

The Hermetist.

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GET UNDERSTANDING.

VOLUME I.

CHICAGO, MAY, 1888.

NUMBER 8.

"THE TRUTH SHALL MAKE YOU FREE."

Ye are not bound! the Soul of Things is sweet,
The Heart of Being is Celestial Rest.
Stronger than woe is will; that which was good
Doth pass to Better-Best.

I Buddh, who wept with all my brother's tears,
Whose heart was broken by a whole world's woe,
Laugh and am glad, for there is Liberty!
Ho! ye who suffer! Know

Ye suffer from yourselves. None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony.

Its tire of tears, its nave of nothingness.
Behold, I show you Truth! Lower than hell,
Higher than heaven, outside the almost stars,
Farther than Brahm doth dwell.

Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a power divine which moves to good,
Only its laws endure.

—Arnold's *Light of Asia*.

PROCEEDINGS OF THE FIRST NATIONAL THEOSOPHICAL CONVENTION, HELD IN CHICAGO, APRIL 22d, 1888.

Pursuant to notice from American Headquarters, the American Section of the Great General Council of the Theosophical Society, met with the Chicago Branches on Sunday, the 22d of April, at the Sherman House.

On Saturday evening, 21st ult., such of the delegates from abroad, who had arrived, were given a reception by resident Theosophists and friends in the spacious parlors of Major Jno. C. Bundy's residence. Everybody who has lifted their eyes to the Truth, knows of the Major, who stands at the helm

of the *Religio-Philosophical Journal*, a paper that never fails to declare the right, nor confess its own mistakes, at any sacrifice.

It goes without saying that under the auspices of the Major and his most estimable wife, the swift hours flitted pleasantly away, filled full of social interchange of thought, music and some little talk from the host; W. Q. Judge, Gen. Sec. of the American P. S.; and Dr. A. Keightley, the London delegate from Madame Blavatsky. When the guests reluctantly parted all strangeness had worn away, and they were ready to begin work at once on the morrow.

Promptly at ten o'clock, Sunday morning, the convention was called to order by Secretary Judge. On motion Prof. Elliott Coues, of Washington, was elected President of the Convention. Credentials of the following delegates were presented: Prof. Elliott Coues, Washington; Stanley B. Sexton, Chicago; Dr. W. P. Phelon, Chicago; Elliott B. Page, St. Louis; Wm. Q. Judge, New York; Dr. J. H. Ohmann-Dumesnil, St. Louis; Dr. J. D. Buck, Cincinnati; Geo. M. Stearns, Boston; F. A. Nims, Muskegon; Dr. M. J. Gahan, Grand Island, Neb.; W. S. Wing, Omaha; Dr. J. B. W. La Pierre, Minneapolis; Dr. A. Keightley, London, and others. Then came the usual routine work of delegates; the listening to the reports of committees, who had the machinery of the movement in hand, for the past year, and the directions for the year to come. During the last year, the membership has increased as much in numbers as for the whole twelve years preceding. The membership-at-large has also increased proportionately. Everything, everywhere, was reported in the most harmonious and flourishing condition. Eight live branches are now growing vigorously, where only one existed a year ago. A personal letter from Madame Blavatsky, under mystic seal, was read, and the power of the astral thought-current from that wonderful woman rested on each one present, like the ancient baptism of fire. It was harmonizing and energizing. A congratulatory note from Mr. Charles Johnston, of

Dublin, Ireland, was read. It rejoiced in the spreading of the doctrines of Universal Brotherhood. With slight change, the officers of the preceding year were re-elected.

The afternoon session was an open meeting. As the Chicago dailies described it, the majority of those who filled the hall were in the prime of life, and were profound scholars in the mystic lore and subtleties that pertain to Theosophy and its scientific attachments.

