

# The Hermetist.

GET UNDERSTANDING.

VOLUME I.

CHICAGO, APRIL, 1888.

NUMBER 7.

## EASTER MORNING.

BY MARY FRANCES WIGHT.

From the star-circled dome of heaven their flight  
Worldward, a host of angels speed. Their wings  
Shed gold-light of the throne, which radiance  
flings  
Throughout the sunrise. And that mountain's  
height,  
Which shadowed, in deep hush, the Christ's death  
night  
Is lit with glory; while a seraph sings  
The Song of Silence to the King of Kings  
Whose deathless death is triumph of Love's might.

Each love within us is a Christ new-born;  
And each in time our brothers crucify  
With heavy crosses—worn crowns of thorn—  
With stripes and wounds—until they purify  
The mighty Lord within; and justify  
The glorious radiance of our resurrection morn.

## THE SILENCE.

The storm howls over the plain, or the cyclone,  
cloud begirt, glittering with lightning, and presaged  
by hellowing thunder, sweeps its besom of carnage  
over the habitations of men. The flood bursts over  
all barriers, while we, trembling, flee for our lives  
at its approach. The ponderous avalanche bares for  
a moment the bosom of the mountain, the fierce  
waters beat against the adamantine rocks, or  
angrily throw themselves in cataracts from lofty  
precipices. The earth quakes, and from the volcano  
pours forth the molten streams of destruction,  
blighting all vitality.

All these are judged to be, by our physical  
senses, stupendous displays of power. With our puny  
strength, individually or collectively, we have  
nothing to successfully oppose the rush of this terrible  
onset.

They represent the ancient elemental division of  
earth, air, fire and water. In their inertia and rest  
they are the meek and humble slaves of man, doing

bravely his bidding, and obeying his slightest behest. In them is no innate power. They obey only the force that for the time being is strongest.

The phenomena exhibited by each, depends upon that something, named but never defined by scientists. There is but one motor for these elements, the so-called attraction of gravitation. Who ever heard a sound from this tremendous force? How does personal sense cognize this immutable law, except through its constant action?

We stand at the door of the temple. We peer across the threshold, but out of the silence comes to us no explanation of this potency, the direct resultant of the spoken word, manifesting the creative thought, which said, let there be, and there was.

We never see the motion, nor hear the word sending the high-piled masses of sleet and snow down the mountain side.

Its existence no one denies. Somewhere, somehow, the titanic impulsion formulates itself out of the preceding stillness. It is worthy of note, that all cataclysms are preceded by a crisis of intense silence, most oppressive and portentous. Out of this, the voluntary power proceeds. To it it returns. It is the only betrayal to our physical senses of Supreme Omnipotence.

There is no roar nor hum within our brains, as the ever-flowing tide of astral thought beats against our individual mentality. Nor does the formulation of this thought give visible token of its presence, save through the inspiration of its creative energy.

The seed drops into the ground, and the tree of a hundred years is the result. There is no sound of hammer, nor tool of iron upon this intricate and wonderful structure. In silence moves the loom of polarization, weaving its intertwining web of visible manifestations, as all details become perfected to our personal senses.

Without sound new "coats of skin" are created for incarnation. Molecule by molecule, atom by atom, are constantly "built again these walls of pain," raised is the "roof-tree of deceits" and

"MYSTIC SENSE OF THE  
SCRIPTURES."

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

aid are "fresh rafters in the clay" until lo, a man-child is born.

The silence is an object of fear, because intuition, the birthright of all men, teaches us, that of all things manifested or unmanifested, silence alone contains the overwhelming, absolute, and irresistible. There is no escape.

Out of the silence of the uncreated came all things that are. Brahm, indrawn for millions and millions of cycles, waited the full ripening of the substance sent forth from himself, and again returned to himself fruit laden. The oneness becomes allignment and assimilation complete, and Brahma again appears, manifested as the energizing force of eternity and infinity.

Silence then is the origin and abiding place of force. The nearer we can approach the silence, the more awful becomes the realization of its magnitude and intensity.

The personal senses simply record for us the evolution of silence in constant succession. We do not see, hear, feel, touch, taste nor smell the actual or real. It is the manifestation of power, not the power itself, that is the "dweller on the threshold" of the temple of knowledge. No man hath seen God at any time through physical sense. It is not possible for us at any time either to see or comprehend the silence.

