

THE HERMETIST.

GET UNDERSTANDING.

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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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I BELIEVE.

I believe that Love exelling
Opens wide the gates of soul:
I believe in Love's high mission—
Love that vaunteth not its kind—
I believe in blest fruition
From the sway of its control.

I believe that growth to Spirit
From a state of outward sin,
By a Love that all consumeth—
By a Love that grows not cold—
By a Love that knows no changing,
Is the only growth to win.

If we love a purpose dearly—
If we have an object true—
If we cling with all our feeling,
All our energy and will,
We will gain a high attainment
E'en our course is yet run through.

Do we fall in our endeavor,
'Be it on whatever plane,
Do we miss our highest calling,
Do we reach not our distant goal,
'Tis because we let love falter
Or we weakened in our aim.

Fix a purpose, fix it firmly,
Set a mark and set it high.
Bend to it your every pleasure,
Steadfast e'en in hours of pain,
You will see the barriers breaking—
You will see the shadows fly.

Love that's steadfast, Love that's dwelling,
In the very depths of soul;
Love that hopes and smiles
While hoping, patient, trusting,
Deaf to doubt and fear of loss;
That Love reaches to the goal.

Thus is Love the law of living
On the earth or heavenly plane.
Then to train our full love nature,
Pruning well all our desires;
See that all that gives us pleasure
Is aligned with that to gain.

Can but bring what we are craving,
Bring it surely to our door.
But indeed the joy that's lasting—
Oh! the peace that will endure,
Oh! the fruit that never withers,
Though it ripens more and more.

Is the joy of Love that's holy;
Is the fruit of purity;
Is the peace that comes from living
For the highest and the best.
In the Love that lasts forever
Is our true security.

Father, Thou who hast endowed us
With the kingdom of the heart,
Thou who art the pure Love fountain,
Leave us not till we are free.
Draw us by Thine own dear leadings
Till in fullness Thine we are.

Love divine, all love excellings
Kindle Thou in every heart.
Teach thy children how to nourish,
How to feed the sacred flames
Till it burns, all dross consuming,
Till they in th' Eternal rest.

L. A. B., LOS ANGELES, CAL.

THE MYSTERIES OF THE SPHINX AND PYRAMID.

CONCLUDED.



HE hierophant then says: "Repeat after me," and proceeds to administer the following awful adjuration:

"In the presence of the Seven Genii, who execute the will of the Ineffable, Eternal and Infinite Being, I (here the name) son of (name of father), born (here the date and native city and country), swear to keep secret all that I have seen and heard in this sanctuary of the priests of the Divine Wisdom. If ever I betray my oath I would merit to have my throat cut, my tongue and heart torn out and my body cast into the depths of the sea to be borne to an eternal oblivion."

"We are witnesses of thy words," responds the hierophant, "and if ever thou art guilty of perjury, an invisible vengeance will follow thee, will reach thee in all places, even on the highest of thrones, and will force thee to undergo the fate to which thou hast just vowed thyself. From this hour thou art of the number of the disciples of wisdom, and thou wilt bear among us the title of *Zelateur*, until by some great act of obedience or self-abnegation thou hast merited to pass to a higher grade."

During these last words two Neoceres, each carrying a cup place themselves silently on either side of the altar; a third one places himself behind the postulant in order to remove the bandage, a little later and farther

back four Melanphores (officers of funerals) spread a large black veil.

"All the Magi," continues the Hierophant, "owe me an absolute submission. Swear to me, then, in thy turn an equal obedience."

The postulant takes this second oath.

"Beware," cries the Hierophant, "If thou hast sworn with thy lips, we read in the heart; and falsehood among us is punished with death."

A frightful noise of a tempest produced by an ingenious, but invisible apparatus, resounds in the depths of the pyramid: the detonations of burning naphtha imitate claps of thunder; the seven lamps in the vaults are extinguished and the crypt is only illumined by the pale fires which tremble on the four Saphiroidal figures.

During the artificial storm the bandage falls from the eyes of the postulant. He perceives in the fantastic light the Magi on all sides pointing their swords at his breast. It is a majestic but terrifying spectacle.

