

# THE HERMETIST.

GET UNDERSTANDING.

VOLUME IV.

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## THE HERMETIST,

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BY

## THE HERMETIC BROTHERHOOD,

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NANCY MCKAY GORDON, }

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### HERMETIC BROTHERHOOD of A. L. and E.

Meets every Sunday evening, Time, 8:00 o'clock, Place, 4006 Grand Boulevard. All inquiries after Occult and Mystic thought on the highest spiritual planes, seeking Truth for the Truth's sake, are cordially invited. W. P. Phelon, M. D., First Elder Brother; Nancy McKay Gordon, Second Elder Brother; Miss M. E. Applegate, Scribo, 4006 Grand Boulevard, Chicago, Ill.

**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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### ANCIENT INVOCATION.

Eternal one! Thou self-existent cause  
 Of all existence, source of love and light;  
 Thou universal and uncreated God,  
 In whom all things exist and have their being,  
 Who lives in all things and all things in him;  
 Infinite art Thou, inconceivable,  
 Beyond the grasp of intellect;  
 Unknowable to all except thyself, I  
 Nothing exists but thou, and there is nothing  
 In which no good exists; Thou art, but we  
 Appear to be; for forms are empty nothings,  
 If not inhabited by Thee; they are  
 Thyself made manifest, addressing Thee  
 We sin, because we separate ourselves  
 In thought from Thee who art our very self;  
 For we are nothing if we are not "Thou,"  
 And Thou art "we;" we have no life but thine,  
 No will nor thought, no love nor strength but thine,  
 Thou art our life, our wills, our minds, our all;  
 We are in Thee and Thou in us; Thou art  
 The "Father" and Thyself in us the "Son,"  
 Thy spirit fills the universe with glory  
 And impregnates all nature with thy power,  
 Enabling her to bring forth living forms  
 Of plants and trees, of animals and man,  
 It fructifies the soul of man and gives  
 Birth to the "Christ," the Saviour of man,  
 Call'd the divine Atma or the "Lord on High,"  
 The "Master," He who makes immortal all  
 In whom his presence is made manifest.  
 If he awakens in the heart of man  
 To the self-consciousness of his existence,  
 Then there will be no further death, for He  
 Is perfect and requires no further change,  
 Thus "Christ" is God made manifest in man  
 As man, and no one can attain to God  
 Except through Him; for He Himself is God  
 In man, and he who strives to find his God  
 Must seek for Him in his own holy temple  
 Within himself in spirit and in truth.  
 To Him, the Christ, the God in man, we pray,  
 To him alone, not to external gods,  
 Nor to the spirits in the Astral Light;  
 And praying strongly we fulfill our prayers,  
 For rising up to Him we are Himself,  
 And grant that which we ask of Him ourselves;  
 No man knows God; it is the God in man  
 Who knows Himself in Him and lifts man up  
 To the conception of what is divine,  
 In his own nature. Rising up to Him...  
 We come to God through Christ, through God to man,  
 And to all nature in his Holy Spirit.

## THE ELEVENTH COMMANDMENT.

**H**OW many people would be willing to acknowledge, if suddenly asked, that there are eleven commandments? Yet this is the teaching of the Bible which says that ten were given directly to Moses, on Mt. Sinai. Of these nine are on the physical plane, relating to the infraction of physical law, and its relations to earthly conditions, while the remaining one concerns our spiritual relations and unfoldment.

But when our Most Ancient Elder Brother of Galilee knew that his earth life was nearly ended, He who was one with the Father, added to the law of the thunders and lightnings and thick darkness, another law, born out of the Silence of Rest, Peace and Harmony. In the simplest phraseology, and fewest words possible, in the calmest manner of the Infinite gladness, He announced to His disciples: "A new Commandment give I unto you, that ye love one another." Thus He who was one and indivisible with the Father, and of equal authority, by that authority, makes the new, the eleventh commandment, of equal binding force with the other ten. What does he mean by it? What is it He calls love? It is not the miasma of passion rising from the dark swamps and morasses of physical attraction, laden with the hot breath of fevered expectation and chilled with exhaustion, while fear broods over all. This love, that Jesus refers to, has its foundation upon the throne of the Omnipotent. It begins and ends with God. He who loveth God, must also love his brother, one is a corollary of the other. If a man say: I love God, and I hate my brother, then is he a liar, for how can he hate his brother whom he hath seen, and love God, whom he hath not seen. Hence there can be no separation in true love. All personal possession becomes a matter of common use, for the benefit of all, belonging first to the household of love, and then to all men as they in their common humanity have need. There is no fear in love. Perfect love casteth out fear. Fear holds torment, and a lover who fears the loved, has not entered into the fullness of perfect love.

We believe and know that God loves us, but God is love; whoever thus dwelleth in love, dwelleth in God, and God in him. If we love not, then we do not know God, for God is love, and the love of God for the world was so great that he gave the dearest possession that could be possibly

conceived of, that he might help those who had forgotten him and would have none of his ways.

The Hermetic Brotherhood stands squarely on this platform of universal love for all, both for those of their own household, and of all the world. They seek to love all men, to help all men, and to uplift along the lines of Universal non-separateness.

