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"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."

You Touched Me, Love.

You touched me, Love, and then I knew
That I had lived for none but you;
That all my life, that all my past,
Had tended straight to you at last.

Like fruits that tremble on the bough,
O'er-ripe, till some sure hand below
Is held to save, then leave the tree,
So from my past I've come to thee.

'Twas like one lost who finds his way;
He cannot doubt, he cannot stay,
But swift on winged feet doth flee;
So swift I came, my Love, to thee.

As sunbeams rest on winter hills,
And melt their snows to summer rills,
That haste away to join the sea,
So melt I, Love, and haste to thee.

—John Bryan, "Fables and Essays."

x

"The grand essentials to happiness in this life are, something to do, something to love and something to hope for." "To be impressive, use clear, simple words. Remember that strength lies in the fullness of thought and the fewness of words." "The whole tree is not perfect until every leaf on it is perfect." "Neither the man as a man, nor a woman as a woman, has power in the making of a state, but the gifts are equal in both sexes."—Plato.

x

Hope is an eternal star—set, as it were, in the dark firmament of fear, yet ever visible over the bright horizon of happiness—brightest when night is darkest.

Heaven is a consciousness that we deserve it. So is Hell a consciousness that we are fit only for damnation.—Exchange.

x

Persistent distrust and doubt will bring failure and poverty as certainly as rain brings wet. Per-

sistent faith and hope will bring successful conditions as surely as the sun brings light—with only the same amount of labor and industry which accompanied the failure of the pessimist. Believe in yourself, believe in humanity, believe in the success of your undertakings. Fear nothing and no one. Love your work. Work, hope, trust. Keep in touch with to-day. Teach yourself to be practical and up-to-date and sensible. You cannot fail.—Ella Wheeler in N. Y. Journal.

x

MESSAGES FROM URANIA. X

ISSACHAR-LIBRA

THERE exist in the Hebrew language internal evidences sufficient to convince the occult student of the wonderful knowledge of Nature which this people anciently possessed.

As I endeavor in all my writings to explain and emphasize, the traditions which have come down to us, known as the Hebrew scriptures, are almost wholly allegorical.

Modern religion is based upon the literal, or exoteric, interpretation of these traditions, and so long have people been trained to think of them in a common, superficial sort of way that it is almost impossible to awaken interest or thought regarding the real underlying truth of the matter.

To attempt a new interpretation of these biblical legends appears to the mass of people little short of impious, and the one attempting it is considered a lunatic, worthy of detention.

But really, I wish to ask, what is the object in perpetuating the Bible stories and expounding them from year to year and century to century, literally? Does it make for good morals or progressive ethics to read at the family altar, or publicly in church, the story of Jacob's wives and concubines, together with their domestic jealousies and intrigues, employed to secure conjugal co-operation in attaining the one then-ideal of begetting?

What is this, in fact, but a picture of the life in

an ordinary Turkish harem on a small scale? Take this tale of the Dodaim, or love-apples (Gen. 30: 14-17), as a sample—is it really edifying? And what bearing, pray, has it upon modern life? Not one of those who read it over stupidly, because it is supposed to be the inspired word of God, can tell; but all the same they are quick to anathematize one who dares to lift the veil and reveal the meaning of the myth, or even suggest that it has a meaning.

Yes, a myth. There probably never was a Jacob or a Leah, or a Rachel, nor yet a single son of Jacob. And if there was, this tale in Genesis has no historical reference to them, whatever.

What, then, do they mean? They relate to facts of natural genesis, *i. e.*, *birth*—the materialization, so to speak, of the divine Spirit, and its operations in and through humanity.

Certainly, all this was true when the inspired writer wrote it; but it is just as true to-day. All that is needed is a similar inspiration to perceive existing facts as the ancient writers of myths perceived them.

There are living to-day, as there have lived in every age, those who have seen "Jacob and his wives and concubines" and all the singular births and circumstances detailed in the book of Genesis, taking place right before their very eyes.

This recognition of manifested phenomena is sufficient to establish the conviction that the ancient writer was describing the very same things in veiled language. Thus do we reach across the span of centuries and clasp hands with our brother, the Wise Man of Old.

