

The Hermetist.

GET UNDERSTANDING.

VOLUME II.

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

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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. HAYES, Sec'y, 629 Fulton st., 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.

GOD.

By Me the whole vast Universe of things
Is spread abroad;—by Me, the Unmanifest!
In Me are all existences contained;
Not I in them!

Yet they are not contained,
Those visible things! Receive and strive to embrace
The mystery majestic! My Being—
Creating all, sustaining all—still dwells
Outside of all!

See! as the shoreless airs
Move in the measureless space, but are not space,
[And space were space without the moving airs];
So all things are in Me, but are not I.

Arnold's Song Celestial.

HERMETIC GEOMETRY.

Whoever starts from that point of the perpendicular, representing the highest point of the spirit and swings through the cycle of existence, finds this strange thing, that decade after decade, the horizontal approaches the point of the perpendicular. Finally, assuming its point and place, the former passes the latter, and becomes horizontal. Thus is taught that the manifestation of the Infinite, and the Infinite itself, while they are not the same, at the same time, because there is always a horizontal and a perpendicular, do merge into and become one. Proving, also, that the physical of the environment so coalesces with the spiritual that they become one, not at the same time, but in the process of time. These two that become one, are the soul: The soul of the Universe, and the soul of the individual unit do become and are each like the other. This happens from the property of the circle and the center.

In the center, is the union of all the perpendiculars and horizontals which can be made in a circle. It typifies the oneness into which all things tend, having been once manifested.

There must be millions upon millions of perpendiculars and horizontals, meeting at the center. Each one stands for itself, but there is only one center—the Oneness. If there had been no center there could have been no circumference. There can be a center, and no circumference. There cannot be a circumference and no center. God unmanifested is the center, God manifested is the circumference. Therefore the center precedes the circumference, is prior to it, even as the existence of God is prior to his manifestation.

The whole manifestation is produced by the movement of spirit force, and physical motion, about the center of existence. This is on the supposition that the Good moves Himself in only one plane.

Existence under creative thought, the result of physical motion under the potency of force, may be thus defined:

Physical motion and spiritual force is manifestation. There may be force without motion. The boiling bowels of a volcano may be filled, for days, with energy that shall shake the whole firm earth, and still make no sign. The water may fill up behind the rocky barrier, foot upon foot, until opposing force shall melt before it, and its rapid way be marked by devastation and debris,—the force existed there, before it was manifested.

Spirit force does not manifest itself, until its potency shall have been infused into motion. Motion is the physical manifestation, and the perception of manifestation thus constituted, comes to the personal sense, by a continuance of physical motion, which may be defined as the overcoming of inertia by the spirit force, the power of the unseen force, which dwells on the perpendicular. Motion lies on the lines of the horizontal and is the impulse generated at the point of contact and producing undulations, along the whole plane of the horizontal. As the lifting of dead weight is harder than continual propulsion, so is the manifestation by motion more difficult than the constant and energetic movement of the spirit force.

Let the circumference move in all directions about its center, and the space involved is a sphere. It represents the individual. The three are one. In no wise can they ever be separated, one from the other. We are from God. We are of Him. We are in Him. We are Him.

When the individual represented by the sphere, has fully perfected its soul process, by the completion of its unfoldment, the perfect spirit will have added to itself, new force, new perception, and fuller understanding, becoming the four-winged globe of the perfect soul. Standing by itself, it is the Infinite soul of the Universe. Inscribed within a circumference, it is bound under the law of the Infinite, the creative thought of the Good, and is the individual soul. This is the doctrine of the circumference, the center and the globe.

Whosoever meditates on this will know more.

P. R.

CHRISTIAN SCIENCE.

BIBLE LESSON AT CHRISTIAN SCIENCE PARLORS SUNDAY.

Last Sunday afternoon a goodly number of ladies and gentlemen assembled at the Christian Science parlors of Mrs. M. M. Phelon, in the Baker block and listened to an interesting bible lesson, by the lady herself. A brief synopsis will be found quite instructive.

