

The Hermetist.

GET UNDERSTANDING.

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MRS. M. M. PHELON, O.S.B. }

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DEDICATION OF HARTMANN'S "LIFE OF JEHOShUA."

Eternal One! Thou self-existent cause
Of all existence, source of love and light;
Thou universal uncreated God,
In whom all things exist and have their being,
Who lives in all things and all things in him;
Infinite art Thou, inconceivable,
Beyond the grasp of finite intellect;

Unknowable to all except thyself,
Nothing exists but Thou, and there is nothing
In which no good exists; Thou art, but we
Appear to be; for forms are empty nothings,
If not inherited by Thee; they are
Thyself made manifest, addressing Thee
We sin, because we separate ourselves
In thought from Thee who art our very self;
For we are nothing if we are not "Thou,"
And Thou art "we;" we have no life but Thine,
No will nor thought, no love nor strength but Thine,
Thou art our life, our wills, our minds, our all;
We art in Thee and Thou in us; Thou art
The "Father" and Thyself in us the "Son."
Thy spirit fills the universe with glory
And impregnates all nature with Thy power,
Enabling her to bring forth living forms
Of plants and trees, of animals and men;
It fructifies the soul of man and gives
Birth to the "Christ," the Saviour of man,
Call'd the divine Atma or the "Lord on High,"
The "Master," He who makes immortal all
In whom His presence is made manifest.
If He awakens in the heart of man
To the self-consciousness of His existence,
Then will there be no further death, for He
Is perfect and requires no further change.
Thus "Christ" is God made manifest in man
As man, and no one can attain to God
Except through Him; for He Himself is God
In man, and he who strives to find his God
Must seek for Him in his own holy temple
Within himself in spirit and in truth.
To Him, the Christ, the God in man we pray,
To Him alone, not to external gods,
Nor to the Spirits in the Astral Light;
And praying strongly we fulfill our prayers,
For rising up to him we are Himself,
And grant that which we ask of Him ourselves.
No man knows God; it is the God in man
Who knows himself in him and lifts man up
To the conception of what is divine,
In his own nature. Rising up to Him
We come to God through Christ, through God to man,
And to all nature in His Holy Spirit.

PERSONAL.

This number closes the first volume of "THE HERMETIST." We are encouraged by the support given to believe that our work has not been in vain. Kind words and financial support lead us to the conclusion that there was room for us here and now. The only complaint we hear is, that the water we offer, is sometimes deeper than our swimmers care to attempt. It is our private opinion that we have too much mental diet now-a-days that is "mummed and crumbed" all ready for swallowing. If we would only think more as we read, going over less ground, our mental gain would be greater. We try to have a piece for all, however. We can promise for the coming year, value received to every one who desires to know something of occult truth, for the dollar of investment with us. We hope to hold all our old friends, and hundreds of new ones. In proportion to the promptness of renewal, will be our ability to make the improvements we contemplate in "THE HERMETIST" as soon as the way is made plain.

We are assured of success, and go forward trusting the word of those who are able to see with clearer visions and more accurate conclusions than ourselves.

THE HERMETIC BROTHERHOOD.

Every man is like every other man, a manifestation of the Infinite. If men desire the greatest results, they co-operate. When they oppose each other, power for progress is wasted in attaining equilibrium. So nearly then as all living become a true brotherhood: so nearly will come the possibility of greatest effect from an equal cause. Man owes it to himself to become really and truly a brother to all the rest of mankind.

It is not necessary that this feeling of brotherhood should be manifested by outward act. Oftentimes, if the kindly thought of each to each exists, out of this thinking can come the equalizing of circumstances, which can make the act of living a joy. The wise and good "who serve the King," in all ages and in all lands have recognized this fact as an axiom.

This was especially taught in the great temples of Atlantis, when the mistress of the seas was in her prime; before her priesthood essayed to sit on the throne of the Universe. Wherever her ships crossed the seas, they sowed the doctrine of universal brotherhood. In Egypt, Assyria and India these doctrines were accepted and practiced.