Beloved Brothers let us love one another, for love is of God. Every one that loveth his fellow and Comrade, is born of and knoweth God. This is the exaltation into the highest realm of Spiritual Oneness with the Father. So shall we obey in letter and spirit the Eleventh Commandment.

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### TEMPLE TALKS.

VOL. 6.

Nos. 19 and 20.

#### TRANSMUTATION.

**I**T comes to me to say to you something about a word, of which much is said, and perhaps not very much is known. It is a word coming down to us from the wise men of ancient times. It is "transmutation."

If you have been in the mystic lines for many or for few years, undoubtedly, you have heard those wonderful tales of the change of the baser metals into the noble metal, gold. If you have not seen in the ancient readings or writings, the wonderful stories of the alchemists, who made the elixir of life, and who could change all things to gold, you need not go a thousand or two thousand years back to know of them, for you have to-day in your midst a working out of a sort of transmutation. It changes all the products of the earth, which come from the sweat of your fellows, their toil, their labor, all the disagreeable conditions of starvation, and of need into the much belied yellow metal.

I say there are men amongst you to-day, who are able to transmute these conditions of man's industry into gold; and they are able to pile up that gold for themselves. That's a kind of transmutation that goes beyond the dream of the ancient alchemists, far, far beyond it!

And it has gone forward in such an absorptive way, that the men of to-day feel there is a riddle to be solved; a Gordian knot to be cut, because it cannot be untied. Who shall cut it, and how shall it be done? But I am not speaking particularly of this phase.

I desire to call your attention to what transmutation means, and how it affects us. Transmutation consists *always*, in the highest and

best sense, of the changing of the ignoble and valueless into the noble and most valuable. The old symbol of gold being the highest and best was a symbol only, and ought to have been so considered; but there were men who lost their lives in experiments to find the secret. Let us see how, in a great many places, and in a great many conditions, transmutation is effected in our sight; and how the gross, seeming to us, to be unclean, although there is nothing under God's heaven that is unclean, except in our idea of its uncleanness, can be transferred or transmuted into something brilliant, being of itself new power, new life and new influence.

Take a rosebush. Plant it over that which is dead, as you say, something on its way to further dissolution; something in which the atoms and particles have served their purpose to a higher life, and having served that higher life in the capacity intended, they have ceased to hold within themselves the vital conditions binding atom to atom during the existence of vitality. The rose bush grows and thrives, taking up from the earth beneath, that which, though inert to the higher organism, is alive, active and stimulating to the vitality and activity of the rose bush. The process of unfolding goes on, leaf and twig, stalk and bud, grow and flourish, and after a little the bud presents itself, and hour by hour it goes on towards its completion, until finally you have that most beautiful of all flowers, a full blown rose. The means by which the full blown rose comes up out of the grossest part of the earth, one of the four triplicities, is by the aid of the air, the water, and the flames of the sun. Thus and here, you have the active transmutation of the base and lowly into the beautiful on the highest plane.

Take another instance, in which man's hands enter. Sometimes man builds his huts of the sticks of bamboo, and thatches it with the leaves of the plantain, or he thatches it with straw to make a shelter from the heat of the sun. In other countries he builds for himself huts of logs or of poles; or, he may dig for himself caves in the sides of the hills; or, he may use for himself the rocky fastnesses and caves already existing; and in these caves and fastnesses he finds temporary shelter. As time goes on he comes to believe the things with which he is in contact, are of the earth earthy, that they are unclean, that he must have something better, he looks about him and builds for himself habitations of wood, perhaps. These are hewn logs. The logs not suiting his fancy, he finally

divides them adding form and beauty to the edifice which he puts up. Or, he may go into the sides of the mountains and with such tools as he has acquired, from the mountain side he quarries rocks, which when put together, become a home for him, a palace, a temple, or any other building. Or, if he is wise enough, he brings for his aid and assistance, out of the Ether about him, the elementary forces, which, commanded by him, not only build, but quarry from the mountain sides such materials as are needed for the building, he has in thought. The thought force belonging to him is a God given birthright he uses to control these elemental forces. In the ancient times, when he was building, it was not necessary that he should do the work. It was not necessary in Atlantis that the builders should have even their human slaves to toil on the rolling of the stones, on the mixing of the mortar, and the carrying to the highest parts of the edifice. Nay! But they who were trained used the elemental forces. And in this later day you are doing the same thing. As I have said before here, every machine holds an elemental. Not a single machine is in use in this whole broad country, nor in the whole world, that has not for its essential propelling force an elemental, and these elementals are bound by bands and chains of steel, iron and brass. But in the ancient times, the thought force only was necessary to hold and compel them to do the will of him who held, just as the forms of the machines hold and compel to-day. Nay! You may be incredulous. You may think I am stating something that is not true, but you know there are wise men talking to you to-day of telegraphing, without wires. If that is done, it will prove to you there is a projection of thought force which is potent. And if it is potent on one line, and in one plane, this projection can be potent on all planes and can compel all inferior force, all inferior power to submit to the birthright of the man who stands erect before his God, as a part of God himself. But in case man had not stone or a stone quarry, the thought comes to him, born out of recurring memory, and of the ages of the past, that perhaps there may be a substitute for the stone. So little by little, unfolding that which he gains in his thought, he develops the idea that some kinds of earth will make an artificial stone suitable for his purpose. And he gathers the material, the peculiar kinds of earth necessary. It is tempered by the water, it is shaped and