"These swords," says the Hierophant, "symbolize human justice; but this justice is often fallible or tardy, and the fear which it inspires does not check audacious hearts. We wish that Heaven itself should guarantee the faith of new Initiates. Thou hast sworn absolute obedience; thou must prove thy sincerity by accepting a trial from which it would appear only the All Powerful could preserve thee,—if He believes thee worthy to live."

Here the Magi lower their swords and the two Neoceres, bearing the cups, approach the postulant.

"Behold two cups," continued the Hierophant; "the drink which one contains is harmless, the other a deadly poison. I order thee to seize by chance, one or the other, and to empty it at a single draught."

If the postulant refused to obey, a new roll of thunder announced that the initiation was broken. The four officers of the funeral threw over him the large black veil, bound and rolled him in its folds and bore him away. If, on the other hand, the trial of the cups was undergone courageously, the Hierophant hastened to inform the postulant that he had run no risk and that the cups contained pure wine to which a little myrrh had lent a slight bitterness.

After so strong a tension of the physical and moral forces, repose was indispensable. But even this repose, unknown to the initiate,

concealed a last trial, the only one which was really dangerous to his life.

The Neoceres lead him to a neighboring room, adorned with all the delicate luxury of a royal chamber. The servants remove his soiled garments, anoint him with perfumed essences, robe him in fine linen and place before him a table covered with exquisite viands and generous wine. During the repast an invisible intoxicating music seizes little by little his imagination in semi-dreams of lovely visions. The folds of green tapestry embellished with sprays of myrtle, the color and plant sacred to Venus, are slowly withdrawn from the end of the chamber and disclose to view a gallery, where groups of dancing maidens bound together by garlands of roses, move in chains of beauty, in the sparkling light.

The music increases its allurements; unknown perfumes inspire the novitiate with their giddy effluvia. The desire to contemplate this magic of form, which imprisons human reason in the darkness of the material world, attracts him in silence step by step. Scarcely has he crossed the threshold when two of the dancers bind him in a chain of roses and all the others disappear like a flock of frightened doves. The light, suddenly diminished, lends only a vaporous twilight to the scene. If, by the slightest sign of weakness the imprudent one dares to profane the purity of the mysteries, a Neocere, who has glided behind him, strikes him a mortal blow. If he remains motionless and collected, or if he break the chain of roses, a gesture of the Neoceres dismisses the women and a procession of the Magi come to congratulate their new brother on his having triumphed in this supreme test.

"Worthy Brother," said the Hierophant, "magic is composed of two elements, science and force. Without science no force is complete, and without force nothing can be raised to the first degree by science.

"Learn to suffer, in order to become impassive; learn to die, in order to become immortal; learn to abstain in order to merit possession; behold the three first secrets of the new life to which we have initiated thee. Every magus is called to become the priest of Truth—that is, the guardian of her secrets and the possessor of her powers. But there are few who realize entirely this high destiny. Learn, then, to control incessantly thy senses in order to preserve the liberty of thy mind;

this is the prologue of our sacred studies. The intuition of God will be the crown, if thou art unwearied in thy perseverance.

"Pursue thy career of initiate as thou hast begun and may the great Isis aid thee therein.

"Remember the oath which thou hast pronounced, and in order that it may never be effaced from thy memory come and contemplate the punishment which among us is reserved for the perjurer."

The procession of Magi return to the sanctuary; each member of the sacred lodge takes his place in the semi-circle; the Hierophant takes his sceptre and sword and extending his arms in the form of a cross, he cries amid general silence:

"Brothers, what hour is it?"

"The hour of justice," responded as one voice all the Magi.

A doleful noise with a prolonged echo rises from the earth and gives seven detonations at equal intervals.

"Since it is the hour of Justice let justice be done."

At the foot of the altar a trap lowers plunging into a cave from whence issue noises of rattling chains, and of a violent struggle, then roarings, then a human voice which gives a cry full of horror—then, nothing more: it is the silence of the tomb.