The various root-words in Hebrew that may be associated with *Issa*, mean respectively man, fire, existence, foundation. Allied verbs, also, mean to pour out, to heal, to think. A very literal descriptive word derived from this same root is *Esau*, meaning "the hairy or ragged one."

Issa is the same as the Egyptian *Isis*, and identical with the qabalistic *Iesod*—the generative foundation, from which comes *IEVE*, the Word, and finally *Jesus*.

All these words mean *one* thing—apply to one thing. *Isis* was, in Egypt, the goddess of the moon; but, if we think of the *One* as the celestial moon, we shall be a long way from grasping the right idea, although it really *is* produced by the sub-lunar influence, being the highest generation known to man—the foundation of all wisdom.

Do not blame me if you cannot see that which is before your very eyes: "Eyes have ye but ye see not!"

The word *Char* in Hebrew means "noble." From it comes *Charam* (*Haram*, *Hiram*), the noble one—Cyrus, Christ. Again *kar* means "a lamb"—a fat and robust one. This is the sacrificial lamb—the prototype of Jesus Christ. It is the "lamb slain from the foundation"—there is only one such. Another word, *gar* (pronounced "car") means,

(2) "cold," and this, too, is a quality of our noble Lamb, though internally this "lamb" (*agnus*) is fire (*ignis*). It is that *peculiar* fire in Nature which may be called *cold* fire, because outwardly it has no sensation of heat, but inwardly slumbers a flame which bursts forth in regenerative potency.

The word *charah*, a verb, meaning to pierce, to dig, or to *feed upon*, expresses the precise action of this fundamental fire of *Issa*.

Furthermore, this word reveals its own secret. But while it is as plain as M-U-D, all the theological schools in the world, where Hebrew is taught as a specialty, have failed to read or translate this word intelligently. It occurs but three times in the whole Bible, and in no other place, so far as I have been able to find, is the nature of God openly declared.

Ah, God is such a different thing in its relation to humanity than we imagine!

But here it is, after all, plainly shown in *Libra* the region of balance and equilibrium.

Libra is said to be governed by *Venus* and its zodiacal sign given the physical position of the reins. What is *Venus*? First, *venous*, relating to the Blood; secondly, *vinous*, relating to the *Vine*, Christ. The function of the reins as purifier of the blood is well known; but they have another function not commonly understood, which is to supply nutrition to the *Vine*.

Said Jesus: "I am the *vine*—ye are the branches."

From the alleged circumstance of Leah's *hiring* Jacob, *ISSACHAR* was called "an hire."

In a sense, this is true. He is the result of Jacob (*sol*) mingling with Leah (*luna*). The "sun" has either to be "hired" or bought before this conjunction is possible. Mind you, I am *not* now speaking of persons, at all.

Referring to *ISSACHAR*, Jacob in his blessing says: "Issachar is a strong ass couching down between two burdens." (Jesus between two thieves.)

"And he saw that *rest* was good and the land pleasant; and he bowed his shoulder to bear and became a servant unto tribute."

This implies that *ISSACHAR* is the substance, or seed, which the Hebrews planted and grew into money, with which they rendered *tribute* to the priests.

It is a singular fact that Matthew, the disciple who "sat at the receipt of custom" comes from the Hebrew *Mathan*; meaning the reins.

It is physiologically true that the reins are the physical toll-gatherers, whereas *Libra*, or Justice, is intimately associated with money, or *tribute*.

It can be shown that money is the regulator of Justice—the unfold of the principle of justness in the human mind. It is equally apparent that until the human mind is sufficiently developed to secure wealth by natural, that is, artificial, processes, that competition and robbery will prevail.

Every one feels instinctively that the world owes him a living and that there is a plenty. The day dawns when ISSACHAR, the foundation, the noble one, the King, who is with men but unknown and despised, shall regain his throne in the consciousness of humanity; and then, beloved, the cruise of oil will never run dry, nor of raiment will there be any Jack.

For the food we eat and the clothes we wear are as free and abundant and demonstrably as much the gift of God as the air and the sunshine.

Behold, to-day, ye sit under loaded vines and fig-trees and starve! But to-morrow ye shall gather and eat—living on into the ages in peace and prosperity.

