

# THE HERMETIST.

GET UNDERSTANDING.

VOLUME II.

CHICAGO, JULY, 1889.

NUMBER 10.

## THE HERMETIST,

Published every month at

206 S. LINCOLN 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. F. 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, 206 S. Lincoln 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. F. PHELON, Pres.; Mrs. A. M. HATCH, Secy.; 206 S. Lincoln street, Chicago.

**X** When this paragraph is marked with a blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

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### SOUL CRAVING.

If there were but one, we say softly,  
One other, to know  
The weight of the burden that living  
To each soul doth show;  
If there were but one to know fully  
The days as they grow!  
When God said “Let light be,” it shone forth,  
His mandate to greet,  
Revealing all forms of Creation,  
The strong and the sweet,  
Man only, the shade of his Maker,  
Was made incomplete.  
The flowers and the fruits and the seasons,  
Ungifted with will,  
Bloom on as at first, all Law's order  
Had grace to fulfill;  
But the breath and the thought of the human  
Bring grief with them still.  
Let everything finished, completed,  
Seen good of its kind,  
Save the last of the thinking incarnate,  
Man's spirit and mind,  
That ever the walls of their dwelling  
To hinder and blind.  
Is it true that the old Scriptures tell us,  
This thing, that our God  
Is jealous of progress, and renders  
The way we have trod  
So thorny because the true knowledge  
Should lighten His rod?  
Ah, no! with the old days has vanished  
The fear and the dread  
Of man's image made sterner and larger  
And placed overhead  
In some stronghold of justice. The tyrant  
Men worshipped is dead!  
As a blind man, to whom has been granted  
The sight never known,  
Might strive in the black of the midnight  
To image the sun,  
So we in the darkness of Nature  
The vision have won.  
And yet, till the dawn we have only  
A new, useless sense:  
And still do the blind call the vision  
An idle pretense,  
And tread the ditched circle that never  
Leads outward from thence.

From life's incomplection is prov'd  
 The only mistake  
 That throughout the chain of Creation  
 God's Wisdom doth make,  
 Or else,—that a progress unending  
 Exists for its sake.

The Soul, growing stronger, casts ever  
 A deepening shade;  
 It is this we see only, and tremble  
 Within it afraid,  
 Yet the height and breadth of the substance  
 The shadow has made.

AUSTISS W. CURTIS.

## THE MYSTERIES OF THE SPHINX AND PYRAMID.

CONTINUED.



WHEN passing in turn before each of the twenty-two pictures, the postulant received of the Magus the secret instruction.

"The Science of WILL, the Principle of WISDOM, and the source of all POWER are contained in twenty-two ARCANUM or symbolic hieroglyphics, of which each attribute veils a meaning, and the whole compose an ABSOLUTE DOCTRINE, which is summarized in the memory by its correspondence with the letters of the sacred language, and with the numbers which are bound to these letters. Each letter and each number expresses a reality of the DIVINE WORLD, of the INTELLECTUAL WORLD, and of the PHYSICAL WORLD. Each arcanum, rendered visible and tangible by one of these pictures, is the formula of a law of the relation of human activity with the spiritual and material forces, whose combination produces the phenomena of life."

The Pastophore then instructs the postulant in the secret meaning of each of the ARCANUM. \* \* \* \* \*

Finishing this instruction, the Pastophore conducted the postulant to the end of the gallery of ARCANUM, and opened for him a door giving access to another vault, narrow and long, at the extremity of which glowed a fiery furnace. Before this terrible vision the postulant trembled.

"Where am I going? It is a peril without escape; it is death!"

"Son of the Earth, perils and even death frighten only abortive natures. If thou art a coward what wouldst thou here? Behold me! I have traveled through this flame like a field of flowers."

Encouraged by the kindly smile suggested on the lips of the Magus, the postulant reassured himself and set forward, while behind him closed the gallery of the ARCANUM.

Reflection, which followed his first emotion, showed him that the teachings he had just received would be useless to one who was about to perish. He was ignorant how this new trial would end, but had he foreseen how he would come out of the first? As he approached the barrier of fire his confidence increased, and the peril diminished in appearance. The furnace resolved itself into an optical illusion, created by light stacks of resinous wood, arranged upon grates, among which led a winding path. He dashes forward along this path, he believes he has passed the danger, when the unforeseen stops him. Before him the vaulted avenue ends on the brink of a dead sea, whose surface covers an unknown depth. Behind him falls from the openings of the vault floods of bituminous oil which spout up like burning lava; the furnace has become a reality.

Pressed between this curtain of flame which cuts off all retreat and the sheet of water which conceals perhaps a silent ambush, it is necessary to confront of these two enemies the only one which gives some chance of escape.

