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GET UNDERSTANDING.

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W. P. PHELON, M.D.
MRS. M. M. PHELON, O.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. HATCH, 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.

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KARMA.

If "every waking hour we weave, whether we will or no,"
If in the warp or in the woof our thoughts and deeds must go,
If from the web we daily weave our garments must be made,
Then weave the best of fibre in and hues that will not fade.

For every thought, and every word, and every thing we do,
Will in the web of life appear in its own proper hue.
The purest thoughts, the kindest words, the gentlest deeds we know,
Will weave for each a *diadem* and the *right to rule* bestow.

Then all that total of the man, the Karma of the soul,
The thoughts, the words, the deeds, the life, the warp, the woof, the whole,
Gives each his status for a start in future life above,
That Karma then is woven best whose warp and woof is love.
Springfield, Mo. E. H.

KARMA.

Concluded.



PON soft moss lying, the air fragrant beyond expression with perfumes unknown to the dwellers in the sunlight, Nyana slowly came to himself. He seemed to be within an enormous cavern.

Many forms were all about him, some plainly visible, others

fitting, shadowy outlines. Messengers were constantly going forth and returning with ceaseless activity. Learned ones could also be seen deeply engaged in instructing pupils in the mysteries of their arts.

In appropriate niches on every hand, were arranged misshapen objects, patterns of all the evils and vices; of all the calamities and terrible happenings that have ever overwhelmed mankind, individually or collectively.

Here was Famine gaunt and awful. There girt about with all the terrors of unfathomable horror stood Pestilence the unconquerable. Close by, his shadow falling upon Nyana as he lay, stood War, his right hand grasped a ponderous mace with which he

struck the huge iron drum of misfortune, shaking the earth with its clatter and premonition of coming woe, before the event had really commenced.

But we dare not dwell upon all the furnishings and surroundings of this school of elementals, least evil come of it, which is not our purpose.

A little stir like the fanning of the air with a bird's wing, Nyana saw a crowd moving forward to a centering point, and where, having risen, he now stood. On a throne, high-placed, seated within a huge shell, whose iridescence flashed and corruscated in the shimmering lights of this underground world, was a figure almost indescribable. The form was elegant in its perfection. The long, white beard flowed to the feet. Small in size, but the manifestation of physical perfection, and the concentration of elemental power was plainly visible to all of the multitude who bowed before him.

Nyana needed not to be instructed, as he flung himself upon his face, his whole soul thrilling with the exultation of selfish acquisition and coming gratification. Lying thus prone, to all that multitude came a voice, to each speaking different words, even as their desires differed.

To Nyana, this question formed itself in his inner perception, "What wouldst thou, Oh, son of mortal prince?"

His answer framed itself on the instant fiercely and vindictively: "Revenge, revenge for wrong; a sister carried to a lawless harem; property of ancestors confiscated, and a right eye blasted forever, while innocent of crime."

From the form on the throne a voice like the wind over æolian cords; replied, "Let him be taught to accomplish his desires, for such is my will and purpose."

A year had passed since Nyana had disappeared, when suddenly strange things began to happen in the palace of the Satrap. Noises awful and terror-inspiring prevented the ruler from sleeping. He has his singing girls and musicians constantly with him; but nothing can keep from his ears the constant annoyance.

The power invisible and intangible which annoys him, grows bolder. When the monarch sits at his repast, coarse viands are substituted for the dainties he intends to eat, even as he is putting his food in his mouth. When he drinks wine, instead of the luscious

juice of the grape, behold wormwood and gall. This was at the beginning of the year. It was the birthday of the ruler and a high festival. All the nobles of the realm were at the board. High elevated sat the king and the prince of the blood royal by themselves.

As at last the assembled courtiers arose to pledge him long life and prosperity, suddenly opposite him, in full view of all, appeared Nyana. Waiting until the low murmur of surprise ceased, he addressed the monarch.

"O, unjust king! thy servants may pledge thee prosperity, but it will be a pledge, falsified, in the fulfillment."

"Thou shalt not prosper, until the wrong thou hast done the innocent be duly requited."

