

# THE HERMETIST.

GET UNDERSTANDING.

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## THE HERMETIST,

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

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### 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. P. PHELON, Pres.; MRS. A. M. HATCH, Sec'y; 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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## HOW SHALL WE ATTAIN THE HIGHEST?

Little by little the calla bulb  
Unfolds its swathings the mold below;  
Little by little the germ puts forth  
Its sentient pow'r to thrive and grow.

Little by little it works its way  
Through foulest odor of muck and mold;  
Still upward striving toward the light,  
And heeding never storm nor cold.

Till through the soil the blade comes forth  
In fairest green to cheer the eye;  
Blest harbinger of future growth;  
And crown of blossom by-and-by.

And through the hours of night and day,  
The stalks grow firm, round and tall;  
Until the summit it has gained,  
When purest blossom crowns it all.

And 'as the germ in noisome cell  
Transmutes the vile to beauty's grace,  
So, through the seeming ills of life,  
May we attain the highest place.

The soul that strives by night, by day,  
To gain the highest that is known;  
Little by little unfoldeth pow'r,  
In thought and word and action shown.

Till on that day when ray divine  
Shall gleam athwart its startled ken;  
The soul awakes to growth sublime  
Nor questions more the how—the when.

ISA.

## THE MYSTERIES OF THE SPHINX AND PYRAMID.

CONTINUED.



THE postulant accepts once more.  
"Take then this lamp. It is  
the image of the eye of God  
which follows us when we  
walk hidden from the eyes of  
man. Go without fear, thou hast  
only to fear thyself in the trial of  
solitude."

While he received the lamp from  
one of the guides the other touched a spring  
concealed in a flower in the wall. This caused

a bronze plate to move, disclosing an arched passage but it was so narrow and low that it was only possible to pass through by creeping on the hands and knees.

"May this road be for thee, an image of the tomb in which all men must lie at the evening of earthly life in order to awaken freed from dark matter into the eternal day of the life of spirit. Thou hast conquered the spectre of death, go triumph over the terrors of the grave."

If the postulant seemed to hesitate the guides might not reproach his weakness nor encourage him to continue the trials. They waited some minutes in silence, the right hand extended towards the opening of the passage, and if the postulant did not decide, they revealed his face and conducted him out of the sacred place. But the laws of the Magi never allowed him to be admitted again, his impotence was proven. If he submitted freely the guides gave him the kiss of peace and wished him *bon voyage*. When his body had disappeared in the tube of granite, the bronze plate which had given him passage fell back behind him with a metallic "clang" and a distant voice cried: "Here perish the fools who covet knowledge and power." Those dreadful words which by a marvelous effect of acoustics were repeated by seven distinct echoes, gave a violent shock to the reason of the postulant. Would he be the victim of his impudent confidence? Did the Magi condemn to death all foreigners who aspired to penetrate their mysteries? But, then why did they not strike him with the scythe? Why bury him alive? Why leave him the lamp? Indecision mingled with terror to lengthen his agony. Meanwhile he dragged himself forward and noticed with more and more anxiety that the direction of the tube was always inclined downward towards the depth of the earth. Where would this incline extend to and if the lamp should be extinguished, what would become of this unfortunate whose only guide it was?

He creeps, still creeps. All at once the tube seems to dilate and enlarge, the roof rises but the floor continues to descend. It ends at the brink of a vast crater cut in the form of an inverted cone, whose walls are covered with cement so polished that in the trembling rays of the lamp one would believe them to be of steel. An iron ladder succeeds to the tube and is lost in the depths of an impenetrable darkness. Before, the unknown full

of peril; behind, the terrible unknown, between these two a suspense full of agony. With death in perspective there was enough to render insane the most stoic of philosophers. Reason, however, gave one last council; it was to advance step by step to the extreme limits of the possible.