The postulant enters at all hazards the dark water. His feet feel the slippery incline. He sinks; at each step the water level seems to rise, it reaches his breast, still higher, his shoulders, one step more and he will be submerged. But the light of the furnace shows him that he has reached the center of this pond, the bottom becomes level, it rises little by little. He reaches the steps of a platform which is enclosed on three sides by a high arcade. On the wall in front there is a bronze door from which project the jaws of a lion holding a ring, the lower part of which represents a serpent biting its tail. This door is closed. The postulant, dripping with water and numb with cold, ascends with difficulty the stairs. On reaching the platform he is astonished to step on a floor of resonant metal. He waits near the door to recover himself. On the other side of the water through which he has just passed the reflection of the furnace pales, then disappears. The fire is extinguished. Obscurity once more reigns in these unknown vaults; the silence is full of terror; no one shows himself, How can he go on? How can he return?

heard in this secret place.

"To stop is to perish. Behind thee is death; before thee, safety."

One may imagine the anxiety of the poor postulant. Pressed by terror, shivering in the darkness, his trembling fingers move over the sculpture of the door to discover the secret which can make it move. The ring which he had seen a little before in the mouth of the lion, might it not be some kind of a knocker which he could raise and strike against the sonorous door of bronze? Scarcely had he seized it with two hands when by the effect of a spring communicating through the door, the metallic floor dropped from under the feet of the unfortunate, who hung over the yawning abyss.

If the postulant did not fall the platform swung back into place immediately, and regaining his feet he saw the door open before him. The chief of an escort of twelve Neocoves (preservers of the Sanctuary), bandaged his eyes again as at his first entrance into the crypts. Then they led him with torches through the passages that lead from the Sphinx even to the Great Pyramid. These passages were closed at intervals by secret doors, which the officers of the temple opened only on receiving a password and a sign of recognition.

*To be continued.*

## CHRISTIAN SCIENCE IN RACINE, WIS.

Christian Science parlors, at 14 Baker Block, were comfortably filled last night with eager listeners. A class is now in progress there, under the teaching of Mrs. M. M. Phelon, C. S. B. Mrs. Clara Diana Stacy, whose sweet singing and earnest words have won many listeners both in Chicago and in Texas, from which field she has but lately come, was present. So also was Dr. W. P. Phelon, from Chicago, and Mrs. Alice Wyman and Mrs. Marchant, both practical Christian Scientists from Milwaukee.

Mrs. Phelon opened the exercises with a reading of some of the Great Master's words, found in the New Testament. A few moments of "silent invocation" followed, then Mrs. Stacy sang and Mrs. Phelon continued the lesson of the evening, as follows:

The power to think brings us to the consideration of the nature of thought. Because thought is both the builder and the material out of which the building, the body,

gether, we ought to know something definitely about it. We can but see that man's thought has brought him to confusion both spiritually and physically. Let us see how:

"A little leaven leaveneth the whole lump," is the saying of one of the wise ones of old. And again, "Walk in the Spirit and ye shall not fill full the lusts nor desires of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary, the one to the other, so that they cannot do the things ye would. But if ye be led by the Spirit, ye are not under the Law."

The works of the flesh are everywhere manifest around us, in sickness, in weakness, in weariness, in the wretchedness of failure and disappointment.

We have constantly sought to obtain and attain by building on the sands of illusion and unreality, instead of upon the strength and power of the only real and true. Whatever is lasting and out of the Eternal will manifest itself in perfect form and state.

So far as we listen to the promptings of the Eternal, so far we shall find ourselves the masters of so-called circumstances. That which comes from the thought and power of the One brings us peace and into the currents of the highest perfection.

It is the continued thinking and expressing of such mental states and conditions that will either bring us upon the high planes of perfect health, or plunge us into the clouds and mists of beliefs, thus preventing us from seeing God's man as he really is, free from all illusions, and the errors of sin, sickness and death, for which he is constantly paying penalties.

The first attitude of the healer is consecration to the work, the bringing of the mind to a clear sense of its Oneness with God, as the All-Good, the All-Wise, the All-Present. Then will come as never before a realization of the nothingness of matter, and the absolute falsity of its claims for recognition. This attitude of mind gives power both to the affirmation and denials, by which the masterful force of the Universe is transferred from the healer to the healed. The pieties thus excited in the minds of the patient become the basic plans under which our life structures are built up.

In concluding Mrs. Phelon urged the class

to do all they knew, "in the best manner possible. The more they did the more was possible.

Mrs. Stacy followed with a few remarks from her own experience in speaking the word and how much had come from it.

Dr. Phelon added a few words, suggesting that science was a misnomer and that it really was Christian knowledge. So closed a very profitable evening for all who were present.—RACINE JOURNAL.