The angry and astonished king called upon his guard to seize the traitor.

Warding them back, Nyana's voice rose proudly triumphant, "Myrmidons of the false, it avails not, for I shall come," and there remained naught but a curiously shaped chalice upon which Nyana had leaned. The liquid within it boiled and bubbled for an instant, then sent forth a cloud of fine red ashes which settled upon all things within the banqueting hall, leaving ineffaceable stains as if of blood.

The months rolled on, until the spring time, when it was the custom of the king to go forth to battle. His soothsayers and augurs, gave him naught but ill fortune in their predictions. Haughty and stiff-necked he summoned his armies and went forth with his retinue for his annual campaign.

Calamity overtook him. Defeated, he made a disastrous peace, and on the eve of his return to his kingdom, his harem, which had accompanied him into the field, was suddenly enveloped in a cloud and in sight of all the armies and the court were carried away.

Search was begun for them at once, and toward morning they were found in safety on the summit of a broad mountain slope, and all but one, brought back to camp. That one, Nyana's sister. In her place was found a roll to which was attached an immense glow worm, and the roll was addressed to the monarch. They who were wise advised the king not to break the seal.

The king returned to his capital. Sounds and sights ceased. Sitting by himself at the beginning of the new year, he ordered the roll brought to him. Curiosity overcoming his better sense, finally he commenced break-

ing the seals. Hardly had the wax crumbled beneath his fingers, before a stream of fine sand pouring from it in an eddying circle formed a revolving pillar close at his right hand. A slight crackling sound was the forerunner of the appearance of his dread tormentor Nyana.

"False and cruel tyrant," were Nyana's words, "I come to thee for the last time. Thou hast lost ten times that which thou didst filch from me, My sister is rescued from thy unclean clutches. I will tell thee more. Thy son whom thou lovest shall not sit on thy throne, but thy son's son who shall inherit the brand of thy cruelty, thou shall henceforth wear, shall make some amends for thy injustice and heartlessness. Spirit of the Flame perform thy duty!"

As Nyana finished speaking, a flash of flame sprang forth from the whirling column of sand toward the right eye of the king, leaving a blasted and lifeless organ.

In the reign of the one-eyed Selim, grandson of the king, there dwelt in the mountains near a populous city, a hermit friendless and unknown. It was rumored that he passed his days and nights in tears, lamentations and prayers for deliverance from the power of evil. None cared to pass his cave after nightfall.

At last lying upon a bed of sharp stones, was found dead—Nyana. By fifty years of repentance and self-mortification, he had sought to atone for his one fierce act of apostasy.

W. P. PHELON; M. D.

REINCARNATION.

The soul within itself doth find,
A longing sore and pained;
To scale the heights the human mind
Scarcely yet hath e'er attained.

The soul to earth and senses bound,
Will never cease its crying,
Until in stern experience wound,
It leaves the body dying.

Then up it climbs, yet rests awhile,
Until a new form taking,
It enters 'gain the earthly file,
To new encounters waking.

And thus it onward grows:
Each day more like its source;
And in each life the more it knows
Of its steady onward course.

At last it turns it back to gaze
Upon its finished Book of Life,
And there it reads from page to page,
The cause of sorrow, joy and strife.

It now can see the fullest worth,
Through miles of many years,
Of being born of Mother Earth,
To taste of hopes, and loves, and fears.

II, in each life, the lesson learned,
'Twas stamped upon its breast,
When born again, the new thought earned,
Was placed among the rest.

And thus it is our soul is made
Of good thoughts from our many lives,
It wisely garners ere they fade,
Like bees with honey to their lives.

And when at last the goal it gains,
Perfection's gate thrown wide,
Who knows but naught remains
But in the God to hide.

When by our true and goodly fruit
We've risen no more to fall,
Proudly will we constitute
The Great and Perfect All.

M. H. B. W.

Portland, Ore., Sept. 7, 1888.

EXTRACTS FROM SECRET DOCTRINE.

Metaphysically speaking, there is but one element in nature, and at the root of that is Deity. The so-called seven elements, of which five have already manifested and asserted their existence, are the garment or veil of that Deity; direct from the essence whereof comes man, whether physically, psychically, mentally or spiritually considered.