When Atlantis, the light of the world; was put out, expunged from the page of the world's history,

Egypt, next in line of succession, accepted and taught the doctrines of brotherhood. The influence of personality, perhaps making transference of knowledge easier, represented Wisdom as a tutelary deity, called Hermes. The name was nothing. The thing the word stood for was everything. To Hermes Trismagistus, thrice learned Wisdom, as if one, in the superlative, had said, the wisest, was ascribed all ancient literature.

Twenty thousand volumes are declared to be the number of the books of Hermes. This is simply summing up the works from the prolific pens of all the thinkers of a certain period.

The natural consequence of all this unity and brotherly feeling, the wise men always composing the priesthood, was the naming of this great guild, The Hermetic Brotherhood, that is, the brotherhood of the wise men.

Their object was the elevation of their race, of themselves, and of other races and peoples. For the purpose of greatest advantage in the pursuit of their studies, temples were built containing cloisters and retreats, where silence and solitude could be obtained, in the midst of the surging maelstrom of mortal, magnetic forces, whose control and direction is the test of true attainment.

In Thebes the magnificent, at Karnac, in the great temple of Luxor, the Hermetic Brotherhood attained its most intense vigor and most widely extended influence. No city in the world's history ever outshone Thebes, in the grandeur of its architecture, the extent and beauty of its surroundings, and the effectiveness of its decorations. The sun has never shone upon another temple equal to that of Luxor. The main hall, 329 feet long and 179 feet broad and 80 feet high, was covered by a vaulted roof resting on 12 columns 66 feet high and 11 feet in diameter, and the remainder of the roof was supported on 122 columns, 42 feet high and 9 feet in diameter. Not a stone in the whole building that was not a study in its exquisite workmanship.

Hither came, at the bidding of the Masters, the disciples from all over the world.

To-day travelers stand amid the ruins, measuring and examining these great stones, lying block upon block, in the greatest confusion. They wonder and wonder again, by what engineering methods these simple, untaught Egyptians conveyed these massive stones from the quarries, and then raised so many tons perpendicularly upward, for nearly a hundred feet. It is a task that modern engineers, with all their appliances of power and mechanism, would hesitate to essay.

The Hermetic Brotherhood would not have been very wise, if they had not been able to pierce the veil that separates, the visible from the just visible;

and noting powers and purposes been able to use the elementaries for the accomplishment of their designs. These stones were hewed, carried and placed by the combined power of concentrated human will.

At that time, man, although on the descending sweep of the arc, into subjection to material existence, had not traveled so far from his knowledge of himself as a spiritual being, as to have lost sight of the nature-spirits with whom he used to be intimate. Another point: since then, the priesthood of Atlantis massed their forces, disturbing the harmony and the balance of power. The nature spirits felt themselves wronged and aggrieved. Adjustment of harmony has not yet, in all the cycles, been fully attained. When this end, long sought by gods and men, shall be reached, things many times more wonderful than any hereto accomplished by machinery will take place as the result of trained power and determined persistence.

Many of those who were active and powerful in the Hermetic Brotherhood have come and gone from the earth plane, but the Brotherhood still exists, and is ripe for its work. The grain of wheat taken from the mummy 4,000 years old, subjected to heat and moisture, felt the germ cell expand within it, and developed life, growth and fruition. So under the uplifting forces of the spirit impulses of to-day, visible life again stirs in the Hermetic Brotherhood. It is in opposition to nothing. It is in alignment with the good and wise of all ages. Its strength is in its love of wisdom, and its determination to get understanding. P. R.

LIFE.

Read before Bamayana T. S. by Mrs. R. Peabody Clark, F.T.S.

What is this thing we call life? Is it a reward or punishment? What was the thought of Omnipotence when it sped the life. I voice "my own;" unto the fostering of my gentle mother? And now that I have it, what am I to do with it? If it be a jewel, I must preserve it carefully, set it worthily and wear it nobly. If it is inconsequent, I may hold it lightly. If it is lost, what wots it? It was an idle thing; but if it is worthless or pernicious, I am bound to destroy it, and that speedily.