moulded by the hands of man; it is dried by the air, and then, if he is desirous of further change, he piles it together and applies the last stroke of finishing, which is the fire. And having passed through the fire; having received from the four builders whatever each can give, the artificial stone is ready for his building. The edifice that he builds, towers mountain high. Some of them built in the ancient times, show their ruins to us to this day. We must see here that the Four Builders, the four triplicities, the four elements, the Earth, the Air, the Fire and the Water, each and all have a united connection in all this work where man seeks to control his environment and conditions. Thus out of the grossness of the mud, at the last, step by step, transmutation takes place, until the substance which might have been regarded as the lowest and the basest, reaches the most honorable and helpful place.

Let me say right here, the most honorable place any man can occupy before his God, is that of being the greatest helper of his fellows. They who crowd themselves to the front, who dominate by their potency, regardless of their fellows, do not always win or secure the loftiest positions. Nay! Those who win the highest places, who like our Most Ancient Elder Brother of Galilee, go through life preaching love and self sacrificing helpfulness, devoting all that he had; his physical condition, his strength, his health, his everything, to those who were about him, and whose words to-day ring throughout the earth, as they have for centuries, and are still incomparable. I say that he poor and despised, suffering an ignoble death, dying in such mental agony, as no other mortal, could know; because the more perfect any man shall be on all planes, the more intensely does the agony of the physical conditions fall upon him, and the more clearly does he understand how his fellows suffer. It is also those who have passed into the beyond, who have for the time being desired to come back again to show men the way to the Light and the Truth. I say it is those only who can fully understand what man suffers, for, the more perfect the instrument of register, the more complete is the overcoming of the register by the forces which operate against it.

So we expect out of the lowest conditions there shall be transmutation of all into the highest and the best.

What is the object of all this? Why is it that man comes back to earth, life after life, to

make for himself something, what? Is it that he shall aggrandize for himself alone certain conditions; that he shall congregate by himself; that he shall hold to himself everything that is within reach? Nay, nay! The only way that the atoms of the physical, the vast universe about us, the planet itself, can ever come into a spiritualized condition is by passing through the body of the man. He, the only highly spiritualized animal that walks, must in the centuries to come, as in the centuries of the past, pass through the numberless bodies, the whole body of the earth. And as the atoms pass through the body, fulfill their mission and pass off, they will carry away with them a certain amount of spirituality which they retain. Understand this: That an atom can not exist unless it exists by virtue of its consciousness. No atom, the base of all forms, can exist unless it shall be conscious. Your scientists are now recognizing this to be the fact; although we have been telling them this truth for the last 25 or 30 years. And when to consciousness shall be added spirituality, then the earth will become a spiritualized earth. The means by which this is to be done, are through the bodies of its inhabitants. And the work above all works for man to do is this. But he seeks also for himself a development of his own potentiality. The divine monad that comes out first into the spaces to receive education, as we are receiving it, has very little idea or conception of the conditions about him; but reincarnating age after age, all the experience of every possible condition is fulfilled, and, as in the ancient times, when the knights errant met each other and there was defiance and acceptance in the terms of the day, they proved it on their bodies. So man is proving for himself, on his body, everything, every condition of the manifested and the unmanifested; and thus gathering for himself all experiences, he transmutes them into knowledge, and the knowledge, by sifting, comparison, repetition and remembrance, becomes wisdom. Gold stands for wisdom. Gold stands for the sun. Thus all that is of the highest and best is represented in wisdom, the wisdom of the ages, the wisdom of God. That is what the Hermetic Brotherhood to-day upon the earth are seeking, wisdom from all sources, sure that if we seek on the highest planes and in the brightest light, and the highest life, we shall fulfill our real mission, the spiritualizing of the atoms that pass through our bodies. The more spiritual we are, the

more we are stirred by the thrill of the truth, the more we shall do and the less we shall leave to do, when, in the ages to come, we shall again revisit the earth. But while we are talking of this, we perceive that the lowest—the lowest because it is at the beginning, is not in any sense nor way to be degraded, even by our thought, for all belong to the great unit one. We are all in the One, and the One is all for us; and out of this oneness must and should come to us, the thought that we cannot be separated. There have been times over and over again, when man in his looking to the self, thought he perceived there was a difference between him and his neighbor. Nay! Our Ancient Elder Brother of Galilee said there were those who prayed in the ancient days, saying: "I thank thee that I am not as my neighbor." How can a human being draw breath, and feel he was cut off in any such way from his neighbor? All men are thy neighbors. All men, then are those to whom we should seek to do good, and if we seek good for ourselves, the only way, the best most direct way, is to send forth from ourselves all the good in thought, and living possible. Then from that which goes forth, will return to us, and it will not come back void. We need for our own helping. There is no one upon the earth, no matter where, can say: "Oh, I can stand alone. I have no need of help from any living creature, manifest or unmanifest." God himself, who is the Omnipotent, the Omniscient, and the Omnipresent, demands for us and from us certain acts, and these acts are necessary to Him. Even He, cannot be without those whom his idealized thought and creative action has put into being. Thus we are not in any sense to say: "These persons are of no consequence to me. I can not do any thing for them. They will have to look somewhere else," and they do not even receive kind thought.