Our senses are the link in the chain binding the astral body to the universal ether. They are the point of contact between the divine monad and the still, small, voice of the silence, which is the silence, the centering of the Elohim—force of the forces. He who is the I Am dwells in brightness unapproachable, stillness unbearable, and power irresistible, to all unpurged of gross elements, for he dwelleth in the silence.

W. P. PHELON, M. D.

Who is my neighbor? Every living thing, my fellow-man, even the reptile crawling at my feet—all are a part of me, a part of my flesh, a part of my being; for I am a part of the grand man, and everything which is below me are but embryonic conditions of me, which will in time become man, taking my place. Then let us follow the commandment, and love God and our neighbor as it directs; then we shall find practical the idea of the Bhagavad Gita, to rise and go up into some quiet, secluded spot, and think on me, even me, Om (the Sanscrit word for Omnipotent), and you shall find such meditation to be good for your soul.—*The Seven Creative Principles.*

We do not intend to admit to our columns any advertisement that we cannot vouch for. With our limited space, we are debarred for the present from making such notice as we would like of our patrons. But we must call attention to Baker & Co., engravers on wood. Their work is first-class, and promptly done.

It is so rare that one acts from pure grace without any pursuit of self.

God assures that He will be with the soul entirely. Abandoned to Him, in whatever place it may go—or under whatever trials placed.

It is God Himself who labors, when we labor only for God, and if it is He who labors, how will he not bless this work?

Perfect charity is known by detachment from what is dear and useful to us. Whoever prefers not peace to self-interest, will give up charity for it too.

Dig the wells in places sheltered from debates and contests, and by no means quit these places until God gives the opportunity. This is for those of the interior.

Whoever labors by the order of God does not fail to find Him, the source of all living waters.

One of the surest signs that a person is truly God's is this rare immobility of spirit in things, even that cause confusion.

Jacob enters into extacy, after the setting of the sun, that is, the excess which leads the soul into the pure *Divine Light*, is only caused by the extinction of natural lights, and it is necessary, that what is acquired give place to that which is to be infused.

Jacob's ladder marks the degrees that must be ascended in order to proceed from the repose of contemplation, up to the repose in God alone.

It is promised that this Lord of repose would be given, not only to the first mystics, but also to all their descendants, and that those who would walk in this way would be able to ascend the whole ladder, and rest in God. Some of these mystic people will be found in all places and in

all nations. There is no place in which some are not found.

God Himself conducts souls who trust Him, and brings them back into Himself—their birthplace. These souls wholly abandoned to God do not think of it, for God hides from them what they are, hence are they called mystics, meaning secret and imperceptible. Chosen souls must pass through extreme sufferings to arrive at the gates.

It is the property of this knowledge we receive in this obscure way, to cause fear and hesitation. We should stop not, either at visions, words, favors nor anything assuring, for this assurance retards the course.

Stripping of souls,—preparation for the mystic life. Contemplation alone can never produce that. Prayer joined to the cross bears fruit of grace, and prayer sheds upon our crosses the spirit of God whom it attracts from heaven to sanctify them.

The cross must be judged of by its fruits, the senses cannot taste them, but the spirit discovers them by faith.

Many colors—shows that till a soul has permanently arrived at God, there is always some change in it, and it varies incessantly, being sometimes in one state and sometimes in another, sometimes in peace and sometimes in agitation and trouble.

The souls happy enough to have sustained with faithfulness the Divine combat, may appear to the eyes of creatures still more feeble than they were formerly believed to be. But in truth they were never stronger, since by the laws of their own strength, they have entered into the strength of God.

But before the superior part of the soul is received into God, it must have attained to the purity of its creation.

What soul so holy, what soul so pure in which is not mixed some impurity.

The soul confirmed in God is entirely separated from all natural and spiritual feelings. There remains nothing to it, but God alone and the cross. And the cross is no longer painful to it.

The history of Joseph is a living expression of a predestined soul, and the various

stages through which a chosen soul must pass to arrive at perfection.

Joseph allowed himself to be stripped. It is ever thus with souls destined to a great interior.

God never leaves these dear abandoned ones, and they are never better than when they are most despaired of by others, for then God exercises a particular care over them.

There are others in whom the crosses are heavy and great, both inwardly and outwardly. With these God is content, especially if their souls are not destined for the conducting of others.

It is the effect of this truth to have perfect assurance of it for others, though we may have no assurance of it for ourselves.

This gives us a holy boldness and leads us to understand everything, leaning upon his strength—from which we derive our origin. Souls not advanced call this pride. The word of God is a seed, but hidden however in the ground, bearing fruit in its own time.