### WHO MAY ENTER UPON THE PATH?

The first element of danger to the Theosophists of our Western civilization in their desire to unravel the mysteries of "the Secret Doctrine," and to partake of that knowledge that shall make them, as gods, is their egotism in imagining that with their superior abilities they can by a "short cut" find out all about it; and if they can only find out what is "the Secret Doctrine" they can soon produce far greater results than have ever been accomplished by the passive Mahatma of the torpid East. Unfortunately, the possession of a thing and the ability to properly use the thing possessed are not always equally adjusted.

A power that may have been acquired by generations of chelaship does not necessarily imply that another who has for generations been trained for an entirely different end can, by obtaining the formula, become an adept. Because, by means of these successive series of chelaship, some may have attained to seemingly desirable states of consciousness, it does not follow that it is necessary or desirable for seekers here to ignore their present environments, and declare that they will become chelas.

Any vow with its attendant obligations, assumed by anyone at any time of his life, in so far as the fulfillment of the same relates to the good and well being of others, he must fulfill to the uttermost of his ability, just as sacredly as though it were a vow of chelaship.

Many of those who have and are entering on "The Path" are married, and have families dependent upon them. These must not forget that at farthest they may only become lay-chelas, and even this can only be, after full provision has been made for the care and support of those dependent upon them, and this provision, too, must be such as they may require, and not what may be

needed by one, who, crucifying ~~the flesh~~ the desire thereof, has so far overcome the carnal requirement that he can live on water and sleep under a tree.

It is a blind leading of the blind, for one, no matter how adept he may be in and of himself, to attempt to influence another and lead him to believe that he can and may ignore family ties and responsibilities, and thereby think himself superior to them.

No one can advance along "The Path" at the sacrifice of another's good and well being, and if he attempts it, he will, at the end, instead of "well done," hear, "Inasmuch as ye did it not unto the least of one of these, ye have only shown that self alone is the object of your desire. Know ye not that SELF is the first thing to be overcome? There fore is your labor in vain and ye have no re ward."

J. E. WOODHEAD.

### AN OPINION ABOUT THE HERMETIST.

TERRYVILLE, CONN., June 10, 1889.

W. P. PHELON, M. D.:

Dear Friend—Enclosed please find \$1.00 to pay for THE HERMETIST for past year. With the sample copy, you sent me a nice friendly letter, with sympathy and truth in it; I thank you.

In one copy of THE HERMETIST, I think perhaps it was in June, '88, there was an article by the editor about the Atlantians, which was to me most beautiful.

The one article was worth more than the subscription price of the paper.

The general tone of the writings in the paper has a finish and beauty not attained by many.

Since receiving the first copy of THE HERMETIST you sent me, I have found, by way of the Mental Healing Science, a dear wife, a home with piano and music in it, which I am so fond of. I can follow my occupation as a farmer, which I like a little better than any other, though it's a very busy life for every successful one.

I wish the magazine, you, Mrs. Phelon and the cause of Truth, success.

With kind wishes,

S. F. MINOR.

### THE VALLEY OF THE SHADOW.

The little child is playing with his toys. Something breaks. His plans for immediate pleasure and action are dissipated. His knowledge does not embrace the fact that repair is possible. The world grows dark to him. Hot tears of agony fall, for his loss and disappointment. Never in all the lives, young or mature, will he ever realize more

tion and loss. But presently comes to him the helping hand; out of the shadow light is evoked, words of hope and gladness cheer him and once more there is peace and joy.

So is it in the path of life, on which the light of the Infinite sifts only by a narrow rift, constantly puzzling our keenest capacities to keep the personal points of receptivity in adjustment. On either hand lies the valley of the shadow.

Tired, wayworn and stumbling we may slide out into the darkness. Or forces over which we have no control, belonging to the Karma that like a crouching wild beast waits for us, ever eager to demand its pound of flesh, may suddenly overwhelm us. For days or weeks or months, perchance, the soul out of its banishment or self-exile gropes for guidance, for a single word of comfort and strength. In the confusion, we forget that we MAY look to the Master, that his words are meant for our encouragement and strengthening. It seems as if the judgment had already been set, that the books lay open and the words of doom were even now quivering in the air. But it is not so. The weariness and vexation of the spirit have simply, for the time being, been too weighty for carrying power of our organizations. We should appeal to hope for the future, gratitude for the past, and certainty of the best good for all circumstances and conditions.

To the child goes out all our tenderness and pity for his weakness, and inexperience. To those of larger growth we have only harsh criticisms and merciless judgments, based upon the inexorable law of the unattainable. Is not the trial in proportion to the strength from the very fact of the case? Should we not pity the child of any age who, seeking earnestly, has not succeeded in full accomplishment, but who desires always the highest and the best, whose joy is in the brightness of the Infinite and whose gladness is the ineffable smile of the Eternal?

