

# THE HERMETIST.

GET UNDERSTANDING.

VOLUME IV.. CHICAGO, DECEMBER, 1897. NUMBER 12.

## THE HERMETIST,

PUBLISHED EVERY MONTH AT

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BY

## THE HERMETIC BROTHERHOOD,

To whom all communications may be addressed.

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W. P. PHELON, M. D. } EDITORS.  
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, Scribe, 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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For THE HERMETIST:

### LIFE.

Monstrous and false in form,  
But true and beautiful in promise  
Wisdom, Love with savage form allied  
The pulse, the purpose and the means—  
The thought and will of God achieved, through discipline  
of pain!

Vigilant, relentless, yet beneficent Law  
Not angry, cruel or capricious—  
Pain is no punishment and there is no death.  
The world's hope but waits the great atonement—  
Each serving to his brother's use, and suffering for  
his sin;

And the Divine for All!  
And the sacrifice shall not cease, nor Justice reign until  
Faith stands rendered into knowledge, and  
Worship incorporates with work.

Let the world's life obey its science  
And man is organized in unity with man, with nature  
and with God.

The Universe is One!  
Reconciliation is Redemption!  
Harmony is Heaven!  
The mystery hidden from the ages  
Rendered by this key—  
The Sphinx shall perish—  
The curse cease—

And Death and Hell be swallowed up in Victory!  
J. KLEIN.

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### FORM OF BEQUEST.

Remember the Brotherhood in your Wills—  
this is a duty you owe to the Cause, as well  
as to yourselves, if you desire to advance in  
the Invisible Section. Here is a form to help  
you. If your Will is already made out, make  
this as an addenda.

#### FORM OF BEQUEST.

I give and bequeath unto the Hermetic Publishing  
Company, of Chicago, Illinois, to be applied to the ex-  
pense fund of the Hermetic Brotherhood, \$.....  
and I direct that the said sum shall be paid free from  
Legacy Duty, out of such part of my personal estate  
as may legally be devoted by Will to charitable pur-  
poses, and in preference to other legacies and bequests  
thereout.

SYMBOLISM OF THE HERMES.

**H**ERMES, known to the Greeks by that name; known to the Romans as Mercury, and to the Egyptians as Thoth, represents the embodied thought or thought form, which goes forth from the vibration of the breath. If you will notice the figure we have in the corner there, you will see *from time to time* the points that I shall endeavor to make.

The evolution of all the race has been from the physical plane of manifestation by a refining process of unfolding, until the spiritual shall set its seal upon the face and form.

We often hear something said about the Stone Age; about the men and women of the Stone Age; men who could outrun the fastest animal; who could kill the fiercest animal by a blow of the fist; men who were superior to the animals as brutes, because they possessed within themselves the germ of the soul, that has grown, enlarged and overshadowed until the organism of to-day is stamped with the spiritual condition, and this spiritual condition makes the difference between us in our civilization and the men and brutes of the Stone Age.

To me, it is an evidence of reincarnation, that we are better than the beasts of the long ago, who looked like us in the physical body. This physical body has been tamed and controlled and worked over by the thought force. We are the same form; the uses of the various parts of the body are the same as in the men of the Stone Age, but in some way or other, the thing which is the "I" of to-day, differs from the "I" of the Stone Age. The "I" of the "Stone Age" had no power to impress itself upon the body so as to make itself felt. There was neither mercy nor pity, nor a looking upward for guidance in him who was of the Stone Age. But the Ego of to-day must differ from the Ego of the then, by the experiences which it has received, and these experiences, this knowledge, this wisdom which it has gathered, it must have gathered from life to life, and wrapping it round itself, infiltrating itself within its own soul force, it makes the body of to-day what we see, a thing of beauty and grace, an ensample of the spiritual light that shines down from the source of all light, all strength, all growth and all unfolding. So that which set forth to the minds of the most cultivated in the ancient days, the purest type and system of the evolving condi-

tions, and these evolving conditions are well typified both in the statue and in the picture here (referring to the statue of the Winged Hermes, and a picture of Jesus hanging near). These two represent different conditions of unfolding, they represent different conditions of the human mind; they represent different phases, and these phases stand for distinct places in the unfolding of the races to which they belong and of which they are types. They also represent whatever was in the minds of the men who first thought out, and chiseled in stone, their thought. The painters' brush has moreover left behind and unfolded to us, in the later day man, (Jesus) who had reached, by many centuries, the perfection which began in the earlier time.