Awakening and remembering God, are admirable means to draw a soul out of prison, out of captivity and the shadow of death.

What passes in the heart of God is only known by the spirit of God.

We are never more his than when we have lost everything but Him.

Pharaoh chose Joseph as a ruler over his kingdom.

The children of this earth act quite differently; they blindly trust themselves to other men, to a lawyer, a doctor, to a coachman, a servant, and yet believe that they would lose themselves if they trusted fully to God.

Is not everything secure for abandoned souls, since God calls himself the Almighty, God of these souls? Why should I fear? God never fails to reconduct the souls whom he has led into the Egypt of trials and temptations, back into repose.

The truly mystical souls have no power of their own, all their strength is in God alone. Could all hell trouble a soul's repose who is permanently in God?

Sin even, which is so hurtful to us, in the hand of God, becomes useful to us, since he makes everything turn into good, for those who love him.

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

## THEOSOPHICAL CONVENTION.

The annual meeting of the American Section of the General Council of the Theosophical Society meets this year in Chicago, on the 22d of April. The Indian section meets the last week in December, at Adyar, Madras, India.

There are twenty branches of this organization scattered throughout the active points of population in the United States. The society has half-a-dozen publications in India, England, France and the U.S., and has just organized a Publication Society in London, England.

The platform on which the Theosophical Society stands is made up of three planks:

1st. To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, or color.

2nd. To promote the study of Aryan and other Eastern literature, religions and sciences.

3rd. To investigate unexplained laws of nature, and the psychical powers of man."

It should require no change in any man's religion, to heartily seek Universal Brotherhood. That it does not, the Society demonstrates by having within its membership Protestants, Catholics, Episcopalians, Brahmans, Buddhists, Mahomedans, Parsees and Spiritualists.

The visible leaders are trying to inculcate the truths of the platform in all its fullness, and the rapidity of the acceptance of the formulated truths reads like an eastern tale of magic.

Any inquiries will be gladly answered by the editors of the HERMETIST.

## WANTED—A CHEAP RELIGION.

Since THE HERMETIST went forth on its mission, we have received hundreds of letters of commendation, and have been very agreeably surprised and comforted thereat. The active pecuniary support

of our friends, both in subscriptions, and in orders from our book-list, have helped to hold up our hands in our efforts to spread the truth. Occasionally there comes a message like the following, written on a postal card. Such souls always use postal cards in whatever they do:

LINN, Kan., March 25, 1888.

HERMETIC PUB. CO.:—I have read a few copies of the Hermit; it contains very little for a dollar a year paper and what little there is in it is too senseless for me or else is so high it is beyond my comprehension. You need not send me more.

Better hunt up one that appreciates your literature. Your books are way up in price your religion is very dear.—A. H.

We have no occasion to do any "hunting" for appreciative friends. In place of every postal card intellect, who finds the Truth too mighty for his comprehension, there come five, who are eager and anxious to receive what we have to impart.

## A WORD TO THE WISE.

The Wise Man says:

"Wisdom is the principal thing; therefore, get wisdom: and with all thy getting, get understanding."—Prov. IV., 7.

"For wisdom is better than rubies; and all things that may be desired are not to be compared with it."—Prov. VII.; 11.

Where shall we find wisdom?

"She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entrance of the city, at the coming in at the doors."—Prov. VIII., 2, 3.

"Wisdom crieth without; she uttereth her voice in the streets."—Prov. I., 20.

"In the lips of him that hath understanding wisdom is found."—Prov. X., 13.

She is not far off, and she crieth; surely we can hear if we listen rightly.

What does she promise?

"Hear instruction and be wise, and refuse it not."

"Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors For whose findeth me findeth life, and shall obtain favor of the Lord."—Prov. VIII., 33, 34, 35.

Findeth life! Whence cometh life?

"And God breathed into his nostrils the breath of life, and he became a living soul."—Gen. II., 7.

What is God?

"In the beginning was the Word, and the Word was with God, and the Word was God."—St. John I., 1.

The Word was God; His Name! What is His Name?

"And God said unto Moses, thus shalt thou say unto the children of Israel, I AM hath sent me unto you."—Ex. III., 14.

Friend, thou hearest it.

Take not the name of God in vain.—L. T. McC.





We understand Dr. Franz Hartman, author of "White and Black Magic," "Among the Rosicrucians," "Secret Symbols of the Rosicrucians," etc., is in this country, and is about to issue a new novel of the Ancient Wisdom. It is to be hoped he may be at the Theosophical convention in Chicago.

