our duty first, then we will be called upon to enter into our inheritance, and will see the Ancient Temple work of Atlantis. The modern churches, the mystic cult of Free Masonry are really one, all marking the lineal descendants of those grand teachers in Atlantis, who foresaw the necessity of providing these great store-houses and safe repositories for the keeping of their knowledge and wisdom in material form.

The MASTER, the MAN OF NAZARETH, OUR MOST ANCIENT ELDER BROTHER OF GALILEE, was one of us in his day. He revealed something of the hidden wisdom of the ages, therefore it behooves us to carefully examine his teachings, trying to realize his real meanings, not as interpreted by churchly teachers, but

as revealed by our own inner consciousness, the higher self, which when allowed to occupy the throne of our being, in this manifestation of life, will show us all things, being indeed the very CHRIST.

May this, the Tenth Annual Convocation of our beloved Brotherhood, as at present constituted on earth, be the starting point for a growth, more and more into the likeness of the perfect Brotherhood existing in the Ancient days, during the period of the elevation of Atlantis as a ruler of earth and a teacher of wisdom in its highest form. May there be a growing union and co-operation between the Visible and Invisible Sections of our Ancient Order until the purposes of THE ONE are fully carried into perfect manifestation upon all planes, visible and invisible. May the whole HERMETIC BROTHERHOOD OF ATLANTIS and LUXOR and ELEPHANTA, seen and unseen, be the prime movers and agents of THE ONE in the redemption of mankind from error. In the teaching of our brothers of all colors, wherever they may be upon the face of our lovely planet, let there be true wisdom and knowledge, whereby the earth life here and now can be enjoyed to the uttermost, without any of its present drawback.

SO MOTE IT BE.

Heidorn read a paper on "Brotherhood."

Brotherhood.

From the rock-bound coast of this mighty continent, across the vast plains, whose territory consists of many thousands of miles, even to the great seas separating the West from the East, both distance and obstruction have been insufficient. These insuperables have been overcome by the present form of civilization. The advantages derived from the scientific progress of the illuminated minds of the present day enable us to count distance or separateness as small obstacles. The nations of the earth have joined hands along the various lines of national and commercial interest, so that it has resulted in the furtherance of the comfort and welfare of all concerned. The people at large begin to realize the potency of unity as the mightiest factor of all the ages of accomplishment. This is the concentrated, combined energy of the inertia of all physical force. It is that which makes possible for mankind to reach and achieve the object of his desires—the things of his heart's desire.

Unity, therefore, as one of the essential conditions, lying at the foundation of true Brotherhood, has been largely manifested over the entire face of the earth. It is but seldom, however, that one principle stands alone by itself. From a scientific standpoint, we know that all things are dual. The counterpart of Unity—the foundation that makes Brotherhood possible, is Harmony. These two conditions must be recognized by all as the essentials of all forms of manifestation. Unity of itself is always insufficient to produce a crowning effect of its action, so Unity must acquire Harmony, before the world can abandon its unrest, and peace be restored.

Separateness and personal inactivity in the promotion of unanimous harmony as to the other half—religious aspect and nature—are in

common with the same methods of the commercial propensities of all nations. This may readily be seen to be the greatest obstruction that debars man from joining hand in hand, in brotherly love and sympathy. Brotherhood and that only seems to be the great platform upon which all mankind can stand at the same level. It not only holds within itself the redeeming possibility from mortal enslavement to the highest uplifting possible to the mortal-born, but disease and poverty, destruction and war, can no longer spread their darkening shadows over the suffering multitudes of this beautiful planet. The principal object of all the martyrs of earth was to present to the respective nations a doctrine of redemption from death physical, love and equality. In so far as they were successful, the welfare of all men was advanced; the earth was beautified and God glorified. Shall we then, who are of the Brotherhood, believing in these things, and aspiring to bring them into our possession, extend our hands in helpfulness and love, across the vast plains of blighted hope, and the deep water of discord? Thus we may reunite the East with the West in the combined effort of mutual helpfulness. Thus may we also assist in the restoration of the Brotherhood everywhere, to the original potency, when it was first instituted in the far and distant Past, before the first shadows, rising from physical conditions, began to darken the sky of the Spiritual Heaven. Forget not, the kingdom comes out of the eternal spaces, into the everlasting Presence.