ON THE HEIGHTS

What heavenly atmosphere is this I breathe!
What flowers immortal are blooming here!
Rich are the treasures that my hands now find,
While to my gaze enchanting scenes appear.
A quiet calm, a sweet repose I feel,
Nor aught of trouble touches my glad heart,
In all things high and holy I delight,
In heaven born beauty do I seek a part.
Thus seeking, all things minister to me,
I burst all bonds — I cry my soul is free.
The Universe contains all needful food —
The Universe contributes to my good.
All life is mine — though none be near.
The world is light! My vision now is clear.
All space seems filled with Sympathy and Love,
Like purest air, from heavenly realms above.
What need have I to bind myself with fear!
My chains I forge of holy faith and cheer —
Like garlands made from flowers of Paradise.
They do not bind, but help my soul to rise.

* * *

DRIFTWOOD THOUGHTS

THE divine willingness to bestow is limited only by our inability to receive. This inability comes of our own irresponsible attitude—we choke the channels of life flowing from the Divine, by misconceptions of love, life and duty.

Until these channels are opened, by right conceptions of the largeness and bountifulness of Divine things, we remain unblest, to the extent of our ignorance—but, with desire for light, the wish to know, and quiet willingness to be taught, come aids, means, helps, and the internal nature begins to expand and grow—life begins to flow through the veins of the internal organism—our spiritual forces are strengthened, until the ability to perceive and appropriate truth from the Source of truth, becomes more and more ours.

Fear not! Fear destroys life—love all others in yourself—love yourself in all others—thy “neighbor as thyself.”

Serve your Ideals faithfully and in perfect freedom. Innate truthfulness and obedience to higher law gives one wings to rise above unfavorable and unhealthful conditions—we may “walk through the fire and not be burned.”

When “darkness is upon the face of the deep,” and Chaos reigns within—wait in Silence, until He come again to deliver.”

Until a vivid experience thrusts itself upon one's consciousness, one does not live—some color must be reflected from the glow of soul life—Expression in some way, is necessary—choose thy way.

Nothing can hinder growth, but lack of will—

if we desire to grow, we will do so—for the desire will be vital enough to energize the will—Souls touch by the law of attraction and sympathy only—how important, then, to understand the “language of impersonality.” NEPHRATA.

A BEAUTIFUL THOUGHT

AS one standing upon the beach by the sea and gazing far off over the turbulent waters, finds the horizon lowering in the distance and shutting out the land unseen that lies beyond; so we, standing upon the sands of time, and looking back over the sea of our past history, find there is a boundary beyond which the vision cannot extend, a point where many have written, “No more beyond!”

And, as the ocean casts up from its unfathomable depths wrecks of vessels lost, which float upon its surface, and are lost upon our shores; so sometimes, from the immeasurable gulf that has buried in its depths the secret of our origin, a waif drifting on the bosom of time finds its way to the limits of the historical epoch, and reveals to us something of what was, and is lost. Then let us learn all that we may from these waifs. Let us wander upon these trackless shores of a silent sea, and bring from its driftwood and wrecks all that may be gathered. Let us add all that may be added of our childhood's glory to our manhood's suffering, and our coming triumph. We will be proud that we are disciples of Hermes Trismegistus, that thrice-sealed Lord of Mind—the mystical Mal-Kizadek [Melchizadek] of Bible repute; but let us not forget to be proud that we are disciples of the viewless God.—Paschal B. Randolph in Eulis.

SYMBOLISM OF THE PHILOSOPHERS, AND ALCHEMISTS

BY DR. GEO. W. CAREY, PROFESSOR OF BIOCHEMISTRY

OBJECTIONS are constantly being urged to the Symbols used by those who are teaching the doctrine of regeneration or physical redemption in the here and now, by materialists and also many who claim to be well advanced in the so-called new thought.

I am well aware that Vaughan and Pernety and hundreds of others who wrote while the earth was down deep in the waters of the Pisces age—from about 260 B. C. until 1901 A. D.—were very careful to clothe their ideas or truths they wished to preserve in occult garb or symbols.

And they had the very best of reasons for so doing.