There were just such men and women in an empire, in a country in Europe, not many years ago, who thought they were the earth; who, believed they were the empire, and that the rest of the people were made for their pleasure. It was well for them, perhaps, they thought so; and the whirl went on of delusion and illusion. But the time came when the fire, the last element of purification, confirmation, and finishing creation seized upon those who had been left on the outside, and the whole country reeked in blood. They who had refused to hear the cries of the suffering, because they were not of their rank, went down before the fiery wrath of those

who had found for themselves the power, and made them more powerful, strong and irresistible, for the time being, than those who had gloried in the physical degradation of separation. Your historians call this the French Revolution. There have been other revolutions, and other revolutions are coming. Oh, may the Everlasting One grant whatever is to fall shall fall more easily, and that the good second thought of those who have been selfishly unfolding, shall so uphold that the fall may be broken.

Again, there have been cities in which there were vile places, spots breeding fever; dark slums where pestilence laid in germ. They who lived in the elegant, who wrung from the toilers' wages and hire by fraud, who sought to deprive the feeble of their rightful belonging, said: "Oh, well, those people are workers, they are spendthrifts, and they live thus because they do not save their money, while I have saved mine." If it had been interpreted correctly, they would have said: "I am where I am because I have stolen from those who are weak and ignorant, their fair share of the accruing proceeds of united labor, of brain and muscle". But time went on. They who lived in their mansions said: "Oh, well, these people over in the back streets, let them stay there. It don't concern us at all." But the winds of the south blew, and there came a pestilence speeding on certain conditions of the air. When the pestilence came, of course it sought the dark places, because it is born of darkness and obstructiveness. And when it was firmly established, and those living in these noisome streets died by scores, hundreds, then the pestilence reached over to the mansions. There was no staying of the dread hand. That which was supposed to belong as a special gift to the poor and the down-trodden, made its voice heard amongst those who considered themselves above the ordinary conditions of law and its effect.

And the lesson thundered forth was this: God made all men of the same blood. Whatsoever shall attack one may attack all. Whatsoever shall crowd and depress one may depress others. We may ascend to the highest portion of our heavens, we may descend to the lowest depths of earth, everywere will find man is similar, and being similar, his rights, according to his development, are ever the same. And more than that, the justice of the Omnipotent God, the mercy of the God who is love, will hold strictly to account, every man or woman who shall stand up and say: "I am different, from

thou!" So surely as it is said, the day will come, when these two shall have a reckoning. The fact that we are one in all and all in one will be fully demonstrated to us. If we must insist on being separate while we are in the earth life, then when we shall have passed into the life beyond, we will find ourselves separated from those who we left behind, because through fear, through conditions born of this belief, separation from the loved ones that have gone on will come. The reason we do not speak to you more face to face, from the Invisible to the visible side, to-day, is because, for centuries, man has been cultivating within himself the desire that the dead shall rest in peace, and there be no communication between the dead and the living. Thereby he has built up for himself a wall between his loved ones and himself. So soon as we can fully comprehend and understand there can be no separateness in any human being on the whole earth, from all other human beings, then may we begin to come to the place where we shall be able to understand, and be in constant intercourse with those we have loved, who love us when the end of the earth life has come.

And may God who is Love, the everlasting love, harmony and unity bind us together more and more closely in the cords that hold while they do not restrain. Thus feeling in His presence the full consciousness of the oneness, we shall become even as He is, Omni-potent.

ONE OF THE MAGI.

\* \* \* \* \*

**FULL MOON REPORT FOR SEPTEMBER.**

FULL MOON MEETING, Sept. 12th, 1897.  
4006 Grand Blvd., Chicago, Ill.

THE summons to the Full Moon Meeting received a hearty response, despite the extreme heat. Repetition of the mantram preceded meditation upon the subject: "Our refuge is in the hollow of his hand." The Elder Brother spoke eloquently upon the symbolism of the figure of the Winged Hermes, the founder and patron of our Order, donated to the Home Temple during the past month, as representing the perfect physical, while a picture of Jesus the Christ, hanging near, emphasized strongly the opposite pole, of the perfect physical influenced and permeated by the perfect spiritual. The talk was exceedingly valuable in its many practical suggestions.

The monthly report of the Scribe and letters

from absent members followed in the usual order.