The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its varying conditions from its appearance in the material form, to its disappearance from earth.

Mind is a name given to the sum of our states of consciousness, grouped under thought, will and feeling.

Time is only an illusion produced by the succession of our states of consciousness, as we travel through eternal duration; and it does not exist where no consciousness exists in which the illusion can be produced.

The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past.

Nothing on earth has real duration, for nothing remains without change for the billionth part of a second.

Esoteric philosophy teaches that everything lives and is conscious, but not all life and consciousness are similar to those of human or even animal beings. Life we look upon as "the one form of existence," manifesting in what is (commonly) called matter,

or as in man, incorrectly separating them, we name Spirit, Soul and Matter. Matter, (negative mind), is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of Spirit and these three are a trinity synthesized by Life which pervades them all.

"The essence of man is Spirit." Only by stripping himself of his finiteness, and surrendering himself to pure self-consciousness does he attain the Truth.

Christ-man, as man in whom the Unity of God-man (identity of the individual with the Universal Consciousness) appeared, has in his death and history, himself presented the eternal history of Spirit, a history which every man has to accomplish in himself, in order to exist as Spirit.

Only the liberated Spirit is able to faintly realize the nature of the source whence it sprung and whither it must eventually return.

Save that one (causeless) ideal [Spiritual] cause there is no other to which the universe [or man] can be referred.

To know itself one oneself, necessitates consciousness and perception, (limited faculties). Hence the Eternal Breath which knows itself not. Infinity cannot comprehend finiteness. The Boundless can have no relation to the boundal or conditional.

Consciousness implies limitations and qualifications; something to be conscious of and some one to be conscious of it. But absolute Consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three one.

(Correspondence. In Christian Science "The believer, the belief, and the thing believed are one and the same.")

We give names to things according to the appearance they assume for ourselves.

We call absolute consciousness "unconsciousness," because it seems to us it must necessarily be so, just as we call the absolute, "Darkness," because to our finite understanding it appears quite [incomprehensible] impenetrable.

M. M. PHELON.

Letter from the Philippine Islands.

INFLUENCE OF A TROPICAL CLIMATE ON OCCULT TRAINING.

It is comparatively safe to say that at least seventy five per cent of those who become deeply interested in Theosophy look upon India and other eastern countries as pecu-

larly favorable to spiritual development, and many, undoubtedly, think that if they were free to do so they would come to this side of the world and give themselves up unreservedly to the austerities and privations of an ascetic life. This conclusion is based upon the facts that the Theosophical Society draws its inspirations from India and that the East is the home of the most weird and wonderful occultism. It is quite natural, therefore, to infer that there must be potent reasons why these things exist more generally here than in the Occident. It requires but a very short time for Americans who come here to find an explanation of the difference in prevailing thought in these two parts of the world and to realize that here there are fewer conditions unfavorable to spiritual development to contend with. Here the masses think slowly and act deliberately and there is very little or none of that rigorous mental force, the almost constant exertion of which creates such disturbing astral conditions in America. The warm climate and comparatively unvarying temperature induce a feeling of calmness which may speedily develop into listlessness if one allows it to have its own way. The custom, born of climatic conditions, is to indulge in as little active exercise as possible and to avoid excitement. There is an almost complete absence of that restless energy and mad chasing of the dollar so apparent in daily life in America, and the student of occultism can readily understand what must be the relative condition of the astral currents. If we are affected by the thoughts of those around us we will find comparatively little in the auric emanations here of an exciting or disturbing nature.

Again, the question of diet, which I believe is most important, at least in the earlier stages of the spiritual development, is quite readily arranged owing to climatic conditions. One's appetite is not invigorated by bracing weather and active exercise, and instead of gorging one's self three times a day one is inclined to eat very sparingly several times and of light and cooling food. While many Europeans eat flesh and drink stimulants quite freely, thus heating and weakening their systems and inducing sick, or "seedy" spells, as they are called, quite frequently, there is no necessity for that sort of diet for fruits are plentiful and as also are rice and several kinds of nutritious vegetables. I think there is no place in the tropics

more than, vegetables and grains of some kinds cannot be readily obtained.