Bible lesson—Romans, 8th chapter, 1st to 8th verses. "There is therefore no condemnation to

them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

The law of life then must be superior to, over and above, the law of mortal mind, which is the law of sin and death; a higher court or tribunal in which the relation between the spirit and the flesh is considered.

"God sending his own Son in the likeness of sinful flesh, and, for sin, condemned sin in the flesh." In the likeness of—then the body of Christ, or Jesus, was only the likeness of sinful flesh, therefore not material or human, but spiritual and needed no transformation. "Condemned sin in the flesh"—that is showed that sin belonged only to the flesh, through the mortal law, and was not a part, property, or attribute of the spirit. This shows then here there is no condemnation to those who walk after the spirit or in the spirit, that is, living in the recognition of their spiritual origin. It follows then that if there is no sin in the spirit, there could be no condemnation for that which has no existence. Since there is no sin in the spiritual man, that which appears to be sin is such only upon the plane of the flesh or material part, and can go, hold, or bind the soul no longer than it remains wrapped in the belief of sin, and the association of that belief with the flesh. It cannot then follow the soul beyond the point where the soul recognizes its birthright, and refuses longer to negotiate with the bodily organism. This is not a state dependent upon the laying off of the body, at the change we have been accustomed to call death, but upon the change that comes when we recognize the "Truth of Being" namely, our spiritual being, is in reality the "New Birth," spoken of as the putting on of the "New Man."

"That the righteousness of the law might be fulfilled in us who walk after the spirit," fulfilled or made manifest. When Christ, Truth, Spirit or God as principle is manifested through us and we recognize that manifestation, the law of the flesh, or in other words the law of the mortal mind has no more power over us, consequently there can be no sin, and if no sin, no consequences of sin, as sickness and death. This promise is only to those who walk after the spirit. We see that this can only be so, since we might have recognition of our spiritual being only as an intellectual fact and accept it as we would a principle in mathematics. This is not walking in the light of the spirit,—only recognizing it. One may recognize and still feel no actual interest in the thing recognized. How then can they expect to claim the same degree of good from the manifested spirit as one who walks in the light

of it, living it, realizing it until it becomes the "Spring of living water; springing up into everlasting life."

"Mind the things of the flesh." If after recognizing this truth of spiritual being, we still allow ourselves to mind the things of the flesh, we cannot expect to reap the reward of the spirit. "To be carnally minded is death." Mortal mind, recognizing the life as belonging to the body, devoting itself to body, minding the things or states of the flesh, comes to the condition of all flesh, rest, inertia, death, or dissolution, under the law of sin and death, or the law of mortal mind. — *Racine Times*.

TESTIMONY ON CHRISTIAN SCIENCE.

We cannot refrain from publishing the following letter from a lady who had been, before she was healed, an invalid for years and confined to her bed for nearly eleven years.

HAMPSHIRE, Ill., Sept. 21st, 1888.

DEAR MRS. PHELON:

I am doing nicely. You did not understand my letter. I have had no boil on the outside, the swelling was inside; where it was before, I paid very little attention to it and it has nearly all gone away.

I have ridden out every day, but three, since you left, and those were rainy days. I can ride ten miles without stopping to rest. Nanie, bless her big heart, drives for me. We go all over the country, and I enjoy it, more than any pleasure I have had for years.

Last Saturday, we went to our Sabbath school picnic in the park, Bros. L. and M. unhitched our horse and tied it to a tree, then drew the carriage as near the tables as was convenient. Nanie helped the ladies arrange the tables. I asked a lady friend to sit with me. When we had eaten our dinners we drove to the play grounds and watched the games.

We sat in the shade of a large oak tree, the carriage surrounded by friends and acquaintances, some of whom I had not seen for years. I enjoyed it very much. The day was fine, the dinner nice, the flowers so sweet, and the gaily dressed children, like every thing else were lovely. Mrs. M. and Alice went home with us to supper, and that finished the day.