Mrs. Lancaster read a paper on "The Ownership of the Human Body."

The Ownership of the Human Body.

Who owns the physical human body? Is it the Ego which dwells therein? Or do other minds have the right of ownership?

The first thought is, "Of course I own my body!" On examination we find others claim dominion over us from the hour of our birth with direction, instruction and compulsion. The parents proudly say "MY BABY." Other relatives follow with the degree of relationship prefixed by the possessive pronoun. The teacher says "my pupil;" and so on through the different positions in life, each commanding, exacting obedience of body and mind if possible.

When we come to the marriage relation, the ones most concerned often have the least to say in regard to who their companion shall be. Some even go so far as to say a female once united in the bonds of wedlock can never form new ties in that line, no matter how young she may have been when death sundered the bonds. From this come the "Virgin Widows" of India.

The history of individuals and races shows a constant struggle for freedom. This seems to prove that the true ownership and right to govern lies within, and that training and guidance is all others have a right to do.

When each works for the common good of all, none will think it possible for one human being to own another; there will then be no compulsion—only loving counsel and guidance.

Beasley read a paper on "India."

India.

Hindustan—the mighty! Country of vast possibilities, of grand, ancient developments. Called in modern speech, "An epitome of the whole earth," because of its gigantic mountains; its fertile forests and plains; its arid wastes and deserts; its grandeur on the one hand, its meagerness on the other. India has been—and is—a land for the contemplation of the student; the veneration of the philosopher, and the admiration of the cosmopolitan.

What stupendous changes in the world's history India hath witnessed. Ancient beyond computation long before the Christian era began; filled with the wealth of nations, dominant with the power of amalgamated dynasties; rich in the lore of ages—powerful with the concentrated learning and philosophy of the world—on the one hand a mighty country of glory and strength; on the other, a land eaten with the poverty of mendicants, handicapped by the slavery of ignorance and superstition, crowded down by the miseries of millions of human souls.

Oh Hindus, great is thy majesty! Wonderful is thy being! From lowland worship of symbol and material sign to Himalayan heights of devotion and reverence of the Spirit.

From mere homage to the works and functions of nature in the rising or the setting sun, the luminaries of night, or the gloom of forest silence and darkness, to the grandeur of praise and worship of the living, pulsating powers of Spirit infilling, and emanating from the handiworks of Nature on every side, the rise and growth of Hindu philosophy has been a glorious one.

In the writings known as the "Upanishads"—the power of religious growth reveals itself; for we are told of these beautiful though mystical writings, that they formed "a doctrine that the Supreme Soul is the only reality." That by this doctrine the Hindu mind could advance sufficiently far to reach a comprehension—in part—of "One Supreme Being"—although acknowledging human or finite inability to comprehend the essence of such supremacy.

By far, the religion of Brahmans is the sweetest and purest of Hindu religions; it is a philosophy of simple brotherhood, and a religion of holy, universal Love. Yet we are to remember that in the vast area of India there are other forms of religion and cults besides that of Brahma, the great Principle; and these other religious forms have had much to do in making the history of that peculiar and marvelous land.

However, as Christ is not the man, but is the Love Principle, that marked the labor and the self-sacrifice of the human Jesus, so, Brahma is not the man individual, but the great all-pervading Principle of Love and of Spiritual strength that made self-sacrifice an easy conquest to the Hindu teacher and philosopher.

And as the principles of Love, Peace and Truth are greater than man-conceived forms of symbol worship, so, Brahmanism—or the philosophy of universal brotherhood—the religion of Love, is likely to be an all-pervading and accepted religion in future India ages after

all other and less developed lines of thought and worship have ceased to be.

But of the former magnificence, learning, handicraft, age and power of ancient India, little is as yet known, compared to what the revealments of intelligent research and explorations made under scientific direction and knowledge will show. Excavations of the present day are bringing forth priceless treasures of a long buried past.