The medical trusts and monopolies of the middle ages were much like the medical trusts of 1902 A. D. It was pretty certain to go hard with one who really proclaimed the truth in politics or religion, or cured diseases while the earth was near the bottom of the Pisces ocean (age), and although the earth is now lashing the surface of the dense water age into foam as it emerges from its baptism of chemicalization and slowly rises into the Aquarian age, or air, yet we see that the spirit of persecution—which in its last analysis is God's fiery

chemistry, or Wisdom in operation—dies hard and with the last bubble of its waning fermentation strikes feebly at truth.

But what about symbols? "Here you are," says one, "clothing every idea you are trying to express in symbols so occult that no one can understand what you are driving at. Why don't you speak out plain?"

My friend, you remember when I asked you yesterday what the matter could be with a fellow we met on the street, you said, "He is 'half-seas-over,' and if he don't quit 'rushing the growler' he will have 'snakes in his boots.'" Did you expect me to take your words literally or symbolically?

Do we mean a man or woman when we say Uncle Sam, Brother Jonathan or the Goddess of Liberty?

Is John Bull a man or an animal or the British Empire? Is the Russian Bear a man or a bruin? Is the north pole pine or cedar?

The Queen of Night, the God of Day, Old Neptune, Old Glory, the Windy City, Nineteen Hundred and Four (symbol for St. Louis), Father of Waters, Golden Gate, as well as a thousand slang phrases, are symbols clothing ideas or things to hide their real meaning, shape, quality or substance.

And yet we complain because the alchemists meant something quite different from the sulphur, mercury or gold of commerce when they used those terms. We frequently call a gold piece a "plunk" or "shiner"—symbols, you see.

Fire warms us, but we generally say "Sit up by the grate or stove and get warm."

A grate or stove in the absence of fire is no warmer than a chair or table.

Water quenches fire, but we are in the habit of saying "Turn on the hose," an entirely senseless expression, inasmuch as a hose cannot extinguish fire. As well say turn on the pail or a stick.

Those who have been put in prison and persecuted and had their property confiscated; those who have been deserted by friends and relatives and ostracised by the church and "society" because they proclaimed a single truth or discovered something in art or science of great good to their fellows soon learn in the bitter school of experience to take the advice of the philosopher Vaughan, "Hold your tongue about it." But our critical friend says, "Who knows what old Vaughan meant as 'hold your tongue' is a symbolical expression?"

The truth is, no one can really teach another anything. It is first a question of knowing and then understanding—after which you will express the idea in words—garments that suit your fancy.

Those only will see or hear who have eyes or ears for that which the clothing covers. The Kabbalists, the Rosicrucians, the Hermetists have preserved the "magnum opus," or great work, through the ages by symbols and the understanding of a few.

Let us hope that when the earth swings a little farther into the age of Air, now descending upon and into us, that all shall know the Lord, from the least unto the greatest.

NO legend in modern times has aroused more interest than that of the Holy Grail, presumably because it appears to be associated with the mystery of Jesus Christ.

The legend forms the basis of numerous romances and poems, such as those of Tennyson's Arthur and the Knights of the Round Table, and latest of all, the famous opera-drama Parsifal of Richard Wagner.

A large number of writers and commentators have made extensive research into the history of this legend, with a view of ascertaining its origin, and some have ventured to suggest possible interpretations of its meaning. But, so far as I have been enabled to discover, these enquiries are altogether superficial—that is to say, historical—and, for the most part appear warped by the prejudices of the writers who attempt, it seems, to make them fit their own narrow religious views.

Presuming that there may be some of my readers who are not wholly familiar with the story of the Holy Grail, I will cite it briefly:

The Holy Grail (*Sanc-greal*) was a legendary dish used at the Last Supper of our Lord and his disciples. It was said to have been stolen by a servant of Pontus Pilate and to have been used by him to wash his hands before the multitude when he proclaimed his innocence in the tragedy enacted in the life of the Lord. Subsequently the dish passed into the hands of Joseph of Arimathea and was used by him to collect the blood which flowed from the Lord while hanging upon the cross.

