

The Hermetist.

GET UNDERSTANDING.

VOLUME I.

CHICAGO, JULY, 1888.

NUMBER 10.

THE HERMETIST,

Published every month at

629 FULTON ST., CHICAGO, ILL.,

BY

THE HERMETIC PUBLISHING CO.,

To whom all communications may be addressed.

SUBSCRIPTION RATES—One copy, one year, one dollar, in advance.

ADVERTISING RATES—One inch, one time, one dollar for each one thousand circulation.

W. P. PHELON, M.D. } EDITORS.
MRS. M. M. PHELON, C.S.B. }

Entered as second class matter at the Chicago, Illinois, Post Office, May 16, 1888.

RAMAYANA THEOSOPHICAL SOCIETY.—

Meets every Sunday afternoon. Time, 3 o'clock. Place, 629 Fulton st. All Theosophists visiting Chicago are cordially invited. So, also, are all who seek the Truth for the Truth's sake. The first Sunday of each month is a closed meeting for Theosophists only. W. P. PHELON, Pres.; Mrs. A. M. Hatch, Sec'y, 629 Fulton st., Chicago.

SPECIAL OFFER!

To any one sending us two dollars during the month of May, June, July and August, we will send *The Hermetist* one year, and their choice of three \$2.00 books, either "Universal Theosophy," "Your Forces and how to Use Them," or "Perfect Way." To all persons sending us one dollar, we will send *The Hermetist* for one year, and a copy of "Wilkes-Barre Letters on Theosophy."

CONFIDENTIAL!

To our friends and well-wishers, that we are so glad to count by the hundreds, all over the world. This is number ten of *THE HERMETIST*. Do you like the quality? Would you like to have the quantity increased? Those in the affirmative will please signify it by sending us new subscribers and dollars. Those in the negative needn't say anything, at least for this time.

KARMA.

He—dying—leaveth as the sum of him,
A life-count closed, whose ills are dead and quit,
Whose good is quick and mighty, far and near,
So that fruits follow it.

No need hath such to live as ye name life;
That which began in him when he began
Is finished; he hath wrought the purpose through
Of what did make him man.

Never shall yearnings torture him, nor sins
Stain him, nor ache of earthly joys and woes
Invade his safe eternal peace; nor deaths
And lives recur. He goes

Unto NIRVANA. He is one with Life
Yet lives not. He is blest, ceasing to be
OM, MANI PADME, OM! the Dewdrop slips
Into the shining sea!

—Arnold's *Light of Asia*.

EXCERPTS FROM MADAME GUION'S "MYSTIC SENSE OF THE SCRIPTURES."

[Copyright, 1888, by Mrs. M. M. PHELON, C.S.B.]

The soul abandoned to Him without limits or reserve, knows on issuing from this shipwreck that it is in God all its strength lies, not in created supports. It re-finds in God all it conceived it had lost. Behold among these mighty and prudent ones, is there a power like that which exists in God alone? And it is He who in His mercy conducts His interior people.

Oh, Lord, thou wilt bring them in, and establish them on the mountain of thine inheritance. To arrive into the inheritance is to arrive into God, but to be on the mountain, is to be established in God, a most firm mountain. Moses prays the

Lord to confirm the people in a state in which they have need of every possible firmness in order to pass through what remains of the interior road, which is much more appalling, than all that has hitherto appeared.

While man grows he issues more and more out of childhood. When he most approaches his interior perfection, he always returns the more into infancy, even until being born again.

If there flows any water from the highest part of the soul, it is so bitter that the sensible part cannot drink of it, and it is in great distress and breaks out into murmurings. It is certain that many do not sin in these outbursts, because they take place in the animal soul or nature and not in the spirit. The reason of this is that so long as their will remains united to that of God and separated from all that takes place in the lowest part of nature, it cannot take any part in it, nor consequently sin.

It must be known that the state of nothingness in the desert of faith, in which the soul has neither pain nor pleasure, is so difficult to bear, that in order to relieve the soul, some suffering is necessary to it. Self love being so envious of possession that it prefers to suffer, than to have nothing; and to suffer a grievous ill, rather than to feel neither good nor ill.

There is nothing so frightful as nothingness, and provided we subsist on the most horrible pains we are content. This then is the only sweetness he bestows on souls of this degree.

How great is the feebleness of nature, left to itself, and separated from God, spirit. Its follies are inconceivable. People of flesh! How difficult it is for you to become spirit, and to content yourselves with naked faith. Many are so blind that they wish that they had died in the time of their abundance, fan-

cyng that their salvation would have been more secure then.

It is a sure sign or mark of a person's advancement, not to be astonished nor annoyed at seeing such weakness, and to judge according to truth instead of appearance.

Although the capacity of the great is more extended than that of the little, and it holds more of God, yet it is the same God who is all in all, and all in each of them, and who can alone form their fullness and satisfaction. It is not easy to help desiring signs, when one is conducted by this way.

Nature and self-love are the only enemies that remain in this degree.

