



"I am the Alpha and the Omega, the beginning and the ending; the one who is, and the one who was, and the one who is coming the all powerful."

"To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written."

**AFTERWARD**

If I were to find you at last,  
You're all part,  
And your soul spreading wings for its flight;  
If I were to call in the night,  
You would hear me and stay?  
You would wait  
And a swift wind would bear us away  
To God's gate?

And then I would ask God a boon—  
Youth again;  
And a life perhaps in some moon,  
And something more perfect than wedlock  
To join our two souls, for I know  
That in heaven each soul has its mate,  
And I know it is quite satisfied,  
And not fain

For more love, as we mortals who wait,  
And who yearn till our eyes are on fire  
With the tears of our quenchless desire.

But is that not the plan of God's giving?  
Or is our desert far too small?  
I know not; but this we call living  
Is starving on love-crumbs that fall  
From the table where sit the great seraphs  
And feast. Is there plenty for all?

But the swine-souls who trample and waste  
(Fifth-encased),  
Will God scourge them away?  
While we who are fed from his hand  
Shall be glad, and at last understand?

—Danske Dandridge in Cosmopolitan.

"Love one another" does not mean love thousands or millions. It does not mean love your own family, or your own country only; to love the poor and hate the rich, to love the great and despise the humble, to love the virtuous and condemn the wicked. One and another make two. There are only two in the world, after all, and these two are *Man and Woman*. They become one when they truly love; they are two only that they may the more perfectly and joyously come into realization of their oneness. The love of a man for a woman, of a woman for a man, is the highest, holiest development—is the love of MAN for WOMAN—of all mankind for all womankind—the love of the whole woman for the whole man.—Paul Tyner in "The Living Christ."

**CANCER**

'Twas an eve in sweet July,  
Scarcely a breeze the leaflets stirred;  
Silence reigned and naught was heard  
Save the softest whispered sigh,  
"Can you give me, dear, your answer?—"  
She naively said, "I can, Sir."

NOTED CANCERIDANS—John Quincy Adams, Henry Ward Beecher, Vanderbilt, David Farragut, Henry Thoreau, Rider Haggard, Nathaniel Hawthorn, Edmund Burke, Julius Caesar.

**CHALDEAN ORACLES**

- "Seek Paradise."
- "Imitate the Deity by keeping quiet."
- "O Man, of a daring nature; thou subtle production."
- "Who knoweth himself, knoweth all things in himself."
- "According to the Oracles, Evil is more feeble than Non-entity."
- "The girders of the Soul, which give her breathing, are easy to be unloosed."
- "Under two Minds the Life-generating fountain of Souls is comprehended."
- "All fountains and principles whirl round and round and always remain in a ceaseless revolution."
- Water is a symbol of life; hence Plato and the gods before Plato call the Soul at one time the whole water of vivification and at another time a certain fountain of it.
- "Rhea, the Fountain and River of the Blessed Intellectuals, having first received the powers of all things in His ineffable Bosom, pours forth perpetual Generation upon all things."
- "There is another Fountain, which leadeth to the Empyrean World."

## WHO OR WHAT IS CHRIST?

Any one who takes the trouble to go into the ancient histories of Egypt, Babylonia and Greece, will soon become convinced that the story of Jesus Christ as related in the New Testament scriptures is but a paraphrase of a similar story which had been going the round for centuries.

In the ancient history of Greece we learn that the original name of the Heavenly One was Ouranos.

This word is evidently derived from the Hebrew *Aur*, meaning "light," which appears frequently in ancient names. In Egypt we find it as Orus, in Chaldea as Ur, the land from which Abram is said to have come, while in the Norse legends it reappears as Urdr, the oldest of the Norns or fates.

Ouranos had a son named Kronus (crown), who was extensively worshiped in Greece and in other nations under different names.

Associated with the worship of Kronus later on was that of Moloch (Melek, a king), which seems to have been a perversion of the original ancient religion, since it included human sacrifice.

The degeneracy of this worship became very great and its details as given by Plutarch are altogether too dreadful to relate.

There was something very mystical connected with this sacrifice. According to tradition, Kronus had at one time made a similar sacrifice of his only son to appease the wrath of his father Ouranos.

Now Kronus was called by the Phoenicians *El*, and this crept into the Hebrew as *El*, the plural of which is *Elohim* (gods), the creator in Genesis.

It seems that finally this sacrifice came to be regarded not as commemorative of any past event, but rather as bearing reference to something which was to happen.

Eusebius gives us the gist of the matter as follows: "The Elohim were to have a well-beloved son, a son of *Ain* (fountain of light). He was to be called *Jeoud*, and was to be offered up as a sacrifice to his father by way of satisfaction and redemption, to atone for the sins of others and to avert the just vengeance of God, in order to prevent universal corruption and general ruin. Furthermore, he was to make this grand sacrifice invested with the emblems of royalty."

This, of course, all happened many years before the Christian era. No one of unprejudiced mind can fail to perceive in this account the fountain-head from which the story of Jesus is drawn.

As we shall see, later, Jesus was never a new thing in the world. Sufficient evidence of the fact should be found in his own statement, "Before Abraham was I am."