Regard always the message and not the messenger. Let him who loudly condemns those who go down into the "Valley of the Shadow" beware lest in the time to come he may also cry out of the depths for the mercy and help he now so lightly and carelessly refuses his needy neighbor, and brother. Remember the words of the Master: "With whatsoever judgment ye judge shall ye be judged."

The following resolution was adopted by the Ramayana T. S. at their stated meeting July 7th, 1889:

"Resolved. That our confidence in the truths expounded by Madame Blavatsky is unshaken, and that we hereby tender her our loyalty and devotion as a guide and teacher of doctrine we are earnestly desiring to know.

W. P. PHELON, Pres't.  
ANNA M. HATCH, Sec'y.

Is pain an evil? But how can it be an evil if with it is given thee the power to bear it cheerfully?

## BOOK NOTICES.

*Jewish Mythology*, by Thos. F. Page, Laconia, N. H., is one of those curious interpretations of language which we cannot but perceive to be logical. At the same time we wonder how in the world they ever came into the mind of the author. It is well worth the time needed for its perusal.

*The Right Knock*, by Nellie V. Anderson, Cloth 207 pp. Price \$1.25, post paid, for sale by HERMETIC PUB. CO., 206 S. Lincoln St. This is a charming book. It is one of the strongest, clearest and most sensible statements of Christian Science we have yet seen. It will make an excellent Missions book, and ought to be in the hands of every earnest seeker after the truth. It will without doubt be of great help to all sick, weary and discouraged mortals. The story is attractively told. We are glad for the author that she has thus been permitted to do work for the Good. May her soul be ever filled with the sweet charity that pervades like the aroma of flowers the pages of the book, is our best and most earnest thought for her.

*Looking Backward*, by Edward Bellamy, paper, 50 cts., for sale by HERMETIC PUB. CO., 206 S. Lincoln St., Chicago, Ill. One of the most remarkable books of this or any century. It treats one of the most vexed questions of the day in a logical sequence and on plausible theory. Everything is pointing in the direction of the author's thought, who is supposed to have slept a little over a hundred years, awaking in the year 2000, and thus is able to look backward over the progress of the now next hundred years. The Co-operation of Capital—trusts; and the co-operation of labor.—labor unions, have then concluded that the waste of energy and strength used in fighting each other can all be obviated and saved, by meeting on the ground of Universal Brotherhood, whose selfishness dies because it has nothing to feed upon. No one who has a single thought for the good of the race should fail to read this book, which may herald to the nation far greater possibilities than "Uncle Tom's Cabin" when published.

*The Woman's Tribune*, in its sixth year of publication, has a national scope as a representative of the woman suffrage movement. Every reader should take a paper which accurately reports the facts connected with this measure, both state and national, and which shows the part women are taking in all matters of public interest. The Woman's Tribune is the lowest-priced, has the largest circulation, and the most able contributors of any paper of the kind. The articles on the Industrial Subjection of Women, by Prof. J. K. Ingalls, the well-known author of works on Social Science, and the Reminiscences of Elizabeth Cady Stanton, the president of the National Association, who has been for over forty years the leader in the woman suffrage demand, give the paper a value equal to any of the high class magazines of the day, while its various departments make it interesting to all classes of readers. Edited and published weekly at Beatrice, Nebraska, by Clara Bewick Cooby. Price \$1 per year. Trial subscription, five weeks for ten cents.

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—Elizabeth Cady Stanton.

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

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

Possessing the sovereign good, nothing is wanting to them, and they no longer desire anything. That which has only strayed can be found again, but what has been lost in God cannot be found without coming out of God.

The whole glory of a soul in this degree is no longer to exist. God is its glory, and it is his to provide for it. (In him we live and move and have our being.)

It is the quality of the little courageous to be cast down by the slightest obstacles, and to despair of the enterprise where they think they cannot succeed.

It is a fault of leaders not to be content with the simple word of God which is given them, according to the want of souls at the moment they consult him.

**XI.**

They always wish to use the old methods and general maxims of direction, because they have seen them succeed well, and so they cling to them. This is displeasing to God, as he desires to become absolute director of directors—as he alone knows the wants of souls, according to the designs he has over them. Moses doubted if it were sufficient to speak to the rock as God had commanded—if he did not also smite the rock—thus thinking he mixed together the work of God and his own operations. God was displeased. Wishing to show that the old must pass away, he would take away the support of the rod, and from this time Moses' rod did no miracles. The second reason was that God wishes to make known that Jesus Christ was to perform all his miracles by speech—the word or logos. True faith must depend on his word or speeches, instead of miracles, signs or wonders.

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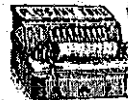
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