Let them learn of Moses, that it is necessary to receive truth and good counsels, wherever they may come from. God's providence always gives a director to persons whom he conducts by faith, so that he may declare unto them the will of the Lord.

V.

They who allow themselves to become completely annihilated, will become so fully gods, that none other than He, will have any part in them. He is so sovereignly master with them that it is not possible to be more so, and then will they be holy in God, not in themselves.

God is so good that He always acts thus towards them, proposing them and asking their consent to be introduced to ways of obscurity and crosses. We rarely find those who abandon themselves fully. They should rather say, let the Lord cause us to do everything, and we will do it for our trust in Him. Interior persons, should trust, or depend upon faith alone and not signs.

Admirable conversation, God speaks to the soul and the soul hears Him. The soul also speaks to God and God hears it. There is other communion between the soul and God of which there must be no witnesses, so God causes this chosen soul

to mount up to the summit of the mountain, and it is there that all that remains of the lower or exterior of man, is changed or renewed by the purity of this love. It is then that this man is rendered divine, not only within but outwardly.

OCCULTISM.

Much is said now-a-days about the occult. People hold their breaths, and open their eyes, expecting to be in danger of their lives if they approach the threshold of this mysterious something.

God intended that the spirit of man should dominate and rule over all the physical, for he has so said. Man has reversed the order, and permitted the chains of the physical to bind the freedom of his spirit. He has disobeyed, and is now suffering the consequences. He has forgotten the law and it has become hidden, occult. The word of power is lost through his own greed and folly.

If we regain our pristine force and position it can come only by the understanding of the laws that govern. Earnest study and devoted teachers can give every one power in all the ways of life, beyond the wildest dreams, not by supernatural effects, but by the working of that law which was ordained from the beginning when man was created in the image and likeness of the Lord God. Correspondence in care of this magazine, seeking further explanation, promptly answered.

W. P. PHELEN, M. D.

THE performance of duty is unflinchingly insisted on. The Bhagavad-Gita and the new testament sound the same note. No attainment of spirituality dispenses from the smallest claim, nor is attainment possible save through performance; yet it is to be performed for itself, without reference to reward, without concern for results which are the care of law.

—Wilkesbarre Letters on Theosophy.

Is the universal scheme time is nothing and right is everything.

BIG BARGAIN.

When we find we are getting a discount of 38½ per cent. we generally close the trade, satisfied that it is a bargain if the goods are genuine. We call the attention of our friends to the premiums mentioned in our "Special Offer" on another page of this issue. The books are standard, and should be on the library

shelves of every occult student. If you can find a better offer than that's your lookout, but the time of our offer will be limited, even if our supply does not give out, when we shall be obliged to withdraw our premiums. First come first served.

NEW BOOKS, &c.

"The Second Birth," by Helen Wilmans; price 25 cents. For sale by Hermetic Pub. Co.

This is said by the author to be a necessary sequel to the course of lessons on mental healing given by her. It certainly is one of the most remarkable books of this most remarkable woman. Its statements are vigorous and startling, and most emphatically made. No one interested in mental science should omit the reading of this book; they can't help getting several ideas if they do.

"The Four Gospels in One," by Robert Allen Campbell; second edition, cloth, price \$1.00. For sale by the Hermetic Pub. Co. Canvassers wanted.

This is a work of collection and comparison, and is in the line of help to the bible student who, using it with the common version, and the commentary, can understand more readily how entirely one was the story of Jesus, related by the four evangelists.

"Napoleon Smith," by a well known New Yorker; paper, 50 cents; Judge Pub. Co.

This book, by some person who was thoroughly posted upon the events of the war which crushed out in France the Napoleonic idea, and influenced the events of our centennial year, is ably written. Its suggestions, not improbable, teach one lesson. The few always lead the many. Secret forces are powerful as they work in silence, whether the government be a Republic or a despotism.

THERE has never been a time when there were so many ably-edited papers conducted by women, and advocating the absolute equality of the sex before the law. In Illinois, we have the *Union Signal*, by Mrs. Mary Allen West, President of the Illinois Women's Press Club; *Justitia*, by Miss Caroline A. Huling. In Wisconsin, *The Wisconsin Citizen*, by Rev. Olympia Brown Willis. In Nebraska, *The Woman's Tribune*, by Clara Berwick Colby. In Arkansas, *The Woman's Chronicle*, by Kate Cunningham. In Georgia, *The Wilman's Express*, by Helen Wilman. These are each and all doing yeoman's duty, seeking to educate the public to the fact, that in strict justice law should rest evenly on all. Woman has always been found equal to her responsibilities, when she understood them, unflinching in devotion, unyielding in martyrdom. It is time a free people conceded, without cavilling, her just rights.

HERMETIC TEACHINGS OF PRACTICAL OCCULTISM.

The harmony of the universe is both physical and spiritual.

The moon revolves around the earth as its centre. Its revolutions are always in exact time and harmony with all the earth movements. The earth and other planets of our Solar System revolve around the sun as the great central power that harmonizes and holds all these planets in place and causes them to perform, each in its allotted time and cycle, their revolutions.