The iron ladder had seventy-eight rounds. Arrived at the lowest, the candidate saw with a new terror that the cone terminated in a gaping shaft which attracted him as the last secret of an implacable fatality.

Shivering with a supreme terror but calling to his aid the last force which despair could lend him, he crawled up a few steps and studied intently the small space which the feeble rays of his lamp illumined. At his left he perceived a crevice which he had not noticed during the descent, this crevice is of the size of a man. Clinging to the ladder with one hand, and holding the lamp forward with the other, he discovers within it steps; without doubt it is a passage but whither does it lead? In any case it leads away from the gulf. Faith and hope awaken within him; he reproaches himself for having accused the Magi and remembers their warning "Go without fear, thou hast only to fear thy self in the trial of solitude."

After some moments of reflection which restored tranquility to his mind, he arose and entered the crevice. This passage pierced the rock as a spiral stairway. At the twenty-second step there appeared a bronze grating through which the postulant perceived a long gallery supported by sculptured caryatides, which represented twenty-four Sphinxes, twelve to the right and twelve to the left. In each space between the sphinxes, the wall is covered with frescoes representing mysterious symbols and personages. These pictures face each other in pairs and are illumed by eleven tripods of bronze arranged along a line which divides the gallery longitudinally in the middle. Each tripod bore a sphinx of crystal in which burned a wick of flax on the surface of an embalmed oil.

A magus who bore the title of Pastiphore (guardian of the sacred symbols) opened the gate to the postulant.

"Son of the Earth," said he smilingly, "thou art welcome. Thou hast escaped the snares of the abyss by discovering the road to the sages. Few of the aspirants to the mysteries have triumphed before thee; the others have perished. Since

thee, I hope, safe and sound to the sanctuary where virtue receives its crown. I ought not to hide from thee that other perils await thee, but I am permitted to encourage thee by explaining those symbols, the understanding of which creates around the heart of man an invulnerable armour. Come, contemplate with me those sacred images, listen attentively to my words, and if thou canst fix them in thy memory, the kings of the world when thou returnest to the earth, will be less powerful than thou."

*To be continued.*

### IS GOD A PRINCIPLE?

A principle, as defined by the dictionaries, is, first: "A source or origin." But a source or origin implies a commencing point in space, or a beginning period in time; whereas, God is not in space or time.

Second: A principle is defined as an "original faculty." But an original faculty implies faculties that are not original; whereas, God must be all faculty or none at all.

Third: A principle is defined as a "fundamental truth," or "elementary proposition;" whereas, God is truth *PER SE*; or no truth at all. The distinction of "fundamental" can not be admitted. Nor, can there be anything "elementary" in the Divine Nature or that can be regarded as of the form of a "proposition."

Fourth: A principle is defined as a "right and settled rule of conduct." But to God there can be no relative rules of right or of settled or unsettled modes of conduct. He must be conduct itself or nothing.

Hence God cannot be a principle, in the dictionary sense, or in any sense which admits of origin or terminus, whether of things or the cause of things. Cause and effect are finite illusions, having no genesis in the Divine Mind, which transcends or includes, and therefore excludes, both. God can be principle only in the sense of IMPOSSIBLE CONTACT WITH MATTER OR EVIL. Nor can man be the image of, or "like unto" God in any other sense. Man, like God, is eternally aloof from matter or evil. Otherwise he could have no real being, any more than a house or a work of art could have a being (that is appearance) apart from the universal idea of architecture, or law of mechanics. If the law, or principle could be broken in any one structure more than another, it would not be a law

infinite.