In the absence of Pres. Coues, Dr. Buck of Cincinnati was called to the chair. Committees of the morning session reported. The general council members, for the ensuing year, are: Edward W. Parker, Mrs. M. M. Phelon, Mrs. E. C. Cushman, F. S. Collins, E. D. Hammond, Judge O'Rourke, James Taylor, Louisa A. Off, Mrs. H. E. Morey, Mrs. A. N. Savery, Mrs. M. Bangle, S. C. Gould, Alexander Fullerton, W. H. Cornell, Dr. Borglum, W. W. Allen, J. M. Wheeler, Mrs. M. L. Brainard, George M. Sweet, Mrs. K. Westendorf, A. O. Robinson, and others.

Cincinnati was recommended as the place of next convention, subject to revision by the executive committee. The Secretary was authorized to print the proceedings in full.

An excellent paper, subject "Our Work," was read by G. M. Stearns, F. T. S., of Boston. Our space will not permit any abstract even. While this was read, Pres. Coues came in and Dr. Buck vacated the chair, and as a paper was discovered in his possession, he was called upon to deliver up the contents thereof, which he did, to the great satisfaction and delight of those who had the pleasure of hearing him.

Sec. Judge said he was sure Dr. Buck and himself were on earth together, at least 20,000 years ago.

Pres. Coues made a few fitting remarks, and then this most harmonious and successful gathering adjourned *sine die*. The Fellows of the Society resolved themselves into secret session, for the demonstration of the unwritten work of the Society.

In the evening, at 8 o'clock, p. m., Sec. Judge addressed the Young People's Progressive Society of Spiritualists, upon the Universal Brotherhood of Man, as taught by Theosophy.

Monday morning there was an important secret session of the delegates at a private residence.

On Thursday, 26th ult., Prof. Coues gave one of his soul-thrilling, spirit-inspiring lectures on "The Signs of the Times." The large auditorium of the First Methodist Church was filled with a critical audience, made up of the Chicago Society for Psychic Research and its friends.

The proceedings, of which these lines are but the barest skeleton, are already in press. Loyalty to the cause, to the Masters, and to Madame H. P. Blavatsky, is the inspiring watchword which leads to success.

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

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III.

No one is exempt, for all are called to the mystic life, must pass through captivity and reverses.

How many people who appear to live in the commonest manner, but who yet contain treasures of grace.

All interior souls must proceed by naked faith, by some sacrifice and by perfect abandon, if they would arrive at the purity of their creation. Naked faith has neither sign nor support for the reason and mind. Pure sacrifice is a total sacrifice. Perfect abandon is a state of complete destitution, in God's hands, so that he may do with us, and in us, his whole will.

Burning bush—this flame is surrounded with thorns, for those have much to suffer who have the conducting of souls.

And God said unto Moses, "I will be with thee."

The Lord said unto Moses, "I am that I am." Thus shalt thou say unto the children of Israel, "I Am hath sent me unto you. I am that I Am." I am the being of all being. The being from whom everything else bearing the name of being is derived. I am He who alone is something, everything being nothing out of me.

Whoever can call himself something, or believe or know himself something, is not yet fit to be of my people. I require a people of truth, so annihilated that they are in the truth of nothing, as I am in the truth of all.

Say to the children of Israel, I Am has sent me unto you, so that putting them in mind of their nothingness and of my all, they may have less difficulty in abandoning themselves to my conduct, and in

tions (beliefs), and coming thus to me.

It is I who shall perform everything, for I am that I Am, and without me does nothing exist. This name shall last me forever and shall be my memorial for all generations. Is not this as if he had said, "He who alone is, and who is the all being, has no more need of a name to distinguish himself from other beings, since there are none out of him." His being is his name, and his name is his Being, and as his being comprehends everything, so his name expresses everything.

Creatures who are at bottom veritable nothings, covered with a little dependent being, lent to them by God, have names to distinguish themselves, but he who absorbs in himself all things has no need of other name than that of Being, for everything that exists is either himself, or is held so closely to him by the essential root of its origin, that it is nothing out of him.

To depend upon signs more than upon the word of God, is so great a fault for an advanced soul that if God were not so good as He is, this would merit being rejected forever. Even Moses, after several commands from God, fears to undertake a good work.