It may be a question whether one can acquire spiritual strength as well when away from trials and temptations as when constantly exposed to them but there is no doubt that there is seen more spiritual power displayed in the East than in any other part of the world. There seems to be something in the atmosphere productive of a calm dreamy condition and opposed to ambitious material thoughts and efforts; a serene placid influence that suggests the worthlessness of worldliness and the power and value of things spiritual. At night the sky seems bluer and the stars more brilliant and numerous than when seen from the western hemisphere and the breezes laden with the fragrance of gorgeous blossoms seem sometimes to waft one's soul upward to a region of sweet bliss and contentment where angels live and truth and purity pervade all things. It may be called a land of dreams as compared with the western hemisphere which is essentially a land of stern material realities from a worldly standpoint where the poor man is miserable indeed unless he looks to spiritual things for his happiness. Here if one avoids the maelstrom of European civilization with its roast beef and brandy and soda features, and strives earnestly to keep his thoughts and actions pure and his aspirations heavenward I think his spiritual development will be more rapid than in America, but it is a question whether it would be of as perfect and elevated a character. It might be suggested that the East would be a proper nursery for beginners in occultism and that the West would be the better field for the perfection of spiritual growth. There is little doubt that America is destined to be the world's centre of spiritual thought but it will be when many of the old climatic and social conditions have passed away that the occultism so long known in the East will find a firm foothold there.

RUSSELL WEBB.

THE IDEAL CHURCH OF THE REPUBLIC.

The Ideal Church of the Republic, referred to in the version of the "Lord's Prayer," published in November number of THE HERMETIST, can be defined as follows: The four pillars of such a church I esteem to consist:

1. In the recognition of men and women in the highest places and offices as servants of those in the lowest, and the "voice of the people," (as exoterically expressed in the rights of woman and the claims of labor) as the "voice of God."

2. In the consecration, by each member, of his or her entire material means to the service of truth and humanity.

3. In the study of the science of health, (or Christian Science), and kindred themes, as a means for upbuilding a true church free from disease, and in which there is no more "warring of the members," whether in the human body, or the "body politic."

4. In the guidance of Theosophy or divine wisdom, as applied to cosmo and anthropogenesis (or sexual generation), and the mastership or control of the appetites and passions, through abstinence, and the prayer of self-effort.

But these pillars are spiritual, and can only become organic, as the Zend Avesta, or "Living Word" is manifest in the growing lives of the individuals who compose the "Republic." I elaborate them in my Highland School lectures, under the first object of the T. S., the "universal brotherhood of humanity," in which all the apparently divergent interests of the different schools of metaphysical thought ought to learn to converge, and to see "eye to eye."

BRYAN J. BUTTS.

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

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

All faithful echoes of Jesus Christ, ought to be like so many echoes of his voice, which emanates from disinterested love.

God said to them--if there be among you a prophet of the Lord, I will make myself known to him in a vision, or I will speak to him in a dream--but to my servant Moses I will speak mouth to mouth. These words show clearly the difference between these two states, of passivity and light! God communicates himself to the souls of light by visions and dreams, under shadows and enigmas which form some division between him and them.

But for deified souls, he speaks to them mouth to mouth, and, as it were, essence to essence by infusion. It is the essential word that is infallible and which can only be received into the essence of the soul, from whence it flows upon the faculties, when it is to be expressed.

A soul full of confidence looks for everything from God's goodness and strength.

Therefore filled with courage it animates others. We can obtain by God's goodness what we could not conquer with our own thoughts.

Annihilated souls recognizing in themselves neither goodness nor strength to aid souls that God gives them, resign them without difficulty, but the self-trusting souls, believe themselves more fit to trust others than those whom God has chosen.

We fail to enter into God through distrust, and so perish on the way.

We must not be afraid to abandon ourselves, for with the strength of God we can devour our *open* enemies. Since while we remain in God's hands all the power and malignity of sin is removed from us, and it is well so as the demons of mortal mind are powerless against us.