Various stories are to be found referring to its subsequent history. According to one of these it was brought to England and finally found its way to India, where it still is. In A. D. 1101, the Crusaders at the capture of Caesarea found what they believed to be the veritable Holy Grail in the form of a large dish made of a single emerald. This dish is now preserved in the Cathedral of San Lorenzo in Genoa.

The most interesting of the medieval romances is that of the Quest of the Holy Grail. It came about in this wise:

King Arthur and his Knights were sitting at supper one evening when there came a "crackling and crying" as of thunder and a light "more clear by seven times than they ever saw day" entered the room.

This the assembled Knights looked upon as the Holy Ghost, appearing as it was reputed to have done to the disciples on the day of Pentecost. Following this wonder came another more remarkable still:

The Holy Grail "covered with white samite" entered the room, but no one saw it, nor yet saw who bare it. It was recognized by its filling the

hall with *good odors*, and every knight had such meats and drinks as he loved in this world."

Suddenly it departed, and thereupon a number of knights headed by Sir Gawaine registered a vow to go in quest of the Grail for "twelve-month and a day," or more if need be, and never to return till they had "seen the matter more openly than they had seen it that day."

The adventures of these knights form the subject of the "Quest," and are quite sufficient to reveal to the occult student the inner meaning of the legend itself.

To come into an understanding of this it is necessary first to examine the word Holy Grail, or Sangreal, etymologically. Grail comes from low Latin, *grasale*, a flat dish. It appears in old French as *grasal*, or *grael*, being perpetuated in modern French as *gras*, fat, and in English as *grease*. Contracted, as it frequently is to *Sangrael*, it means "a thing of blood"—exactly what it *does* mean. Naturally, there appears some connection between *grease*, or fat, and the *dish* containing it.

If we suppose Christ to have been a person, and the disciples men, then it is reasonable that they should have eaten from a *dish* of some sort; but when we know Christ to be a vital principle and the apostles physical *agents* of that principle, what becomes of the "sacred dish" in question and the "grease," as literalities?

There is one thing that must impress every thoughtful student of the life of Christ, and that is the matter of his *eating*. A great deal is told in the New Testament about how and when he took food—the "Last Supper" being sanctified by the church and made into a prominent religious ordinance—the Eucharist.

The good Catholic believes that the sacrament which he receives from the hands of the officiating priest is transmuted into the *actual* body and blood of Christ. Science reveals, as we shall see, that his belief, ignorant however he may be of its rationale, is founded upon exact scientific truth.

Furthermore, we should consider in this connection the fact that in ancient times *all*, or nearly all, religious rites were celebrated by fasting or feasting. And we do not need to study long to observe that religion in some strange manner is associated with digestion. And naturally: The first gods of primitive peoples were agricultural deities, resident in vegetables and trees. To the Egyptians nearly all vegetables and trees were sacred, and why? Simply because they were known to contain the vital essences of life. For a similar reason, the ancients peopled the air with gods. More than this, it was observed that the trees and vegetables absorbed the apparently waste products of man and reconverted them, as in a divine laboratory, into pure food essences, thus becoming the active medium eternally repairing what would otherwise form an inevitable break in the life circle.

All these facts, which are now regarded as so common-place and scarcely worthy of notice, the meditative mind of the ancient oriental regarded with wonder, and it was the means in time of forming the foundation of his religious belief. Then, again, contemplation of Nature's methods gave a rational basis to philosophy—that is, to true science.

All religious belief, no matter how metaphysical or spiritual its concept may have become, is founded upon the three primal desires, or necessities, of human beings, viz., the desire to breathe, the desire to eat, the desire to love.

It is apparent, from their very location, physically and objectively, that the central and hence *fundamental* desire of all is the desire to *eat*. The principle back of this desire is *practically* the god of gods.

In thinking out his connection with nature, or the universal source of energy, man has developed imagination and consciousness; and the result is, religion and later, science.

True science alone is that which explains and makes apprehensible the principles or *facts* of religion.

The acts of man are so usual, so common, that the mind in reaching out to find the Cause of them has conceived of this Cause *apart* from the resultant act and this is why God has become consciously separated from his creation, though all tradition and all scripture emphasize the fact over and over that God is at-one with it, and that he dwells ever *within*, embracing all.