When the Lord comes out of His sanctuary, all flesh must keep silent before His face. When God speaks to the soul, everything in it must keep silent, in order to listen to Him.

But if we ought to keep silent when He speaks, we ought to speak when He commands. Is it not good who ties and unties the tongue?

An intense soul ought to wish nothing but to be in the will of God who brings things to pass in their time.

Israel is called the first-born of God, to teach us that interior souls have the preference in Heaven, but this does not exclude the others, as there are many roads that conduct to the heavenly country.

God, the more you are to have part in the Divine life; the more you are to be exposed as the butt for the opposition of men.

Some persons of evil doctrines desire to counterfeit the spiritual ones, and do what they do; but the spirit of God absorbs everything, and distinguishes the false from the true, and truth swallows up his (Pharaoh's) lean kine.

That which is drawn from the source of God himself is always truth, God being truth.

That which is drawn from the creature source by the senses, or reasoning, is error. Such is matter (so called). Trust one's self only to God for all things, and believe them such as they are in His eyes alone. These things are the real; all else is unreal.

Interior persons can only be distinguished by the sign of God, and this sign is the blood of the lamb (self-sacrifice).

Wild lettuce, represents the mortification in which the soul of faith must be exercised, for it enters into the desert of faith only after it has passed through all the mortifications possible according to its strength and vocation.

BOOK NOTICES, Etc.

The New Kindergarten, is the name of a new magazine, devoted to the most advanced thought in the training of young children, both at Home and School, by the kindergarten methods. Its editors are Clara S. Stockman, and Emily A. Kellogg, who are ardent and enthusiastic exponents of the Christ-idea which said "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." When to all this promise of good, we add that Alice B. Stockham is the publisher and manager, we are fully assured that its success is already a fact. Mrs. Stockham's name and reputation as a practical and prosperous publisher has already become a household word in the United States.

The Buddhist Ray is on hand, strong and fresh as an "army with banners," doing valiant service for the cause it loves.

The Theosophist, Lucifer, and The Path, are all promptly on hand, each complete in itself, like the cry from the sentinels on watch, they utter the same fact, each from its own standpoint. As the different parts in music make one harmony, so are they all in vigorous, active and latent concord.

Statement of Christian Science, by Ursula N. Goetsch, is on our table. For convenience sake, instead of the conventional one or two volumes bound in cloth, the author and publisher has had the good sense to put the eighteen lessons in twelve pamphlets selling single numbers, for 25c; double numbers 50c, or \$3.00 for the set of twelve. It is a full course of Instructions in Christian Science for \$3.00. For sale by Hermetic Pub. Co.

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

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.

THEOSOPHICAL SOCIETIES IN CHICAGO.

The interest in the doctrine of Universal Brotherhood, in Chicago, centers in two live branches of the Theosophical Society. One meets on the West Side, at 629 Fulton St., every Sunday afternoon at 3 p. m. The name, Ramayana, signifies the interest of the members of this Branch, to learn "The Story of God," and develop the latent processes of the soul, which are the objects of these meetings.

The North Side, or Chicago Branch T. S., holds its meetings, Saturday evenings, at 22 Pierson St. This is the oldest of the Chicago Branches, and may be called the parent of the Theosophical movement in the Northwest. It is expected, ere long, that another Branch will be added, so that the three great divisions of the city may be better accommodated. Let them come; there is room and work for all.

EXTRACTS FROM THE "SIGNS OF THE TIMES."