By request, the Second Elder Brother read the following letter:

My dearly loved Brother: — The question has been asked me: "How do the keepers of the Temple meet their expenses?" And still another is asked: "Whence comes the income?" Both of these are pertinent questions, and such as would be naturally asked by outsiders. My answer to the first question has been always, by the personal labor of those who dwell within the consecrated walls. Each member of the Temple Staff has his or her own specific duties. The answer to the second question is: "There is no specific income from the Temple work. Whatever comes in is for the pushing of the constantly increasing work, and the defraying of the expenses of printing, publishing, postage, and helping of those who have need, and who look to the Temple for aid in extremity. It is a work that we all love, and we have, all of us, an interest in pushing it forward. The dawning magnitude of the Order and all the lines connected with it, has widened the chance for increased usefulness to our fellow men, and this broadening has made it necessary to attempt to enlarge the borders of our working domain. The work and the increasing number of members demand the best of location and accommodation. The every day wear and tear of expenses continually accrue, the contributions dropped into the Ark of the Covenant, are not touched until the end of the year, and then are used for a sinking fund, looking to the erection of the Temple, that is still in the Astral Realm. They are not to be used for current expenses. But these expenses must be met. To help meet these constantly accruing dues, it has been urged, that at all Sunday evening meetings we have a basket passed, so that each person present may have an opportunity to help on, as they feel able, the work of true Comradeship, and the dawning of a new day.

In accordance with the suggestion therein contained, the basket was passed, and we hope, in this way to meet at least a small portion of the current expense.

Reports from members present were not so replete in personal experiences as in July, the month seeming to have been one of quiet restfulness; but it called forth a very general expression of pleasure and interest in the resumption of the weekly meetings.

The movement has not stopped along the in-

visible lines. We had applications for membership from England and Mexico, in the same mail, within the last ten days. The broadening lines need united effort from all the Brotherhood. Our vacation period is over and we face the work of the coming fall and winter, with opportunities never before offered. All the meetings at Headquarters open with this Full Moon Meeting of September. We must continue our appeal to the Brotherhood that they sustain "THE HERMETIST," which is their organ, and medium of communication with one another.

It is not amiss to say to the Brotherhood at large, that the Elder Brother of the Circle of Isis will have passed his 63d birthday when this report reaches them, and we know all will join in wishing him health, strength and happiness.

Let the thought for meditation this month be: "True unity."

Brother WINEGAR reporting for Knot 37, at Roxbury, Mass., says the usual programme was followed at the August F. M. Meeting, and that it was a peaceful and helpful meeting, as it seems they all are.

Brother BOWTRILL, writes from Auburn, N. Y., "On the day of the F. M. Meeting, Aug. 15th, the thought prominently brought before my mind was of this nature: Humanity cries for the rights of men. Each demands his own rights. All will receive their rights when each demands the rights of all others, not with noise and strife, but calmly, out of the Silence! At night at the conclusion of the time of meditation, I saw as symbols, a sickle ready for the hand of the reaper, and a double anchor, firmly grounded in hope."

From Bro. MCCONNELLY, of Saginaw, Mich., we have the following: "Some strange ideas have come to me of late, and one is that you had sent an Invisible to me, to investigate me, to discover if I was worthy of something, and to show me a way to something, so I want to ask, does each member of the Brotherhood at certain times become a subject of inspection? Also, has each member a companion of the Invisible Section?"

Perhaps there are others who have had the same experience, and it may be worth while to remark, we have been told by our teachers over and over again, those who belonged and who were to come to us in the future, would be brought from the four corners of the earth. Not only this, but after they had been called,

the calling and the inspection will be from the Invisible plane almost wholly. The testing and the sifting however, will develop along the Visible as well as the Invisible lines. Nor are we ever told in what manner the trials will come, so that the hope of advancement depends upon the way in which these things are met, and the surest way of always being on guard, is to gird ourselves each day with right thought, right speech and right action.

The answer to the second question is, yes. There are those on the unseen plane, who have been set to guide and guard us. We are not always conscious of the companionship, but whenever we are ready to recognize it, it will become more and more apparent and more precious.

SAN FRANCISCO, September 1, 1897.

"For the next F. M. meeting I send greeting to the Circle of Isis. My interest in Headquarters is just as strong as ever, full of faith and love for the Brotherhood."

MARY M. HUGHES.

The Scribe of Knot 46, East San Jose, Cal., reports the initiation of a brother at the meeting of August 15th, adding that the prospect for future increase of numbers is bright.

August F. M. Report, San Francisco Knots: "24 members were present as the bell tapped the hour. After meditation upon the reading lesson and mantrims, we had the pleasure of initiating two members from Knot 33. The Brothers united in helpful thought for their future progress, and in giving to them the right hand of fellowship, asked prayerfully, that it might be in truth a fellowship both in words and deeds. Bro. BRAN gave to the Knot an outline of personal experience during the last six months, regarding his meditation upon the words: "Silence and Peace." To him they expressed the most potent of powers, the essence of all good influences. Seek in the "Silence" for "the why" of all inharmony in one's self, and with Patience, Courage and Will eliminate it, then will the soft mantle of "Peace" be folded about us, and its influence be felt by others, for, "He who hath conquered himself is greater than he who hath taken a city." Bro. TANNER felt if each Brother worked earnestly, the potency of the Brotherhood would be increased. Others had various visions, and following their explanation, a beautiful poem was read by Bro. ROCKWOOD. The Treasurer's report was read and accepted. The names of Mrs. E. KICE and Mrs. C. VAN MORSEBACKER were handed in by the Scribe of 33, balloted up-

on and elected for initiation at the F. M. Meeting of September. The meeting was then closed with the usual exercises. Katherine Tuttle, Scribe of Knot 5.