Still, we are only partially awake to the meaning of this. The "point within" is so mystically conceived that it might as well be posited in the most distant star, so far as its appealing to our real inherent sense of absolute, divine relationship and connection is concerned.

In a former lesson I called attention to the "table" where the Last Supper was eaten, which is plainly no other than the human stomach. The *grasel*, or *grail*, is the *emulsion* of minute fat-molecules which form the *dish* in which our nutriment—the actual body and blood of Christ—is secretly carried.

The Knight who finally gets to view the *grail* is Sir Galahad—the *gall*. Anciently *gala* meant "milk" and this "Knight" is a mere personification of the white substance known as *chyle*—the Dish after it has been "looked upon" by Sir Galahad.

It is never told in the legend what actually became of this dish after Sir Galahad saw it. "A hand came down and took it up, and bare it to heaven." This is, physiologically, just what happens to it; for heaven means that which has been "heaved" or raised up. Jesus says, "If I be *lifted up*, I will draw all men after me." For "men" here read *energies* or *atoms*.

The human organism is a vast alchemical machine for raising up the lower to the higher. The

active agency is Christ, and the method is transmutation.

Dr. Carey has already well located the apostolic agencies as the twelve cell-salts, or workers. These are virtually the "Knights of the Round Table." Arthur, the king—who of course typifies Jesus—is *Aer-thor*, meaning "Air-door," same as *Aether* or *Ar-tery*, for the Artery is an "Air-carrier," literally.

The ancient gods were said to have "white blood" flowing in their veins. This they called *I-chor*.

No man has seen living-blood. No one knows how it looks, or how it moves. But, surely, it is carried through the *Arteries*. Now, while the Stomach itself might be called the Holy Dish, and the Arteries could stand for king Arthur, yet we would mean *not* the exterior organs in either case but something interior operating *through* them.

We trace this *raising, illuminating* solar principle to the blood, and from thence it is "taken to heaven" by the working "apostles"—going *into* all the "earth" and spreading the "gospel." The Earth is the body of man; the Gospel is the vital essence in the blood, which itself is drawn from the air, becoming materialized in the food and raised by the spirit of Christ himself in the organism of man.

You cannot go outside of man to find the Christ. There he is with all the disciples working daily, hourly, momentarily, ceaselessly.

There appear to be two distinct classes of myth interpreters. The one are the "far-sighted" religionists who see God in the skies; the other the "near-sighted" New Thought School who are close to the truth in *one* way, since they recognize that Principle is within.

Nevertheless, these latter are troubled with some astigmatism as the result of an un-outgrown education, which still holds them to a belief in the personality of a dead Jesus, or the coming of a Messiah in the form of some living *person*.

The legend of the Holy Grail tells the truth as plain as words can tell it to those who have "ears to hear."

The mysteries of the "Grail" it was said none might reveal, and surely there are some that no man may to this day.

The "land of Logres," where the scene of these "exploits" is laid, is no more "England," as commonly supposed, than it is Madagascar or New Zealand. Logres is *Le ogre*, the beast. The body of man is the beast. In this "land" were "wells and springs" [secretions] that harbored damsels that fed the wayfarers with "meat and pasties and bread."

But a certain wicked king wronged one of these maidens and carried off her "golden cup," so that "nevermore came damsels out of the springs to comfort the wanderer." The successors of this wicked king followed his example, and "one by one the springs dried up and the grass withered and the

land became waste, and no more might be found the *court* of the *Rich Fisher* which had filled the land with plenty and splendor."

Compare Haggai 1:11: "And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth."

The Holy Grail, or vessel, in which Pilate "washes" his hands (with *saliva*) and which subsequently "catches the blood," is the energy or mysterious power that *carries* the blood through the body. We can locate Joseph of Arimathea easily by the root of the latter name *Mathan*, which means the Reins—*Libra*, or *Venus*—venous blood, to which reference is made in a previous article.

The mysterious purification or transmutation that takes place in the kidneys is the work of Joseph Arimathea—catching the *real* blood of the Savior.