One year ago, I could not have done that much. I am very thankful for the strength for this and hope I shall be able to do more as time goes on. I am gaining strength all the time. They had a church supper last evening and wanted me to come, but I thought it not best to be out so late. They sent me up a nice supper, and a handsome wreath of pansies and rose geranium leaves with which they crowned me, and we all had a good laugh.

With love, M. J. S.

PUBLISHING FUND.

Those who are interested in the work of spreading a knowledge of the truth, have thought best to commence the organization of a publishing fund for that purpose; so that there may be no delay in

making available the manuscripts that are already in hand, or can be reached.

In a letter from a very dear southern friend who has enlisted in the cause of truth, "for the war," he says: As you need money for your proposed enlargement, I send you a check for \$30.00, another says: "Find inclosed a trifle" to be used as you like and believe me an interested student in the ancient lore."

During the month, we have received a number of smaller sums, in the aggregate quite an item. Whatever our friends can do for us in the formation of this fund, will be most thankfully accepted, "in the name of the King." Next months receipts for that purpose, will be published, so our friends may have knowledge of those who are on the Lords side.

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

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

It is difficult for them to regain the degree from which they have fallen. The soul thus stripped of its own strength, and destitute of God's strength, falls naked into the hands of its enemies, who take vengeance with pleasure, because of not having been able to, while it remained in God.

Souls of the interior, must sacrifice without mercy all self-interest, signified by the son the brother and the friend. Such repentance has the power of reinstating the soul in the degree from which it has fallen by self love, and alludes to the fall of the passive or mystic persons.

Having fallen, God wishes us to double our pace, giving him the hand of perfect trust and abandon, to advance us still farther.

Whatever is agreeable to the senses, must hurt the spirit. Take away all the rest, and give us thyself, and that is sufficient. We should prefer God rather than his gifts.

VII.

Moses desired to see God's countenance, that he might have a clearer perception and understanding of the word spoken to

him, so as to be able to touch them without error. Among the gifts of the holy spirit are two—that of speaking in divers tongues, and that of interpreting them.

To walk under God's conduct is to walk in safety. God always grants victory (over self, the greatest of all enemies).

The creature must be destroyed in itself before it can be received into God. To attain to this state, one death alone is not sufficient. There are several spiritual deaths, all necessary for the purification of the soul, that of the senses, the faculties, and the center.

By a view of my divinity thou shalt comprehend that "I am that I am," and that "all is in Me." St. Denis has truly said, that if any one having seen God has comprehended what he has seen. It is not God that he has seen, but only something that exists in Him and may be known of man.

When God desires to come into a soul, it must be stripped by the mystic annihilation of all its graces. He brings with him such as the creature has never experienced, and which without him cannot exist.

BOOK NOTICES, &c.

We are in receipt of Vol. 1, No. 1, of *Harmony*, a 32-page monthly from California. It is bright and earnest, and will bring us the freshest news from the Pacific Coast.

To those, who seek to know how human thought or mortal mind impresses itself on the body as evidenced in the "lines of the hand," which have been an open book, these many years to the swarthy gypsy and astrologer, we can recommend Prof. Campbell's *Mysteries of the Hand*. The Prof. handles the subject in a masterly manner. For sale by the Hermetic Pub. Co., 629 Fulton St., Chicago.

The Prodigal Son, Mrs. U. N. Gestefeld.—Everybody should read this new work of Mrs. Gestefeld, price 50c, and also her leaflet on "Jesuitism in Christian Science," sent free on receipt of postage, by the HERMETIC PUBLISHING CO., 629 FULTON ST., CHICAGO.

INTER-STATE INDUSTRIAL EXPOSITION OF CHICAGO.

For the sixteenth consecutive year Chicago opens up its great Inter-State Industrial Exposition, replete with the best products of Science, Industry and Art, on Wednesday, September 5th, and closing Saturday, October 20th.

The immense structure is now laden to its fullest capacity with the finest and most magnificent exhibits ever displayed; from almost every quarter of the civilized world, illustrating as it does every avenue of human industry in its most complete form, it is almost a necessity that they who would keep abreast of our most advanced ideas in both industry, science and art, should not fail to visit this great Exposition.