"So perish all perjurers," say the Magi, "Justice is done," replies the Hierophant. "Let us go."

This was the last act of this drama of Initiation, to which succeeded a religious banquet.

LOOKING.

Looking backward, we see two years of toil and anxious solicitation, that in each and every number of THE HERMETIST there might be some helping word. Those who need help on the earth-plane, whose steps are always marked with blood from their torn and bleeding feet, are ever in a large majority. They agonize and suffer each for themselves, and no man knoweth the bitterness of another's cup. We are so desirous that they might find some word of encouragement in the contest, and of congratulation, when they shall have won the victor's wreath.

We are sure in whom we trust, and we know what we desire to do, but we have not always been sure that we were able to convey to others the knowledge that has brought peace and potency for good to us. Little by

little we have made a fulcrum for our lever. How much of the world we shall move will depend upon the willingness of our friends to co-operate with us.

Looking forward, we see a possible subscription list of 10,000 earnest thinkers, and **THE HERMETIST** enlarged to sixty-four pages, filled with the best thoughts of its subscribers and readers. Then it could take its place as a champion of all that is for the best good of mankind on the spiritual plane, and opposing to the death all that is born of selfishness and error, the progeny of material manifestation. As we look intently we have in view a thousand individuals who would never miss from their full purses the subscription mite but whose united drops would place **THE HERMETIST** at flood tide for its third year. It costs money to issue the magazine from month to month, and we feel free to call upon our subscribers as personal friends, every one, not only to pay their dollar, but also to give their influence and speech in aid of the great movement, out of the sloughs of error and materialism into the high-ground of Truth and Spirituality.

In all the two years, **THE HERMETIST** has skipped no month, nor made a temporary suspension to be made up by a double number in some future month. Nor has there been a single line to bring a blush upon the purest cheek in all the world. We propose to hold the fort just as we have done.

Do not say, ye who seek the truth: "Verily these are moldy chestnuts thou givest us." We do not come to you as mendicants, but we ask you to share with us in this great work, which is like the letting out of water. It is promised that they who sow in this field shall receive at the harvest time a hundred-fold.

If you cannot afford ONE dollar; if you cannot induce some friend to afford one dollar for subscription, at least you can send us the names of those you know who are interested in something outside of the bread and butter brigade. When you can afford a new book you can allow us to send you that, and so help the cause of developing wisdom that much.

Thou who grieveest over degenerate humanity—what answer do you give us and your own souls?

Fear not, lest thy life come to an end; but rather, lest it never begin.

TEN REASONS WHY THE WORLD'S FAIR OF 1892 SHOULD BE HELD IN CHICAGO.

1st. Because Christopher Columbus discovered America; and Chicago is the Representative American city.

2nd. Because said C. C. did his discovering 400 years ago, and 400 is square, and Chicago means to be on the square.

3rd. Because when he discovered America it was a "boundless contiguity of space," so is Chicago and always has been. In fact, the contiguity at the present time is perfectly overwhelming.

4th. Chicago understands that she runs from the surface up and down. She sells her real estate by the square foot, including the cubic feet to China, and the air to nothing, and she is making the most of it. Consequently, she has all kinds of climate constantly on hand and furnished at the shortest possible notice.

5th. If she has not already bed-room space enough she has some experience in the annexing business and can find accommodations for the hosts of Midian, even if they are as the sands of the sea.

6th. As Chicago can never be crowded, she can always afford to be courteous and polite to strangers and show them she is no snob.

7th. All lines of transportation have one end in Chicago and the other in the Sandwich Islands, Australia, or some other equally well-known and enterprising country.

8th. It is only doing the square thing by old C. C. to let the whole world see as much of his discovered country as possible. The only way to do that is to have the World's Fair as near the middle of it as it can be placed, Chicago is the hub.

9th. Chicago is a kind of a relation to old Double C. Her name has the same initial.

10th. Chicago wants it.

WHO IS A MESSIAH OR BUDDHA?