There is in the legend a Knight, younger than the rest, but more powerful, named Percival (German, *Parsifal*), who represents the redeeming spiritual energy in man. There is also a mysterious Sword that is thrust into a *Stone* which floats upon the Water. Percival is the *only* Knight who is able to draw forth this sword and use it.

Percival may be mentalized as *perception*. Surely Percival will not appear until perception develops. How foolish and futile to stultify *perception* and deny *intellect* its rightful power and place in this work! How equally foolish, while we know that life depends upon *breathing* and *eating*, to ignore the necessity of giving *any* thought to these processes, imagining that "spirituality" and "regeneration" are things *apart* from physical phenomena!

"Lo, the kingdom of heaven is at hand!"—Where? Here, everywhere, in the air about us. Again, "The kingdom of heaven is within!" How is that? The air which has now entered the organism crystallizes itself as body. Physically speaking, we are simply congealed air—nothing more nor less.

Our immortality depends not upon the number of prayers we turn daily in the praying-barrel, not upon the number of pious ejaculations we utter, not upon our belief in any particular divine power—call it God, principle, mind, what you will; but it depends upon our mental ability to harmonize ourselves with Nature to that extent that Nature will continue to move uninterruptedly forward, according to the well-known law of inertia. For the life-force itself is exhaustless and the energy once set in movement never ceases.

But to accomplish this miracle, or rather to become *conscious* of its accomplishment, will require the faith and heroism of Sir Galahad and the inspiration and power of Percival.

I am aware that it requires free and unpreju-

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liced thought to grasp the idea of the Christ incarnate in man as a Working Principle, because nearly everyone—even the more liberal thinkers—have by education had the idea of the personality of Christ literally ingrained into them.

There is no doubt that there was a man Jesus (*Jehoshua*), a Master and an adept, who taught and practiced this very principle of the Christ (the cross of spirit with matter). But it is historically demonstrable that there were many others who taught and practiced the same thing. Like the character Buddha. There were many Buddhas. Buddha means simply Wisdom—the very wisdom that Jesus taught, in fact. Gautama, the man who, like Jesus, was in his time a teacher of this doctrine, has been enshrined as Buddha, just as Jesus has been made into the Christ. In both instances the lives of these men—unknown save as to a few meager details—have become merged into the ritual of the science they taught, and this today is mistaken for their history, when it is really nothing more than an allegorical representation of the secret doctrine itself.

The life of the Christ is in no sense the life of Jesus. It is an eternal legend, and can be produced from the annals and customs of every people civilized and uncivilized on the face of the earth. The story of the conception, birth, ministry, death, resurrection of Christ may be found in ancient Egypt, Greece, and Babylonia; among the Aztecs of South America, and the Red Indians of the North; in China, Japan, Siam, Africa, and even among the Australians—the most uncivilized and primitive race extant today.

Christians are so blind and bigoted that they will not admit this. But this is the very first point that must be conceived and conceded, for so long as we worship a dead man, or base our conduct upon the precedent of his acts alone, without a true understanding of their signification as living imperishable facts within each and every one of us, we shall never progress beyond the condition of idolatry.

Jesus Christ is an idol in the Catholic church today, as much as Buddha in India or Jos in China. No less is he, virtually, the idol of the Protestants. Yet, gradually the awakening intelligence of protestantism perceives the inconsistency of Christian creeds, and we get, temporarily, a reaction into a state of general infidelity, or disbelief, wherein men are seemingly without spiritual anchorage. They have demolished the images, and Christ—as they were taught to think of him is no more.

Now this is a first step in the right direction. Meanwhile, the voice of the true Christ keeps calling from within, and it is only a question of time when, freed from the deadening influence of past superstition, their ears will be unstopped to hear and recognize the glory of the truth.

SPECIAL

JUST a few more back files of ADIRAMLED for 1902, including the Christmas edition of last year, are on sale yet for Fifty cents up to date. Or, for \$1.50 we send this file, complete the current year and credit ONE FULL YEAR'S SUBSCRIPTION from January 1, 1903.

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Forever your friend, W. H. HORN.

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The Hermetic books advertised in last issue which we had on hand have long since disappeared, being taken within a few days by advance orders. We have, however, a large shipment coming from England, and hope to be in position to fill orders before this issue is sent out.

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