No jarring note, from these bodies nor their motions, mars the harmony that reaches the spirit ear. It is all one grand, enrapturing melody rising continually to the higher spheres.

Then the Sun of our system with all its attendant planets revolves in its proper orbit around another sun; in its turn, the centre of another system of revolving worlds, and this whole complex array, battalion by battalion, division by division, around still another more distant centre, until the measure of the circle of revolution becomes centuries in duration. Each in its place singly and together, with concerted action move around, and receive their power of manifestation, from one great central Sun, or cause of all physical motion. All this is the result of fixed laws which govern and control each, producing perfect harmony, in every motion of unfoldment. Blended in one great whole are all the powers of attraction and concentration of the entire physical Universe. The swift motions of irresistible force become sweet music, rising in Perfect Harmony to the Infinite. Thus outlining the physical, let us consider the spiritual harmony, permeating and pervading all this physical Universe; furnishing the other pole of the grand battery of Nature.

The first sphere of spiritual development is typified by the vivid description of the Ancient Writers, who said: The Lord God breathed into man the breath of lives. This makes him a representative of the union of both spiritual force and physical motion. He is placed in the Garden of Eden to take care of it and govern it. Thus he is to subdue all his environment, making it tributary to the growth and development of the germ of spiritual life thus planted.

The life upon the earth is often one of sorrows and trials to the spirit, because of its union with the physical. All these things are needed for the unfolding of the spirit, and all our surroundings are made to yield to that one central idea. Each term of planetary life is longer or shorter, to meet the still unfulfilled exigencies of development, as growth may have been slow or rapid.

So soon as the spirit has become individualized by its planetary experience, it passes on to the higher planes, where its perfection can be fostered by help, both direct and delegated, spirit above and physical below.

Light from the Farthest Beyond may reach the spirit on any plane, if only the spirit is strong enough to receive it. In most cases, however, it requires long ages and repeated physical lives to grow into a perception of the faintest glimmering of the "light that cometh down from above."

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The dual forces, spiritual and physical, comprise the Great Whole or Universal balancing of cause and effect.

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How much better that we keep ourselves pure and peaceable, trusting all our interests in the keeping of the Father whose thought is our perfection.

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CURRENT READING.

Helen Wilmans says: "And does man conquer? No, not yet. He conforms to the negative beliefs into which he was born. Now and then he presents a weak face of semi-resistance to them, always to back down from the contest, defeated. Indeed, he is defeated before he begins the contest; defeated by the belief that even God is against him, for he has been educated to believe this. And yet being a bundle of desires, he attempts to actualize them in spite of his belief that they are all of the devil. He temporizes with his conscience on this point to a certain extent, and in the meantime builds ramparts,

as were, against the overwhelming and constantly encroaching negatives for his own protection; not knowing that his desires are meant for his guides, not knowing that Desire is the heaven-born master of Belief, and that he, as the incarnation of desire, has only to announce his mastery in order to see Belief give way before him until it is utterly routed and destroyed."—*The Second Birth*.

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"How shall we get rid of fear, and the rule over us of other minds crippled by fear? Attack in mind whatever you fear. Commence by seeing yourself in mind as brave. See yourself, in what you call imagination, as calmly defying whatever you fear, be it a man or a woman, be it a debt or a dreaded possibility. What so you figure to yourself in mind is a reality. Such thinking will give you strength. Demand for yourself more courage. Ask for it. Pray for it, and the quality of courage will come to you more and more, and what so comes can never be lost.—*Your Forces and How to Use Them*.

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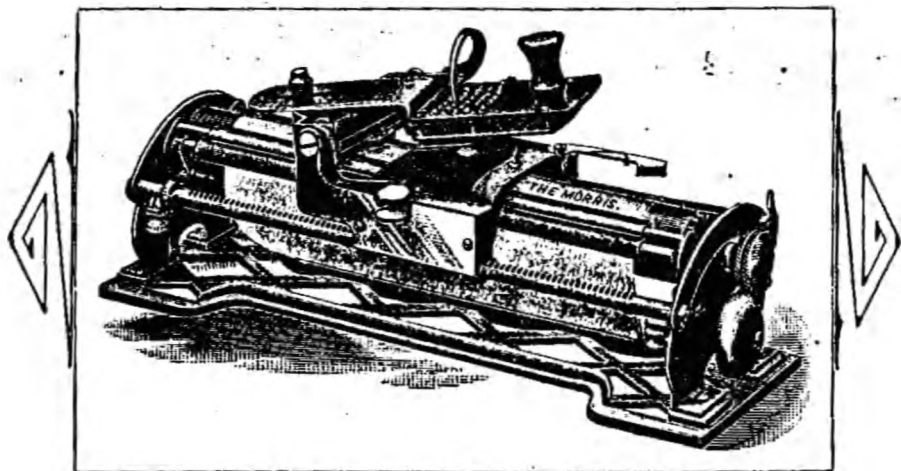
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