The idea of God is, therefore, expressed in that of Changeless Substance, or Divine Reality, and its Reflection in Man, that is to say; God is Spiritual principle, and known only through Man's "R. F.," or "Right Focus," as Spirit to Infinite Spirit. His reflection of Spirit is perfect, not in the sense of NOTHING, as in a material mirror; but in directly the opposite sense—the sense of something. Our affirmation is not that "God is something; therefore we are nothing;" but God is All (in and exclusively) and man is God Manifest. The "All" being love, that is, of the nature of Conscious Reality, Man does not become the "Son of God" by the abolition, but by the inspiration of his senses. His wisdom does not lie in his becoming senseless, but in his becoming senseful; that is, full of sense. In doing this he no more loses his phenomenal (or neumenal) being in God, than a growing tree loses its fruit or foliage, in the great arcana of nature, because its outer bark continuously disappears by the action of the Life Principle.

J. V. BENEFICIO.

Milwaukee, Wis.

### A QUESTION.

Teach me, sprite or bird,  
What sweet thoughts are thine.  
I have never heard  
Praise of love or wine  
That panted forth a flood of rapture so divine.

### THE PUZZLING QUESTION.

We have had many answers to our query of last month. But the following from a lady whose apt, quaint sentences, are always of interest, expresses very nearly as it seems to us, the truth:

CEDAR FALLS, IOWA, May 17th, '89.

DEAR DR. PHELON:—

The article in May HERMETIST, headed, "Who can tell us?" expresses my views exactly. I have always wondered much about it, but since coming into the knowledge of Christian Science, and being imbued with the Spirit of Truth, I think I can see it all, very much more clearly. Those who rail at everybody and everything, and wrangle continually with others, have not come wholly into the Truth, are not quite made free by the Spirit, the only Comforter. They are still searching for, and seeking to attain the Higher Life. Is not this so?

I should have much enjoyed being at the Convention. As soon as I can, compass it I shall favor myself with the "Secret Doctrine."

I am still silently, and all alone, studying all I can, but my increasing practice, and household duties make it slow work. With kind regards to you all,

Yours truly, M. A. C.

### SOMETHING THAT BOTHERS US.

A few days since a friend asked: "What do you think of the single tax theory?" We answered frankly: "Don't know what to think of it. The theory seems good, but what about the vested interests. It don't seem as if man had any more right to seize upon the earth than upon the air, the water or the fire. But can the old system be changed, except the land marks of metes and bounds be wiped out in blood, and we take upon ourselves an insufferable burden of curses and wrath and agony." He enthusiastically thought it could. After he had gone, we tried to think it out, but it made the top of our head whirl.

While wrestling with "vested rights," this absurdity came to us. We declare labor the only labor producer, and money, valueless of itself, only the measure of that value, then we turn around and allow money to produce itself by usury. That is, the measure becomes equal to the thing it measures. While we have no quarrel with capital, it has no right to enter the field against labor, and demand not only its share of labor's earnings, but wages for itself as well. Abolish the laws in favor of usury, and the millionaires of the next generation would decrease in number.

### WHO TAKES THE NEXT?

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Inclosed please find \$15.00 and 15 new subscribers, for which please send me a "Morris Type Writer." It was one of the easiest jobs I have had for a long time, to get the names. Of course I went to progressive people, mamma's friends, and showed them the magazine. I know they will all like it.

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MAMIE B.

Yes, Mamie,—If we never had had any other proof of your friendship this would prove it to us. We want another thousand subscribers, AT ONCE. How many of our friends will take the personal trouble to send us one, JUST ONE. How many like Mamie, who is a beautiful girl of fifteen, will take the trouble to send us fifteen for one of the best low priced type writers made. You can all speak at once. The June number will be especially interesting besides the "Mysteries of the Sphinx and the Pyramid," it will contain, "The Fountain of El

Ayontib," a story of life's struggles, besides the usual selection of pertinent matter. We have some lessons in practical occultism we shall find room for at an early day. We intend to make it the best magazine of its kind ever published, but we look to our friends to hold up our hands while we are doing it.

### THE CRIME OF THE AGE.

Toil, hurry and worry; bustle, hustle and fag. This is the crime of the American against himself, individually and collectively. He builds machines to save muscles, and then does his best to keep up by running alongside. He overspends his income. Does he retrench or economize; not a cent's worth. He turns on all steam and sits on the safety valve, reckless of consequences.