In closing his address, Prof. Coues said:

What now, my friends, think you, are the real "Signs of the Times" when such questions as we have discussed to-night are to the fore? We know, not, indeed, what a day may bring forth when that day is on the turning-point of one of the great natural cycles of the evolution of the human race. Not alone are the spiritual phenomena we have so hurriedly reviewed; they are signalled by greater terrestrial disturbances than have been witnessed on an equal scale for many a day: volcanic action has sunken parts of the earth's crust, and altered the coast lines of continents, and the dust of the conflict of these Titanic forces has reddened the very sky

Earthquakes have shaken the solid ground; and not less active than such grand cosmic forces are the corresponding spiritual agencies at work, their exact counterparts. Men and women are shaken in the beliefs of a life-time; things sacred and things profane seem melting indistinguishable in the single crucible of the mind. Every revered religious creed is fiercely assailed and hotly defended. The challenge of Science to Religion resounds; the counterblast of the Church to the State echoes back that challenge. Everywhere are old foundations shaken; everywhere the scaffolding of new structures is erected. The times are revolutionary in thought, in feeling, in belief. Nothing is too wild or fanciful to find its heralds, nothing too securely grounded for attack. Emerson said, "Beware when the great God lets loose a thinker in the world;" and here are thousands of thinkers all around us, thinking for themselves with small deference to authority, and little regard for precedent or established custom.

Thoughts are free and the thinkers are freed as perhaps never before in the history of the world. Who or what shall be the moderator in this vast "debating society" where every one may be heard in debate? My eyes turn wistfully back to the fixed faith of the by-gone years, and lo! where is it? We must look forward not backward, and in all the glare it takes a steady eye to be undimmed and discern the truth that is surely advancing. Physical science has well nigh conquered the physical realm; and may we not hopefully turn to physical science to establish also her kingdom on the earth. The problem of the day is not a question of matter, it is a question of mind; and the problem of mind has ceased to be only a question of the intellect; it has become the cry of the soul for more light in the dungeon of the body. And the cry goes up the loudest from the women of the land, because her soul's imprisonment is harder to bear than man's, her duty to redeem a world the more imperative. A great convention of women is but an outward sign; the real sign most legible is the inward compact the woman's soul has made with her spiritual self, the covenant of a new dispensation to reincarnate the God in man, as the final triumph of spirit over matter. That is the law of life, here and hereafter; that is the Master's word, forever lost and found again, that every man himself shall know and do the will of the Most High.

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," of which see description on another page. In the June number, we shall commence a series of "Readings from the Astral," any one of which will be worth the price of the year. The first will be "The Story of an Atlantis."

Thanks to our friends, we feel that *The Hermetist*, is on a paying, permanent basis. We have had occasional questions as to the meaning of our title. It is simply, one who is seeking the true Wisdom wherever found. To those at all familiar with the Ancient Knowledge, "the Wisdom of Hermes Trismagistus" is not a rare phrase.

THE PERFECT WAY, OR, THE FINDING OF CHRIST.

In presenting an American edition of *THE PERFECT WAY, OR THE FINDING OF CHRIST*, to the reading and inquiring public, we have been actuated by the conviction that a comprehensive text-book of the "new views," or the restored wisdom and knowledge of the ages regarding religion or the perfect life, was imperatively required, wherein the subject was treated in a manner luminous, instructive, and entertaining, and which, without abridgment, or inferiority of material and workmanship, could yet be sold at a price that would bring the work within the means of the general reader.

THE PERFECT WAY will be found to be an occult library in itself, and those desirous of coming into the esoteric knowledge and significance of life, will be richly repaid by its study or perusal; and especially will those who feel that they cannot afford the means or time to purchase and read many books, do well to make this one of their first choices. To such, and all who are seeking new light, life, and higher inspiration, the American edition is respectfully dedicated.

The following are a few of the subjects treated in this work:

The recovery of the original system, which was the basis of all religious systems. Intuition as the complement to intellect.—The knowledge of the Soul in all its past experiences.—Revelation a proper prerogative of Man.—God the Supreme Reason; Understanding the "Rock" of the true Church. Nature and relation of Spirit and Matter.—Relation of ancient to modern systems of Religion.—The Kalpa; Nirvana; Rudimentary Man; The Sphinx.—Persistence of religious ideas due to their reality.—Future development of Christianity foretold by its Founder.—The need of new revelation to preserve not only Religion but Humanity from extinction.—Substitution of the Gospel of Force for the Gospel of Love. One name by which is salvation, but many bearers.—The Christa.