M. E. APPLGATE, Scribe.

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### AMERICAN VERSUS HINDU IDEALISM.

SINCE the World's Fair, the Orient has sent us many visitors, who, encouraged by their success at the Parliament of Religions, are determined to persuade the American people of the value of the mystical truths of India. In Boston, crowds have listened to the eloquent lessons delivered by the white robed and dark eyed foreigner, in New York the turbaned Oriental has become a familiar figure in many circles, while in Chicago the success of the eastern teachers has perhaps been more widespread than anywhere else. For years we have sent missionaries to the East who have preached the love of Christ, and the beauties of the Christian faith in more or less forcible and convincing fashion. It is only fair therefore that missionaries should visit us and show us, if possible, how far we have misconstrued and misapprehended the religion of nations different from our own.

The practical test of beneficent result, of "how it works," is one which we instinctively apply to the faith of others, as did Lessing in his famous fable of the three rings, and we ask this more eagerly than ever to-day, because we have learned more than we formerly knew, about the laws of thought and their action. The desolation of India is so great at the present moment, the condition of her people is so miserable, their degradation so absolute, that one naturally asks, how is it possible for a country thus wretched to possess a spiritual philosophy uplifting and helpful in its character? The potency of thought is a positive agency for good or evil. We know that the spirit of a race is its most significant endowment, and that this spirit is behind its progress, its bankruptcy, its conquests, its prophets and its poets. The words which Goethe put into the mouth of *Euphœion* long ago, are still full of suggestion:

"Those whom this land has borne  
Who are of courage free,  
Who fear not danger's threat  
Who for the holy right,  
Which they divinely know

Put forth their strength and might,  
They are the conquering ones,  
They bring the world success."

The religion of India as it is revealed by its interpreters to-day, is quite different from the optimistic and spiritual faith which finds expression in the hymns of the Rig-veda, and the writings of the Upanishads. Then, a belief in the universal being, underlying all manifestations is everywhere reiterated, while man is reminded that he must recognize the Divine within himself and live according to its behest. The highest happiness can only be attained, the Rishi's insist, when the veil is torn aside, and the soul knows the source from which it sprang. The effort to obtain this knowledge must be constant and self sacrificing, but if so, the happiness of the devotee will be deep and lasting. The sectarian ministers of all Christian denominations teach a similar truth to-day in the mystery of conversion the Bacchante who danced before the temple of Dionysus long ago in sunny Greece, believed something not unlike it, and the priest who lifted the sacred veil of the goddess Neith in ancient Egypt, cherished a faith which promised the same intimate union with God.

The devotee who comes to us from India at present; however, brings with him a much more elaborate and distinctive system of doctrines. He is an idealist like the ancient Rishi who preceded him, but his fore runner in the glorious era of India's prestige among the nations, was an optimist and a consistent monist, and the representative of Hindu thought to-day has become a pessimist. He begins his instructions by telling us most beautifully and poetically, that God is all. Brahm breathed, he spoke, and the world awakened from nothingness. As he proceeds in his history of the drama of creation, he tells us that the outer universe has no solidity, it is the fabric of a dream, illusion, Maya. The only reality is found in the thinker, the vibrating force of creation. God is all, each soul is an emanation from God, and therefore existent, but nothing else has actual being. The soul plunged into the mists of the maya which constitutes his environment, has the greatest difficulty in finding God, in recognizing his relation to the infinite and the transitory. He can not learn this in one human life, the teacher insists. He must be born many times, and in each separate existence, the sins which he commits pile up a huge



burden called Karma, and render it almost impossible for him ever to understand that truth which will free him from the terrible necessity of re-birth. To attain this, he must detach himself entirely from the earth life. He must recognize its nothingness, its transient unreality, and be no longer tempted by any of the elements of joy which it offers. He must also become indifferent to its sorrows, and reach a state of impassibility and stoicism in which nothing can attract nor repel him. To dwell in this state of philosophic calm, it is necessary to gain complete control over his passions. He can neither eat nor drink for pleasure, and must not allow himself to love as mortals love. He must live the soul life in the body, as if the body did not exist, and devote himself therefore, to the gradual elimination of bodily sensations and desires.

It is evident that the Hindu thinker who believes himself a monist, has introduced a duality into his system of thought, which did not exist there originally. He is convinced that he believes in the oneness of God, and yet in his theory and practice, the world and all its paraphernalia have become separate from Divinity. God is in the Heavens, in thought, in poetry, in soul, but God is certainly not in food, in clothes, in a comfortable habitation, in the stomach of the hungry devotee, from the standpoint of the Oriental. All this is outside of the heavenly dispensation, and is considered so evil, so dangerous that the pathway of the seeker after light, is menaced with continual peril, and his soul is so hampered by fear that no expansion in certainty and faith is possible for him. The conquest of material temptations having been rendered so difficult, the effort of the Hindu religionist has been for years to gain development through abstraction, and an intense concentration, such as is taught by Patanjali; and in varying fashion by all the Indian schools of thought. The later sacred book of India, the Puranas especially, are filled with marvelous stories of the hermits and thinkers who have gained a strange access of spiritualized will, by seclusion, starvation, and the continual practice of thought concentration. One of the most famous of these is that of the struggle between Visvamitra and Vasishthas, two celebrated rishis, one a Kshatriya and the other a Brahman, who contended for years in the exercise of the occult volition,

which each possessed. In one instance Visvamitra condemned the sons of Vasishthas to be reduced to ashes, and to endure seven hundred re-births as outcasts, and the demonic force of the rishi was so great that his judgment was necessarily executed.