It is also possible that Prof. Cones of the Smithsonian Institute, Washington, D. C., may deliver a lecture during the convention.

## CORRESPONDENCE.

SARATOGA, Wyoming, Oct. 17, 1887.

W. P. Phelon, M. D., Chicago, Ill.:

DEAR SIR,—I have read with interest "Physics and Metaphysics," and I think am assimilating its truths. I could hardly understand or believe it at first, but it came to me. Some kind hand—yours, I believe—sent me two numbers of Occult Word. I rather resented some of the things in them at first, "too much of the Bible," I thought, and did not want truth to come from that direction, but it did come like a flood when it came, and I saw that a man must accept Truth, let it come from what source it will. I am searching for it now in every nook and corner of nature, and it is just as sweet and pleasant when uttered by St. John, or St. Paul, or Christ, as from any other source. I missed for a long time the subtle undercurrent, that delicious stream that permeates all occult teaching, human sympathy—that which made Christ weep at Lazarus' grave, and which made Koot Hoomi quote the lines (I write from memory):

Since man's salvation is in man,

I would not let one cry whom I could save.

Ah, how easy it is to miss the soul of things, the very essence. I have found two—perhaps three—souls, who, like myself, were searching for light. They have expressed the wish that we had a little society of our own, where we might meet and discuss these things together. I remember you said in one of your kind letters to me, that five persons united in purpose and harmonious, might form such a society, and so I turn to you for help. We have not enough now it is true, to form such a society, but we will find them, and I want to know what we must do to be able to become a part of this great Theosophical Society. The center of this society and its place of meeting will probably be my own house, to which these men and women already begin to come to read and talk. How irresistible is truth. How men, or rather souls, are attracted to it. I, who was in such despair about my friends, find that the moment I give up trying to correct them, or began the work of self-renovation, I began to draw

them to me in some strange way. I find, though, that it is useless to talk to the person who is not ready; that they must come and knock at the door, and say "Give us of the bread."

Yours truly,

J. F. C.

THE habit of performing duty, because it is duty simply, is helped by fixing in the memory some pregnant sentence from the Sacred Books. Here is one from the Upanishads:—

"Unveil, O Thou who givest sustenance to the worlds, that face of the true sun which is now hidden by a vase of golden light! so that we may see the truth and know our whole duty."

If you will memorize this, you will find it an invaluable aid to self-culture. It contains matter for profound thought and the stimulus to the highest life.—*Abridgements of Discussions.*

## BOOK NOTICES, Etc.

*The Path* commences a new volume with the April number, which overflows with its abundance of good things.

*Lucifer* is on hand promptly. Its guns are all "loaded for bear," and grizzly bears at that. Its voice neither trembles nor wavers.

*The Theosophist* maintains its reputation as number succeeds number. It comes to us from India, the far off land of mysticism, the cradle and home-stand of the Aryan race, and is a fit representative of the race force.

*The Religio Philosophical Journal* is one of the brightest, keenest lances, wielded in defence of the broadest platform and most untrammelled expression of the highest spiritual truths. Like the Knight Errant of old, it seeks to defend the right, no matter how weak or lowly, and has no affinity with, nor countenance for fraud nor falsehood.

*The Woman's Tribune* has come to us from Washington during the Woman's International Council, filled with the daily reports of the doings of the women's representative assembly of the world. May earnest effort bring substantial gain to all the race.

*The Writer* begins a new volume with the April number. Its performance is very far ahead of its promise for the last year. It is priceless to all literary workers.

*The Theosophical Publication Society* send us its second issue of re-publication. "Ancient opinions upon psychic bodies," and "the Popular idea of soul-survival." These reprints are issued to yearly subscribers at \$1.32 per year. Single copies 15 cents. We can supply a limited number.

## WHAT IS CHRISTIAN SCIENCE?

Dr. Keightley, of London, England, is on his way to Chicago, as a delegate to the American Convention, from the Blavatsky Theosophical Society. As a direct representative of the Madame, he will be most heartily welcomed by all American Theosophists.

The next thing to seeing Madame Blavatsky face to face, will be to welcome one who has but lately had the pleasure of seeing and hearing her.

As usual the Madame is standing unflinchingly at her post, laboring night and day to carry out the behests of the Blessed Masters, to whom we all may look for instruction.

A Lecture delivered before the Western Society for Psychical Research of Chicago.

## WHAT IS MENTAL MEDICINE?

A Lecture delivered before the Woman's Physiological Institute of Chicago.

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