Man prides himself on his modern ingenuity, talent, learning and progress, and well he may, for lo, these many years he has struggled upward through the dark, and over prostrate forms from which weary life had flown. And yet he may pause and reflect. A few years from now, when Research will prove to him that he has only been treading in a circle, learning of and experimenting with forces that were infinitely better known to the ancients, ages ago, than they are to him.

Ancient lands will in the future yield up their treasure trove of buried histories, untold wealth, magnificent arts and concealed knowledge. Egypt will give her quota, but India will more than astonish the world with her revelations of the past, her prophecies of the future, and her splendid developments of a reconstructed system of a philosophy at one with the Divine Good.

M. of C.—"Are there any other papers? We should like to have short voluntary addresses from any of the members."

Mr. Rogers.—"I have a postal card which has just been received by Dharmapala from New York.

"'I hope you will use your influence against the bill they are trying to pass in Congress to increase the time from 28 to 40 hours during which they are allowed to transport, without food or water, cattle in cars so tight that they cannot move. Will you write to United States Senators? Do not go to Chicago before April. The cold and winds are very bad this month.'

"Dharmapala requested that the Brotherhood pass a resolution and send it to our Senators, Perkins and Bard. I want to say that in going downtown with Dharmapala, he said that the expressions that have come from us, as a society, have been already felt in India, and he felt so good about it he had to come back here a few minutes this evening. He wanted to be with us. He only had an hour or so to spare, as he is to lecture before the Theosophical Society this evening. To-morrow he goes to Healdsburg; he will be here Thursday to speak to us. I offer the following resolution:

"*Resolved,* That we, the Hermetic Brotherhood of A. L. and E., in the Tenth Annual Convocation assembled, protest against the increase in time of confining cattle in transport without food or drink, beyond the present too long and cruel limit of 28 hours.

"*Resolved,* That a copy of this resolution be spread upon our records and sent to our Senators and Representatives in Congress."

M. of C.—"It is moved and seconded that the resolution as read by Comrade Rogers be sent to our Representatives and Senators in Congress. Unanimously adopted."

Mr. Rogers.—"I know this will please Dharmapala, because he was

much affected by this card. He has a great love for this Brotherhood and its members. He was here a few minutes this evening, and he said, 'There is a great power here, and I feel it.'"

Music.—"Lead Me, O Lord," Mrs. Virginia Weld.

Dr. P.—"I want to say two or three things. Perhaps I can say them now. Many of the things referred to in Comrade Rogers' paper this afternoon in regard to directions for ritual and other things have come at various times through the invisible, and speaking of them as facts, he speaks of them as I understood them. There have been many things that have come to me in the course of the unfolding of the Brotherhood work which were, of course, given under inspiration, and when I would come to my normal self I would begin to question, 'Is that so?' There were no details. The details were simply a matter of something that would come afterwards, but the declaration that this thing must be done, and the other thing must be done, has been accepted by the comrades and often carried forward as part of the ritual work and part of the detail work without question. Now, Comrade Rogers has taken the pains to verify certain things, and tell us why they happened, and I think I am the most self-satisfied individual in San Francisco to-night to think that the things that have been thus uttered have been verified by an outside source. I haven't enjoyed anything more than that for a long time. Of course, I knew there was something coming, but he kept it for a surprise. Did not say anything to me about it until to-day. Did not give me any idea, only that it was something good, and I had all the benefit of hearing it for the first time. I have not got over it yet. To illustrate what I mean, there was one thing he spoke about, *'sub rosa,'* which I want to impress upon you. He said that *sub rosa* was the word employed under obligation, that if a man was placed *sub rosa* he was supposed to be receiving in confidence. When we pay our last respects to our comrades who have passed on, we put red roses on the casket. They lie *sub rosa*, that is to say: by the act which we perform, which we were told to perform, we continue the obligation of the Brotherhood out of this life into the next, so that every single one of us will pass on and have this ceremony performed over us, signifying in the first place simply that the obligation which we have taken as members of this Brotherhood will continue through life, through death, into the next reincarnation. They say once a Mason always a Mason. I say to you, once a Hermetic Brother always a Hermetic Brother for all time to come. And this is what that means when we put red roses over the casket. Let this idea rest in our minds hereafter.