If this intensity of expression was all, it might be endured; but he worries and frets. He brings his skeleton home with him, instead of securely locking it up in his office closet. He communes with it during the long hours of the night. The morning finds him unrefreshed, his nerves yet tense and fatigued with yesterday's strain. His business meets him in full torrent. This MUST be done, and that cannot be put off for a moment, and indeed "put off" is a phrase not found in his lexicon. It all chords with the tune of "Hurry" he is singing. The respondent vibrations of his physical energy fail to rise to the quickened key of his impetuous will. He feels his failing strength and seeks help, opium, morphine, chloral, cocaine, sulphorial are used to lash the tired team to new effort, The whip first stimulates, then cuts into the flesh, and adds new horror to the previous exhaustion, and the crime is accomplished. He is a wreck. These things I know from many years experience with the victims of these stimulant opiates. If any of my readers or their friends, are bound by these terrible conditions, if they will write me, I can suggest a method of relief from the intolerable bondage.

W. P. PHELON, M. D.

### BOOK NOTICES.

*Christian Science Hymns*.—Published by Ursula N. Gestefeld, Central Music Hall, price 60 cents, is the first attempt to adapt the music of the day to the hymns of the future. Of its poetry and music we are a poor judge, and our musical critic has gone to Europe on his vacation, so we will not attempt to criticize that part of it, but we are very certain of appropriateness, in sentiment and the purity of diction. Its typography is in the usual elegant and tasty style of its well known publisher. Garnet cloth and a gold side-stamp, heavy paper and clear type leave nothing to be desired.

of the Religio-Philosophical Publishing House, has already created a breeze of expectancy in many quarters. It is now ready for delivery. We have only read one chapter; but upon the judgement of those competent to decide we venture to predict that the book will produce a deep agitation in psychic and theosophic circles. For sale by HERMETIC PUB. Co., 206 S. Lincoln St., Chicago, Ill. Price \$3.00.

*Hertha*, by Elizabeth Hughes, price 75 cents, postage 2 cts., for sale by HERMETIC PUB. Co., 206 S. Lincoln St., Chicago, Ill. is the work of a soul ripe in incarnations and polished by culture and knowledge of the truth. She reviews man's struggle with himself and with nature, and demonstrates clearly that man can attain, only by following woman's lead, as she moves toward the highest light with the purest motives and the truest self-abnegation. Her motto from Goethe: "The ever womanly leads us on," is a comprehensive text which the authoress has most earnestly and brilliantly expounded.

*Wilman's Express* has at last reached the home depot, at Douglasville, Georgia, where the offices of the company are hereafter to be located. Regular trains will make trip monthly from the Central Station; while mental science on lesson trains, are scheduled as heretofore. Sundry absent treatments, trains will also be run by telegraph and telephone as the conditions of the wires and the moral weather will permit. The superintendent and the assistant superintendent mean that every part of their extensive system, and its labyrinth of connections, shall be in first-class shape, and make as good time as any other route in the country. We are glad of it.

*The Coming Creed of the World*.—By Frederick Gerhard. Price in cloth \$3.00, in paper \$1.25. For sale by Frederick Gerhard, Weohawken, New Jersey. This is a most exhaustive and terrible arraignment of the mis teachings of the Scribes and Pharisees of our day who have overlaid the teachings of Christ with their own inventions, devices and assertions. If in the days of the Master they merited the awful denunciation found in the 23d chapter of Matthew, how much more now when by their subtle selfishness, they arrogate to be the sole interpreters between man and God, a God of whom they know so little, and assume so much. The doctrine of the "Right Law," is the only one that can reach man in his triune entity of body, soul and spirit. Our space forbids our enlarging as we would like upon its merits. It will amply repay a careful perusal by every thinker. Its pages show a vast amount of careful research by its author, who is over 80 years of age, and has given the best half of his life to its preparation. It is in no sense declamatory or effervescent. Every line is vigorous with the earnestness of conviction.