Every railroad and transportation line running into the city have made reduced rates, and there is every indication that a much larger attendance will follow than any year that has preceded.

THE DICTIONARY IN SCHOOLROOMS.

Being interested in all that pertains to the success and usefulness in our public schools, we would call the attention of educators to the value of early training in the use of language and the need of more thorough instruction in the knowledge of words. We mean the *English* language, and for the most part, good old Anglo-Saxon words.

We are constrained to believe that in far too many schools the ability to name words rapidly as they occur in the reading lesson, in the geography or the history is allowed to suffice as the full measure of instruction in the department of language, and the pupils thus pass to other fields without the ability to either correctly spell or properly pronounce the words they have used, and which no knowledge at all of their true signification or wealth of meaning.

The derivation or history of a word as found in the dictionary often opens up a most delightful field for study and investigation, and through this the learner's ambition to attain greater power and fluency in the use of words might be incited. We believe that the learned man is most clearly distinguished from the ignorant by his greater command of language and wider knowledge of the power of words. What better field can there be, then, for the development of a greater usefulness on the part of our public schools than through a larger and more intelligent study of our own vocabulary?

Fortunately we have a standard authority for the meaning and use of English words, a recognized and universally conceded court of last resort, an

NEW BOOKS.

We call the special attention of our readers to the following new books, which will be sent on receipt of price by Hermetic Publishing Co., 629 Fulton street, Chicago:

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open "Webster," where are recorded for the use of all, the decision of the best writers and speakers upon the correct usage of every item that goes to make up the beautiful whole of our mother tongue.

We believe that our public schools will attain a greater usefulness, and be more successful in teaching language just in the ratio that they send their pupils to the dictionary with more frequency, teaching them to study its record more intelligently and abide by its decisions more steadfastly. It needs no argument to prove that every schoolroom should be supplied with a copy of Webster's unabridged dictionary, as the foundation for improved language work. As a further means to this desirable end, we can make no better recommendation than that every pupil should acquire the habit of constant reference to authority by having at his desk a copy of an abridged edition of Webster, and that every teacher should be competent to give instruction in its proper use.

Without disparaging the other abridgments, we regard Webster's academic dictionary as the best of all for the hourly use of pupils, and when it is remembered that its usefulness will survive the pupil's school days, and in the absence of the unabridged, become the family dictionary, it is not too much to say that it should be found on the desk of every pupil in our schools above the most primary grades.

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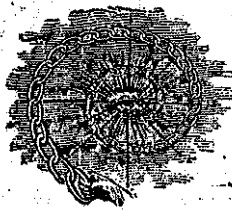
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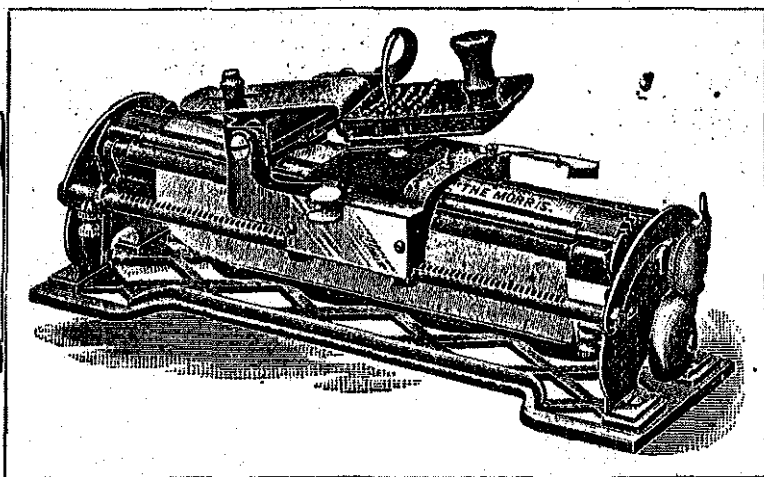
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