The accounts are endless which indicate the spiritual exaltation and sensitiveness to which these recluses attain. They sit in their cells and know what goes on in London or Paris or in the bowels of the earth. They gain a curious control over matter, so that they command stones to move and are obeyed, or create objects out of nothing at will. They demonstrate in marvelous ways the material efficacy of determined and electric intention, and illustrate what may be gained by the subordination of all else to the highly concentrated development of volition turned in a fixed direction. The adept who reaches the condition of spiritualization necessary for the production of these phenomena, must live isolated from his kind, in a state of semi-starvation and complete remoteness from all human interests. Vivakananda's master is said to have found shelter in a cave from which he did not emerge for years. Even his pupils did not see him. He spoke to them through an aperture in the mouth of his dwelling. He ate only potatoes, which his friends brought him, and laid on a stone by his hermitage at stated intervals. He selected potatoes probably because they were more unpleasant to him than any other article of diet, and require a longer process of digestion than the majority of fruits and vegetables.

The Hindu teacher who comes to our shores, wears the white linen costume which was his ordinary habilement in tropical India, and a silken sash, chosen with reference to his particular color. He smiles with a gentle superiority when asked if he is not cold, and intimates that the true seer knows neither heat nor cold. He contracts pneumonia, nevertheless, and when an American mystic inquires if the evolution of his spiritualized nature cannot protect him from such physical ills, he smiles again in pity at this ignorance, and replies that only the adept dares to use power in that way. He expresses his horror at the meat eating proclivities of the American people, at the utter selfishness of our business methods, and the barbarous materialism of our entire mode of life. He sincerely believes that our religion is devoid of spirituality, and

CONTINUED.

THE prophets of old showed themselves wonderfully skilled in the occult and hidden meaning of these signs.

They knew as the law of Moses was symbolized by the Sun's passage through Aries, the lamb, that Buddha or Buddhism, had their symbol in its right ascension in Taurus, that Brahminism had superseded in Gemini, that the religion of the Phales had its symbol in Cancer, that the Sun Worshipers were the personified symbols of its passage through the fiery sign of Leo, the lion, to commemorate which they built the Pyramids of Egypt, and the Sphynx to perpetuate the Sun's ingress from Virgo, the virgin, (mother principle of all natures,) into Leo, the lion, and that is one reason why the Sphynx has the body of a Lion, and the head of a Virgin.

So these prophets knew when this great and glorious orb had dwelt with Aries, the lamb, and the stars of the constellation had counseled with the sign, that after many years great and mighty things would come to pass, that the Lion and the Lamb would virtually "lie down together."

In the Universal Zodiac we find the principles that the symbols of the signs conceal. Leo, the lion, holds the active principle of Love. Aries, the lamb, that of Intellect, both signs of Fire, which is equivalent to Life and Light. When Love and Intellect are united, and dwell together in council, Harmony must reign supreme.

The lamb was to be slain on the Cross of the Passover.

When the Sun passes into Pisces, and the stars of Aquarius, holding the active principle of perfected Manhood, reach up their influence over the Equinoctial space, Intellect will have been transmuted into Universal Love. Love and helpfulness will be the standard to which man will aspire, instead of Intellectual analysis and selfish aggrandisement.

Intellect will have lost its prestige as a despot King, and kneel at the feet of its illumined Queen. Love will roll up the scroll of creed and dogma, into the ages of oblivion, that the blessing of a more perfect understanding of Divine Law, may kindle the flame of righteousness in the hearts of humanity.

that it is his mission to instruct us in the mysteries of esoteric thought and idealism. "You do not understand what Christ taught!" he cries, "He was a mystic, he learned his philosophy from us, from India. You have sent missionaries to teach us Christianity, now we come to you to show you what Christianity really means, and what significance you should attach to Christs' words!"

The Hindu teachers are sincere, as a rule they are men of pure life who practise their own theories enthusiastically, and they are coming to us in pursuance of a systematic plan, to introduce their ideas into our life. The Jains intend to build a temple in California, the Buddhists and Brahmans are being sent out from Hindu religious centres, to spread through the western world, the same doctrines of asceticism, introspection, and mystical withdrawal from the outer environment, that have been preached and practised in India for many years.

It would seem as if exquisitely subtle thinkers like the highly educated Hindus would trace some connection between the condition of India to-day, and the system of philosophy and religion which has been inculcated for centuries by its leading teachers. They believe that thought is a potent agency acting on matter to alter its conditions. They teach that man must not only bear his physical ills with patience, but refuse to better them, that Karma may work itself out, and he may the sooner attain to that freedom for which he longs. They entreat him to hug his misfortunes and refuse to be separated from them. Such a philosophy carefully inculcated can have but one result. It must destroy the outward happiness and prosperity of a country. In India it has persisted for ages, impressing upon the consciousness of the people a conviction of the hopelessness of any improvement in the human environment, of the sin and danger of wishing for more cheerful and prosperous surroundings. Under these circumstances, the will of the people instead of becoming the bulwark of a happy national life, is turned directly to accomplish the destruction of such a possibility, since all physical progress and advancement are anathematized as a part of the temptation from which the devotee must guard himself carefully.