This ancient redemption story has re-appeared in nearly every part of the earth. One writer has collected accounts of eighteen "crucified saviors," all accounts bearing the strongest internal evidence of having a common origin.

(2) The parallelism existing between the lives of Buddha and Jesus has long been the subject of discussion between the rival religious sects of the East and West.

Owing to these facts so well known to all students of religious literature, many have rejected the whole story of Jesus Christ as entirely fabulous, and therefore unworthy of serious attention. Others again have sought to explain it through an astrologic interpretation of the old texts.

Only the devout Christian swallows the tale as it was taught to him in early childhood, and persistently refuses to listen to any argument or reason that can be brought against its credibility.

By his very conservatism and blind faith, has this little floating ark of mystery been anchored, and tossing to and fro upon the seas of speculation as a curiosity of antiquity, it has bided the time till some one of sufficient wisdom should arise to discover the key which would open its one small door and reveal to the world the nature of its contents.

Every legend, if traced to its source, is found to have a natural origin, and nearly every one that has survived relates to something of vital importance to the human race.

Interesting as an investigation might be, as to how or when these legends first originated, how their meaning became obscured or lost, etc., it is not particularly pertinent to our present inquiry, and we will, consequently, pass it by and proceed with a rational explanation of the mystery of the Christ idea.

The most ancient truths are found to be preserved in language; but modern philological research as it has been carried on in the main to establish historical connection with the remote past, has failed to unveil these important truths.

Like mummies, words need to be unwrapped in order to disclose their hidden meaning.

The words Jesus Christ conceal within themselves their own explanation. Jesus is undoubtedly the prince, "Jeoud" referred to in the Phoenician tradition; for what Hebrew scholar does not know that Jeoud is identical with *Jesod*, "the foundation," the ninth sephirotic emanation from *Kether*, the crown; and furthermore, that this is but another writing for Javeh (Jehovah)? This same word reappears in Biblical history as Joshua, Jonah, John, and also in mythological history under a great variety of names, among which may be mentioned Zeus, Jove, Janus, who in turn are identified with Cronus, Saturn, Prometheus, Odin, etc.

It is one character, and one only—the original Noah or savior of mankind, appearing everywhere and always, the same yesterday, today and forever. But for the qualitative expression, Christ, we might, however, never have found this Jesus.

What is this word Christ? It is said to mean the "anointed," and to be derived from *crux*, *crucis*, "the cross." Now, while both of these

ideas are intimately associated with the *real* "Christ," this is *not* the true derivation of the word.

Taking the Hebrew lettering CHIRM, and applying a kaballistic key, we get "the falling dew," showing plainly that the word has reference to a certain alchemical process, and that this is "the dew of Hermon," wherein "the Lord commanded the blessing, even *life forevermore*."

The word appears again in Hiram (prince), who assists Solomon in building the temple and again in Cyrus (lord) who liberates the Babylonian captives and rebuilds the temple.

Ever since the days of Aristotle, dew has been a subject of wonder and scientific investigation. One man, Mr. Charles Wells of England, devoted many years to its study and has left a treatise on the subject which is a standard work among scientists. Tyndall, who has also made some valuable contributions on the subject, considers dew to be a condensation of the ever permanent aqueous vapor in the atmosphere.

Without going into any elaborate discussion on the subject, I may say that dew is far *more* than a condensation, it is a distillation, and contains in itself the principle of life-reproduction—nitrogen.

There are honey-dews, and there was the dew which furnished "manna" to the wandering Israelites, but *this* is a symbol of the real Christ-dew, or CHIRM.

Job propounds a deep question when he asks: "Hath the rain a father, or who hath begotten the drops of dew?"

The moisture of the dewdrop is but the outer covering of a hidden soul of air which in turn conceals a more interior spirit of fire.

Latent in vegetation is another fire which attracts the dew by which the plant life itself is nourished and augmented.

Then the sunshine draws up again the crude *reliqua* or watery part of the dew-drop into the aqueous vapor, and again impregnates it with the astral life-potency. Thomas Vaughan compares this aerial fluid to "a bird that flies to her nest, and from it again, feeding her young ones and fetching food for them."

Dew is Nature's renovator, the savior of the vegetable world. "As it is below so it is above." There is in the human system "a dew," which likewise is the true vitalizing agent.

Science does not know it, but it exists all the same. This at one time the ancients did know and it is recorded in their books. In the Kaballah we read: "That skull distilleth a dew upon him which is external, and filleth his head daily. And from that dew which floweth down from his head the dead are raised into life."

This is CHIRM, the living Christ-principle in man. It is no metaphysical dream, but a palpable essence.

Jesus is represented as saying: "Woe unto you lawyers! for ye have taken away the *key of knowledge*." And this is exactly what the theologians have done. They discourse of a "Living Christ" within, but worship the mental image of a man without, who if he ever lived did nothing more than to master this Christ-principle within himself and teach his disciples the secret of the process. "Behold, I send you the Comforter." What is this? Is there comfort in sickness and death? Where is the Comforter? Alas! the comforter is, and is not.