The above question, proposed at a meeting of the Ramayana F. S., drew out the following among other responses:

"A Messiah or the Anointed One is the Alpha and Omega; the Ultima Thule, not only of his own individuality manifested on the earth plane, but is also the crystalization of the whole human race in the One.

"He must know the Past, the Present and the Future. He must have overcome all

selfishness of the flesh and all the errors of living inspired thereby.

"Probably the conditions of his advent upon the earth are traceable to the spiritual unfoldment of a certain percent of humanity.

"As mentioned in Revelations, it may need the united force of 144,000 men and women who have reached the highest stages of spiritual unfoldment to make a Messianic period possible. And when we remember that it was impossible to find even five in Sodom and Gomorrah, we can have some conception of the rarity of Messiahship. These devout ones would thus become atomic contributors and indirect creators of the external tabernacle.

"The Soul or Christ is only waiting suitable conditions of manifestation for this is to be the fruition of his previous pilgrimages in the flesh. It is the closing scene in the drama of lives, the last acts of earthly existence bound under the law. He foreshadows what all may attain. He signifies at once the new birth, and the atonement that precedes the emancipation of the soul from further embodiments. The culmination so much to be desired completes the long torturing imprisonment within the circle of necessity.

"We have entering the sixth great cyclic period. The trend of the hour is prophetic of Messiahship. Each wave of spirituality brings us nearer to the goal for which all enlightened ones are aiming. Each effort toward brotherly love and unselfish action wafts us more swiftly toward that haven of peace so ardently desired by all who have obtained sufficient knowledge to realize what peace signifies."

L. M. HEATH.

CORRESPONDENCE.

PORT ANGELES, Wash. Ter., Aug. 10, '89.
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GENTLEMEN:—Inclosed please find \$1.00 subscription to THE HERMETIST. I have the positive knowledge within myself I am an atom in the Christos body, a link in the chain that binds Humanity to Divinity and cause to its effect. I am a stone, small, perhaps only a chinker, in the wall of the Spiritual Temple, now going up without the sound of hammer nor tool of iron. I am anxious to know about the rest of the Christos body; what they are doing, and what they are thinking of.

We are living in two worlds (aron-ages). It is the transition from the old to the new age; from the crude, unfinished, to the perfect and finished conditions of the world, both animate and inanimate. It is the change from the old to the new heavens and earth, from the earthly to the heavenly Jerusalem soon to claim its place in this no longer tempest-tossed world. We turn from the dead ruler materialism, and cry, "Long live the potent conqueror, Spirituality." The power of the Good unto salvation is being made manifest upon the earth.

"We are living, we are dwelling in a grand and awful time,
Ever living, ever moving toward the world that is sublime."

Watch, watch, watch, for the day and the hour knoweth no man, no, not even the angels in heaven, but the Father only. This spirit wave now passing over the world, is not fully recognized by the multitude in the outer court of the temple, as the midnight cry: "Behold, the Bridegroom cometh, go ye out to meet him." But it is all embraced in the one word "watch." Watch the signs of the sun, moon, stars and earth.

J. S.

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As soon as self-love is given up, then God gives them the advantage over their enemies, and destroys them by a blow of his hand, and at the same time brings to view the malignancy of slander, and demonstrates the innocence of his people.

The sight of the serpent, raised by the command of God, calms and soothes, as does the union with what Jesus suffered, when the soul can look upon it in the light of faith, which passes as a spark of divine energy, suddenly renewing and strengthening it. Whoever has the experience of it will confess that it is as true as it is beautiful.

This interior people is stronger than all the others, for their strength lies not in their arms nor in their defenses, but in God alone.

This interior people shall always dwell alone and they shall not be mingled among the nations; they shall always dwell alone, although in the midst of all the world, for, their hearts being separated from the world, they are always alone with God.

But the truly annihilated one, no longer existing, has neither strength in himself nor in God, but God alone is strong, God alone is mighty, God alone is everything. This degree is much farther advanced. Now the soul, being thus raised and reclad with the strength of

God, will lie down no more through sin or sickness. It must go on from the strength in God, until it arrives at the strength of God. This is something that must pass into us, instead of us into it.

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