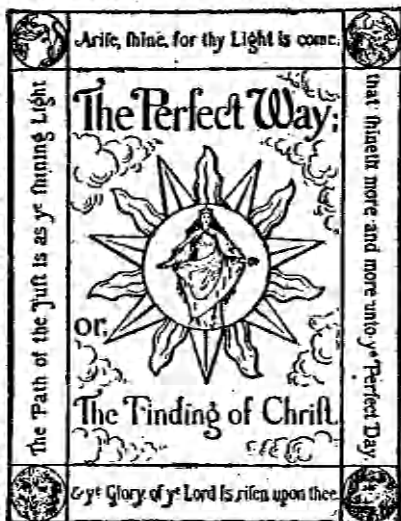
The Soul the supreme subject and object of culture.—To know self involves the knowledge of God.—Matter a mode or condition of Spirit.—The ascent from Nature's seem-

Spirits and how to discern them.—The sphere and the circuit of the astral.—The Shades, Purgatory, Hell, "the Devil," Souls in prison.—The elements subject to the human will.—*Anima bruta* and *anima divina*.—Metempsychosis and re-incarnation. Cause of the Soul's loss. Need of a positive, and danger of a negative attitude of mind.—Spirit, Elemental and Elementary.—The Genius or guardian angel; the Gods or Archangels.—Priestly degradation of the character of Deity.—The occult side of the sacrificial system.—Astral spirits personate the celestial.

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recovered system and Materialism, respectively as Phobos and Python.—The genesis and nature of the Soul.—The Divine breath; the celestial Nirvana versus the end of the persistently evil. Upward working of the Soul, and return to pure Spirit.—God as Living Substance; evil resultant from limitations in Matter. The invisible, original, and primitive Light.—As Life, God is He; as Substance She; respectively Spirit and Soul.—The Seven Spirits or Principles of God.—The heavenly Maria or Soul by whom true manhood is attained.—Man as an expression of God.—Why the Christa have been called Sun-gods.

The various orders of the astral.—The Shades, Purgatory, Hell, "the Devil," Souls in prison.—The elements subject to the human will.—*Anima bruta* and *anima divina*.—Metempsychosis and re-incarnation. Cause of the Soul's loss. Need of a positive, and danger of a negative attitude of mind.—Spirit, Elemental and Elementary.—The Genius or guardian angel; the Gods or Archangels.—Priestly degradation of the character of Deity.—The occult side of the sacrificial system.—Astral spirits personate the celestial.

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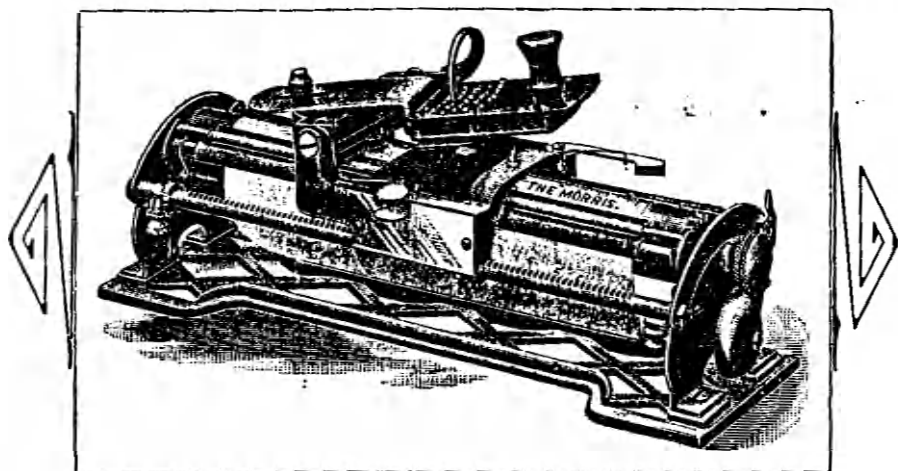
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