The foxes have holes and the birds of the air have nests, but *he* has not where to lay his head. He is the despised and rejected of men. Seen of all, known to none, and all because "the key" to the meaning of Christ is lost, utterly lost.

This Christ-dew has to do with eternal life—the New Birth. This is the true, living "water of life," which in the brains of heated fanatics has been dissipated into vapor and passed up into unknown and unknowable spheres.

How, I ask, can Christ be a "living principle," and still be manifest only as a certain imaginary religious feeling?

All mankind—Christianity no less than heathendom—worship images. The *truth*, meanwhile, is actively at work redeeming the body, through numberless generations, though but slowly.

Christ is not a single principle, but a quintessence of all principles known to us as constituting life-expression. In the Christ-principle are combined, fire, air, earth and water. Water being the visible envelope of all the elements, we have the Christ ultimately expressed as "the water of life."

Take saliva, which is the primary form of this divine Christ-principle or Chirm:

Salivation is the beginning of salvation. It is this that saves the food and sets in operation the most wonderful chemical process in nature which finally comes out in the middle substance known as blood. John says, "There are *three* that bear witness in earth, the spirit, the water and the blood: and these three agree in one."

This is a plain statement of a plain truth and, as it would seem, no mystery. And yet the whole world falls down before the statement and misses the meaning.

The spirit is the breath, the blood is the blood and the water (the third principle in this divine-human trinity) is nothing less than this wonderful CHIRM, or vital essence of life.

The ultimate redemption of the race is shown in John's ideal description to be through water:

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

The final prophecy is: "Come, and let him that is athirst come. And whosoever *will* let him take of the water of life freely."

In the latter part of the middle ages this Elixir was said to have been discovered by the Alchemists, one of whom declared he had prolonged his life over a thousand years.

Ponce de Leon came to Florida to look for this fabled spring, which, of course, he did not find there.

The word dew is no less than IEU, or as it was formerly written IYV, which are the first three letters of the Tétragrammaton, IEVE (Jehovah).

This name was so sacred to the devout Hebrews that they would not pronounce it, always pausing when they came to it in reading or substituting another word, *Adonai* (Lord). Once each year the High Priest entered the Holy of Holies and pronounced this word amid the blare of trumpets and the shouts of the congregation outside.

It was among them a great secret—it is still as great a secret to the world. It is revealed in DEW and equally so in JEW, though few Jews probably know anything about it at this time.

Christ, as I have said, is derived from *crux*, the cross. It is closely allied to the Greek *crucos*, gold.

The divine CHIRM, as I understand it, is intrinsically gold in its nature and composition, and is the product or result of a *mystic cross*. I will go further and state that this is actually the Lost Word. Do not imagine it is to be found in the dew as it actually exists in Nature, but the knowledge that it is a visible, tangible product of Nature brings the mind out of the metaphysical clouds, and starts the investigation aright. "Seek and ye shall find."

The following Biblical passages have a remarkable bearing upon this study: Deut. 33:13, 2 Sam. 1:21, Hosea 14:5, Isaiah 26:19, Deut. 32:2, Song 5:2, Psalms 110:3; also 133:3, Is. 18:4, Gen. 27:28, Exod. 16:13, Job 38:28, Dan. 4:33, Hag. 1:10, Zech. 8:12.

It is possible, of course, to wholly spiritualize the meaning of these references, but they have also an occult physical significance, as many of the readers of Adiramled understand.

It was Hiram that built the temple of Solomon, and Cyrus that re-built the temple at Jerusalem. The temple is the body. CHIRM is the builder.

The power of "Cyrus" is told in Is. 45: God says to Cyrus: "I will give thee the treasures of darkness, and the hidden riches of secret places."

"Look unto me and be ye saved, all the ends of the earth for I am God and there is none else."

It is impossible to be saved except by this name (understanding) of Christ, as Christians state, but of this understanding they, themselves, are totally ignorant.

Christ is potential in every man and is powerful to bring forth salvation unto the soul, but the prob-

lem presented is primarily *physical* instead of moral, though it has important ethical bearings.

In hidden dew  
You find the clue,  
Known to but few,  
Which, if you knew  
It would imbue  
Your life with richness too.

Christ is the New Light which shines out again in Uranus, the governing planet of the New Aquarian age, as it once shone in Ouranus, the ancient Heavenly One, father of all the gods.

Who, indeed, is Aquarius, the water-bearer save Christ, whose message of truth has been all these ages infiltrating the human consciousness, and which is now beginning to reveal itself within, as "the Lion of the tribe of Judah," chained and imprisoned by false sense and imperfect understanding?

Lo! the day of deliverance is at hand when the Holy CHIRM, concealed under a thousand names and symbols, shall at last shine forth in the Son of God as the Sun of Righteousness.

Had I but Love,  
That sweet, enduring, blessed Love,  
Which, like a pure and silent stream,  
Flows from the living spring within—  
Had I but Love,  
And Oh! if I, upon the wings of Love could fly,  
'Twould be my heart's desire,  
To be Love's messenger to all  
Who seek the sacred fire.

—GRACE.

#### A TESTIMONIAL

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