"When we talk about the future there always comes to me a little reminiscence of the past. How many of you remember, how many of you have thought, that in a very few months we shall have reached the place where a new cycle commences for the Hermetic Brotherhood? Ten years of steady, persistent work; ten annual convocations, and we have reached the point on the cycle from which we started and our cycles have not been on a plane. We do not come to one place and then start out on the same plane. Our cycles are on an ascending spiral, and when we have reached the place where the cycle ends, we

are in advance of where we started from. Ten such cycles have gone by. I remember distinctly the first one. They, who are on the other side, said you must have a convocation and the convocation must begin and end on the Sunday after the 21st of March—the Vernal Equinox. When they told me that, after I came back myself, I said, Convocation, convocation, this little handful? Well, what are we going to do with the little handful of members, but she (pointing to Mrs. Phelon's portrait) said they said we had to do it, and she was behind the movement. In almost all cases where I lost heart, or I thought and said there was no reason for anything, she said: 'It must be done. They said so; we have got to have a convocation.' So with that little handful of members we went to work, and we did just what we have done to-day, and we did not know the reason for it. The instructions living, pulsating powers of Spirit infilling, and emanating from, the best thing to do under all circumstances.

"So our method of carrying forward the convocations has been the best thing from the beginning for us, and every convocation is a little better than the last one. It seemed sometimes that we could not have a better one; it really seems to-day that we could not posisbly have a better one than this. I shall go to sleep to-night feeling that up to this point this is the best convocation we have had; but I know we shall be on the ascending spiral still.

"I tell you if there was nothing else into which the whole force and power of the Convocation could be put, if there was no other distinct issue that could be held forward, except that which has been voiced to-night, we would have accomplished enough to cover ourselves with all the glory we desire. It represents for ourselves and others, not only our own growth, our duty toward one another, but takes within its scope the conditions of the helpless all about us. He who is kind to the unfortunate, he who is merciful to the beast, will be a brother to his fellow man. We know we are trying to be brotherly, we know we are trying to be helpful to those about us, to the extent of our ability, and we know and the world will know, we dare to speak in behalf of those who appeal to us for mercy and assistance against injustice and oppression. Some may take it upon themselves to say: 'What can the Hermetic Brotherhood do along this line; what attention will be paid to their action?' I tell you, there will go out with that resolution to the halls of Congress such potency and power as has gone with no other resolution sent into Congress during this year, because it carries with itself the potency of the Invisible. Our forces go with it. Our thought, feelings and those who are with us in the invisible, go with it also. I regard that as the representation and concentration of all that which we have desired to attain in the matter of Brotherhood. So let that be a bright stone, to mark just the spot where the cycle finished. We will know when to-morrow's sun shines, we go on and on to that which is to be finished, to that which is to be attained, with all the fullness of the potency and love and compassion, which we claim to feel towards those who are around us. Marching under this banner, so inscribed, out of the already accomplished, still more will be aggregated to us everywhere.

"Now as we finish the Tenth Annual Convocation, there come to me words, probably the same that vibrated centuries ago, at the time of which Comrade Spence was talking, when, in the far Past, the Great Pyramid was built. I say, there come these words, for the mantrim of the next year: 'LET THE TEMPLE BE BUILDED." Perhaps you ask how? Never mind. Let your thought be on that one idea and we will see results that we do not even dream of. I would like to have this convocation promise with upraised left hands, that once a day, at least, between now and the next Convocation, you will repeat aloud that mantrim. If you are of the same mind as myself you will stand now and repeat after me."

Rising to their feet, with upraised left hand (after the ancient fashion) with solemn emphasis was projected into the mass of the Earth's forces, a new vibration potent for accomplishment: "Let the Temple be Builded."

The triumphant notes of the chant by the Assembly of the "Glorias" filled the whole headquarters from ground to roof.

Then the benediction of loving peace from the Elder Brother of the Circle of Isis dismissed the Tenth Annual Convocation of the Hermetic Brotherhood of Atlantis, Egypt and India.