But "the book" of Theosophic inspiration most revered by my race forbids, and every normal instinct revolts at the thought of its loss. But what is it? Life! While I think the blood flows more quickly to my brain. My eyes roam from one object to another. My ears reach out for sound. Every sense is alert, and yet out of the silence no voice answers me. Aroused, I must solve the prob-

lem. Ah! I have it. This that thrills with joy, aches with pain, may circumnavigate this 25,000 miles of matter we call earth, world, globe. That hot-bed in vitality touched by electricity, enveloped in flame and ice, or vacuum, ceases suddenly. It is the physical, the tangible, the seeming real, I am satisfied. What a relief to know these may be nothing but *laguiness*; still this is *demonstrable*. I take a daily paper and read for relaxation this item among others: "A young girl, A of B, two years since, passed into a trance. So perfect was her lethargy that if any food was assimilated it was liquid, and by absorption, as no perceptible effort was made to accept it. This lasted for forty days. She was tended with care, and undisturbed, except at these efforts at nourishment. The fortieth day she awoke, as though from sleep, with no memory of her surroundings, but with the story of a long and wonderful dream-journey of scenes and places, persons and things entirely different from our earth-life. One month ago she again passed into the lethargic state. Less anxiety was felt on the part of those who had witnessed her former restoration. But eminent physicians who have watched the phenomena believe that within the day she has passed the boundaries of earth-life, color having faded, limbs become rigid, etc."

There was no disease, no accident; the life went on a journey apparently leaving its child's body, shut up, being an infant unable to move without its mother; but she returns, and the child continues its infantile life. Again the mother takes flight, by no fault nor will of the child, and so congenial is that other clime it never returns, and the poor bound captive, relinquishing the struggle to keep its elements together, dissolves. I am thrown back upon myself. My body, that seemed so real and complete; its anatomy, seemingly displaying all that was needed for this planetary life; yet there is something intangible to physical perception necessary to its existence in every movement. Then I must live a dual life. Well, that is the law of the universe. Man and woman, or the race ends—tassel and silk, or no more corn! The opposition of darkness and daylight, cold and heat, or there is no atmosphere! The two poles of the magnet, can this be soul?—this that propels as well as steers the physical? But animals possess this motive power, and we have been taught to believe they do not possess a soul, but only what we call instinct—an involuntary preservation of species—but if I remember rightly, that holy book says nothing of instinct, nor does it say they have no soul, being only units without accountability. Yet Balaam's ass spoke, and the ravens fed the holy man, recognizing his worthiness and his necessities. But to humanity

it is not enough to eat, sleep, perpetuate its species, or otherwise, and die. "There is a voice within us that cries for the life that is to come, something beyond and *always greater*." * * * * *

I sat at my casement in a reverie. My eyes fell below on the penciled dark green tops of gigantic willows, down to the sparkle of water, and up the stem of a cathedral poplar to the summer sky, veiled with the white violet haze that hints of the coming gloaming. Gradually it formulated into a great white dove. I saw the delicate down on its breast, the spread of its pinions and fan-tail, and the curve of breast and head, forming a circle. I felt the limits of form and pinion, yet it was boundless; perhaps it was worlds and systems. A voice that was perfect silence said: "This is the 'Spirit Santa,' the all-soul of the universe." My heart was at rest, but as the awe of its magnitude revealed itself I said, with lowliness, this is so great a comforter; but not my own, and the silence answered me: "Look on thy heart;" and, behold, above me was a little dove just over my heart, plain, yet otherwise as the other, through which I saw glimmerings of the celestial. I could not reach or touch it. I did not try to ruffle the delicate tracery of its wings. It was enough that it was there, and the silence spoke again for the third time: "When thy soul hath accomplished all the possibilities of its present environment, it shall pass into this dove and go on its farther soul-journey. When every part and pinion of this spirit pattern is fulfilled, then shall thou become a living spirit and dwell with the immortals."

Darkness environs me, but the light remains within me. The new birth, the white robe need no mortal interpretation. I have been with the gods, but I do not forget the sanctified human soul that first rent the veil and bade me listen to the "Voice of the Silence."