MARY HANFORD FORD.

TO BE CONTINUED.

Then shall begin the second coming of the Christ.

The Sun is the Lord, and governing planet of the sign of Leo, and in Aries is the greatest point of power, called technically the Sun's exaltation: "I will exalt Thee, oh, my Father!" Aries governs the head of our Solar system, of man, and thus the Intellect.

The Prophets knew that an end was approaching to the great cycle of 25,920 years, and that the accepted time of the Lord, (in this sense, the glorious Sun, or Son, visible and invisible expression or symbol of God's Truth and Light,) was at hand, that a Messiah or Redeemer of the world would be born, that the magnetisms known by them to exist through certain configurations of the sun and moon in Aries, *periodically*, must bring results upon the world which would redeem mankind from the conditions of ignorance and materialism, into which it had fallen during the thousands of years previous, and THAT new order of Intelligence united with Love, would give birth to greater spirituality, which would ultimately lead to greater unity, universality, brotherhood and love. Therefore the Sun—Son—was called the Lamb of God, slain, the Messiah, Redeemer, and the Life-giving Force was made manifest in Jesus, and became through Him the Christ Spirit, or Christianity.

We have reached 1897 years of the Sun's passage through Aries, and the overshadowing of the constellation Pisces. The Sun will soon enter Pisces, and the Equinoxes begin to emerge into Aquarius. This gives evidence of great and powerful evolution of material conditions, and the involution of spiritual forces. The world is on an upward march towards the crest of a spiritual wave, progressive beyond our possibilities and comprehension. And should any one having this knowledge desire to act as one of the Prophets, they might say, that when the Sun enters Pisces, and the Equinoxes enter Aquarius, inside of 300 years from this time, the world and Humanity, especially America, will have reached a degree of intelligence, spiritual understanding, power and equality, that will demonstrate most astoundingly the great purposes of Omnipotence. And thus it is the Astrologer, well versed in the ancient and OCCULT meanings of the signs of the Zodiac, can trace the world's history, and that of Astrology, back to its creation. The signs of

the Zodiac are the effects of the causes, the *results*, the RECORDS of what man has found in man, in nature and the universe, after countless ages of observation and analogy.

Josephus states that "Astrology was practised by the Antedeluvians, who had it from Adam," (or the Adamic period) who must have had it from God himself. He also states that Abraham, a Brahmin, came from the East, allied with a knowledge of all tongues and taught the science to the Egyptians. He further tells us that "Seth having received instruction in its PRINCIPLES from Adam and foreseeing the flood, engraved the rudiments of the Science upon two pillars of stone, and that the remains of those pillars, he, Josephus himself had seen." These pillars of stone, according to Prof. Anderson, author of "Astrology of the Old Testament," are the two great pyramids of Egypt. He also affirms they were built by the Sun Worshipers when the constellation Leo was upon the Equinoctial line, fully ten thousand years ago and were used by them after completion as observatories, inscribed and dedicated to the Sun, so as to preserve and perpetuate this sacred knowledge and other great mysteries known to them. Therefore without the key which Astrology holds, no material scientist, however great, can unlock the door of that sanctuary. It is well known there are many signs and hieroglyphs that have puzzled the greatest of our modern intellectual sages.

It was a fact universally admitted by the historians of the East, that Abraham was an Astrologer, and that he taught the science to the priests of Heliopolis.

In China, Astrology was established at the earliest periods of its existence as an Empire. Even emperors were chosen on account of their skill in the science, many thousands of years B. C. when China was among the first of the nations in science, art, and skilled adeptship.

Origen was a believer in the science, and it is thus he explained what Jacob said in the prayer of Joseph: "He has read in the tables of Heaven all that will happen to you and to your children."

Among other authorities are Claudius, Ptolemy, Tacitus, Hermes, Hippocrates, Paracelsus, and many more.

Among the more modern votaries of the science, are the honored names of Lord Bacon, Roger Bacon, Baron Napier, (inventor of

logarithms,) Flamsteed, the first Astronomer royal, (founder of Greenwich Observatory,) Kepler, Sir Elias Ashmole, (founder of the Ashmolean Museum) Sir Christopher Hayden, Sir John Herschel, Sir Isaac Newton, Dr. Mead Cardan, Placidus, Flammarion, the Rev. Dr. Butler, and a host of others.

All through the Christian era we have innumerable proofs that the highest and most intelligent of the world's renowned men and women believed in and were guided more or less by the Science. It is an historical fact, that Queen Elizabeth consulted her astrologer as to the day most propitious for her to ascend the throne.

Napoleon was warned, that if he put away Josephine, his downfall was inevitable. And Napoleon's Horoscope is a wonderful revelation of his career, to say nothing of the proof afforded for the Science.

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GERTRUDE DE BIELSKI.  
TO BE CONTINUED.

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