All persons who vacillate and hesitate so much losing perfect trust, who from obeying implicitly, tempt God instead, so much by their little faith, never enter unto his life in God.

IX.

Of all spiritual souls, only those who with a lion-like courage abandon themselves to God's guidance without drawing back, arrive into God. If it were known what hurt were done interior souls by doubts and distrust, it would create surprise. They turn back when on the point of entering the promised land. It is thus with many who pass all their lives in doing and undoing, and who without any apparent advance, die at the end of twenty or thirty years in the semi-state having done nothing but advance and go back.

AMERICAN SECTION, THEOSOPHICAL SOCIETY.

In consequence of a sentence in the Revised Rules issued from Indian Headquarters, questions have been received asking if alterations as to fees and dues apply to this Section.

In so far as the dues and fees provided for in our constitution are concerned, the said Revised Rules are inoperative, and our dues and fees remain as now fixed until altered by the Convention.

At the April Convention, resolutions will be offered confirming the present fees and dues paid to the General Secretary shall go to Indian Headquarters, and further, that persons unable to pay may be admitted free.

The next Convention will be held at Assembly Room, Palmer House, Chicago, Ill., beginning April 28, 1889. Secretaries will please send in reports early in March to the Convention. Mr. C. D. Hill, No. 3956 Drexel Boulevard, Chicago, Ill., on behalf of the Branches there, desires to be notified, if possible, as to how many persons from the different Branches will attend the Convention.

WILLIAM Q. JUDGE,
New York, February 17, 1889. General Secretary.
P. O. Box 2659.

PUBLICATION FUND.

Our Publication Fund is slowly increasing and will reach the wished-for point in time. Our friends need not be appalled by the smallness of their ability to contribute. If you wish us well, help us all you can, if it is no more than sending us your orders for books or RENEWING promptly your subscription.

APRIL NUMBER.

The April HERMETIST will contain a vivid story entitled "The Valley of Souls," besides the usual amount of interesting matter.

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Truth has more fear from friends that lose their charity in its defense, than from foes that lose their sense in its attack.

BOOK NOTICES.

From the East comes to us "Greeley" and from Kio-to, Japan, *The Blou of Asia*. They have both to win their spurs, as they are No. 1, Vol. 1. Success to them, may they be able to accomplish much good.

Doctor Buck's new book is soon to be out. Those who know the Doctor best, are the most anxious to see this the latest from his facile and able pen. We will receive orders, which will be promptly filled so soon as the work is out.

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The Light of Egypt is the title of a very important work on Occult Science, which will shortly be published by the Religio-Philosophical Publishing House of Chicago, Ills. The book may be properly described as a text book of occultism. It treats exhaustively, and from a comprehensive standpoint, the vitally essential doctrines of Karma, re-incarnation, immortality of the soul, constitution of man, etc. The second part deals in a clear, concise manner with the science of the stars. This part will be found of great value by those who desire to acquire practical working knowledge of astrology. Every theosophist should obtain a copy of this work. It is no compilation but thoroughly original, and gives information not to be found elsewhere. The author is an occultist of high standing, and his statements in relation to the nature of the astral sphere, etc., are based on the results of his personal experiences and exploration.

The Light of Egypt will be \$3.00 per copy, post paid. Early orders are suggested, as the first edition will probably be exhausted in a short time. Hermetic Publishing Co., 639 Fulton street, Chicago, Ill.

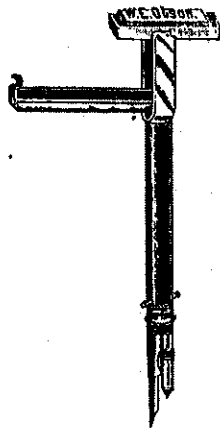
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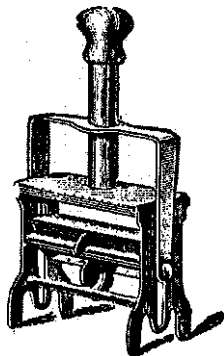


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We have still a few copies of this curious story on hand "HARMONY," of the Pacific Coast, in the November number says:

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