FOR THE HEARER.

THE RELATIVE AND THE ABSOLUTE.

Methinks the human mental development ere long will be sufficiently unfolded to comprehend the full meaning of the two words—*good* and *evil*.

If we predicate a principle on a deity as being infinitely *good*, then there can be no place or room for *evil*.

This should be called a *whole truth*—a something positive and absolute and irrefutable.

But is there no *evil*? Yes, relatively speaking.

But to suppose *evil* to be positive and self-existent would destroy the above predicate and annihilate the very idea of infinite goodness.

But if we make what we call *evil* *relative*, as

something necessary for an ultimate good, then we may avoid a mental as well as a theological shipwreck.

Hence as a means to a certain good and wise end it is proper to say that "Whatever is, is right."

But relatively when speaking of the finite as compared with the absolute—the perfect—the infinite—we may say that "*Whatever is, is wrong*." For whatever is not self-existent must be a *derivative*. And all derivatives are dependences. And all dependences are, but so many contingencies—not perfect—not absolute—not self-existent—and by the law of comparison may be called *evil*, or a lesser good.

Paul, an educated writer in the New Testament, long ago saw the truth of the above positions.

For he says that where sin or evil abounds, grace or good doth much more abound. Not that we should do evil that good may come of it, but that good must be the inevitable result, or God would cease to be God.

A different conclusion would seem to throw universal nature into a vast confusion, and chaos might rule instead of Perfect Law, and certainties would be lost in the great ocean of endless uncertainties.

The more we study occultism and theosophy, which means a direct as distinguished from a revealed knowledge of God, the world will be wiser than now.

DR. E. B. WHEELLOCK.

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

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

The sanctuary is the center of the soul, and the Holy of Holies is God himself. They are united and divided—united in that the center is in God and that God is in the center. They are separated by a difference of state, for to possess God in the center is something very great, but for God to dwell in himself, for himself, is a degree still more sublime. The veil of division between the sanctuary and the Holy of Holies represents the substantial distinction between God and His creatures, and this difference exists eternally. It is wrought by the annihilation of the soul in itself, and its reflowing into God. God remains distinct from the

transformed soul, although the deified soul by this union becomes one with God.

On the breastplate were engraved judgment, doctrine and truth. Judgment is less than doctrine, because it depends upon the person of the judge. Doctrine is the use of the knowledge and experience by which we judge, but truth is above them all, and as it is to truth that judgment and doctrine relate, and as truth is their source, it is necessary to pass through these two states or degrees to enter into truth. Truth dwells in God, and we must be in God to be in truth. The Holy Spirit is called the spirit of truth. The soul must attain this state to know the all of God and the nothingness of the creature—such as it is. Many think they have this knowledge who have it only superficially. Annihilation alone can bring experimental conviction of it.

Aaron in his unfaithfulness attributes to the beast—the calf—that is to say, to his own efforts and practices, all the graces it had before received. (This is ever the way with mortal mind.)

If I recognize a sovereign power other than God, I commit idolatry in the spirit, and to love anything better than God is to commit idolatry in the heart.

When a people are prepared to be conducted into God, they lose all their own strength that they may be clothed with God's strength. When in this state if they sin they are doubly stripped, losing God's strength by sin and finding none of their own.

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DICTIONARIES.

Talking with a friend the other day, who has long been engaged in the educational work of the country, he said: "Under the old methods of studying the language by our children, drilling simply in the form and sounds of words, we lose at least half the discipline that might be obtained. Their attention is not called to the meaning of the sounds they utter. It is as if one attempted to start a colony with a lot of dry bones, with no thought of the soul which once dwelt there. To comprehend a language we not only ought to know the word and be able to spell it correctly, but at the same time there should come to us a grouped knowledge of pronunciations, derivations, common meaning and synonyms. Instead of drilling in the spelling-book from the primary to the high school grades that useful text-book should either be supplemented or succeeded by one of the excellent 'Webster's School Dictionaries' which are so specially adapted to class work."

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