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

[Copyright, 1898, by Mrs. M. M. PHELON, C.S.D.]

The persons of the trinity as united in the divine essence, are there all equally, and they speak and act by themselves as speaking and acting outwardly by one same essence, in perfect unity; but as distinct persons they receive each other, the Son, the Father, and the Holy Spirit. The Father and Son by their emanations through all eternity blend into unity.

### X.

It is not the creature which comes out to speak and act and produce the effect of the apostolic life. The soul has no

part therein. It is weak and perfectly passive to every operation but God. It is God who diffuses Himself over the faculties, performing by them and with them sometimes the offices of the word, instructing, acting, conversing, sometimes through the office of the Holy Spirit, setting on fire of love, melting the most secret places of the hearts, and speaking by the mouth of this creature which remains passive to all that God the Word, and God the Holy Spirit, operate in it and out of it, by its organism, whilst this soul dwells in the centre which is God Himself. All this is wrought without sight or knowledge of the creature, which is entirely incapable of making this discernment and which knows words and actions only when they appear, as it would know those of another person. God reveals this mystery to whom He pleases.

When the Word acts outwardly, the Father and the Holy Spirit act indivisibly with it, and when the Holy Spirit acts, the Father and Son act likewise, for they are indivisible in their operations with regard to the creature.

The different properties of the divine person are distributed among them differently, fertility and power to the Father, wisdom and providence to the Son, goodness and love to the Holy Spirit, and these are all united in God alone, where all is power, wisdom and love. God puts words into the mouths of interior persons, when and where he pleaseth.

Now he whom God chooseth to help others, in receiving from him the odor of his perfume is truly holy, since possessing nothing in himself, he must of necessity be filled with God.

And the earth opened her mouth and swallowed them up, with their tents. This is the punishment merited by those who of themselves, desire to become directors, or conductors of souls through presump-

tion and self-sufficiency, namely, that the earth, etc., that is to say, all earthly things which they seemed to have trodden under foot, and to have been far above, and all sensibilities, re-open and whelm them and their tents, showing that the center and the will are enveloped in this fall.

God causes Aaron's rod to flower, to serve as a perpetual sign that it is necessary to be like it to become an apostle. This rod had budded, that is to say, out of its substance there had sprung a germ of life. This is what is done, when out of the mystic ashes, as from out of dead wood there is reproduced a new life by the interior resurrection. Its leaves must spread out, meaning that the soul is placed at large, so that its works are no longer restrained, in fine, its fruits must become ripe. It is necessary that they have flowers and fruits in maturity and their leaves all spread out before attempting to lead.

#### "THE SECRET DOCTRINE."

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#### PHYSICS AND METAPHYSICS.

Mrs. M. M. Phelon's little brochure, "PHYSICS AND METAPHYSICS," has reached a second edition. She is receiving orders from Europe, India and Australia. As a concise, practical argument for, and explanation of, the claims of Christian Science it is unequalled. For the use of teachers and practitioners it is particularly suited. Retail price 15c. Write for quantity. Hermetic Publishing Co.,

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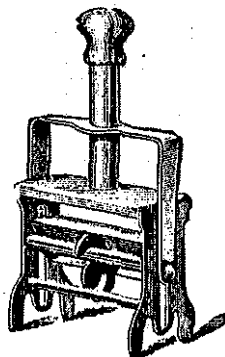
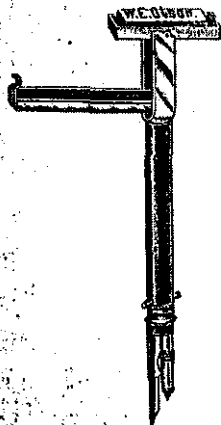
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