Hermes was the founder of a school. This school takes various names, but the thought was of a perfect physical organization.

And he was also declared to be the Prince of Thieves, because he assumed for himself that all truth belonged to every man alike; that he had no need to ask of this man, or the other man, who was in possession of the truth, whether that belonged solely to him or not; but if Hermes, or that which Hermes symbolizes, under any condition, saw anything in the line of unfolding, truth that he desired, he took it! He took it and used it as his own, as he or any of his disciples had a perfect right to do, because the truth that lying in the beyond, which we can lay hold of, belongs to us, by our unquestionable birthright, for we are from the ONE, and whatsoever belongs to Truth, belongs to the ONE. Whatever is true is part of the Divine, and this divine part belongs to every single unit, every single spark of the divine fire that was struck out to become units of the race, of all the races, ages, incarnations, and of all unfolding.

But, coming back to what our ancestors thought—and remember, when we talk of our ancestors we talk of ourselves; for as we all know, when we stop to remember, those men and women of the Stone Age, so rough, cruel and gross, were ourselves. Every one of us were there, and we have simply ascended by the evolution of the ages, bringing us to the present position, where we have so unfolded we have come in touch with the spiritual conditions of the universe. We know, we remember, we acknowledge there is one GOD and one Truth. To Him belong all creatures; in Him all creatures live, move and have their being.

Hermes as a statue—the conception of the

wisdom of those who had learned to think, is a synonym and a symbol of separation, of duality.

You notice, they thought his head must have wings to carry it upward. They thought, also, his feet must be winged, or they would be left behind. They thought his stick bearing the double serpent must also be winged, so that there should be three pairs of wings. These wings carrying him and his wherever he might will.

In the later days, to those who carved out of the marble, the forms they supposed would live through the ages, there came different ideas, and a single pair of wings—the wings of victory, could carry the man in his physical wherever he chose to be carried. But you can see in the thought of him who toiled upon this statue that, first it must be a perfectly formed physical. It is the figure of an athlete. There is not an ounce of unnecessary flesh, not a particle of unnecessary muscle. It is clean-cut, able to do whatsoever he was sent to do, as a messenger of the gods. He flies forth on his mission, seeking all aids, that he should neither tarry nor be questioned as to what he should do. And as I said, the whole emblem is one of separation, or of duality—two wings at the head; two wings at the feet; two wings on the caduceus or winged staff, with the two serpents entwined, representing the forces on the physical plane. And further, the whole figure thrown out from the breath, from the mouth of the great potent breath of the multitude, the universal truth, the breath of the gods, the breath that said: "Let there be" and there was; and the messenger moves forward to do that to which he was sent. As we consider this a little further, we see the two wings carrying a dividing line perpendicularly up and down through the body, and the wings of the head and the wings of the feet quadrate the body, so that there was only the duality expressed by the wings, but there was also the quadrature belonging to and enforced in the higher studies of astrology and astronomy and the things pertaining to the stars, for there was nothing which the ancients thought of along these spiritual lines, but somewhere in the unfolding, either at the beginning or the ending, looked to the stars for proof and for further unfolding and teaching. So in the duality and in the quadrature we have the teaching of something that is to come to us, perhaps it has partially reached us already, containing within itself all the ancient Egyptian knowledge taught in the Temples, in which the Kaballa,

the Tarot, and the other conditions of vesting were employed.

One more point: The figure poised to go forward on its mission holds in its left hand the earthly wisdom, symbolized by the stick with the serpents entwined about it, and the wings which are lifting this knowledge to a purer plane and a clearer atmosphere. But while the left hand clings to the physical and to the earth earthy, the right hand is elevated, apparently beckoning to the gods. We might imagine, as he stands there, that he is calling to his aid a shaft of lightning to bear him forward with all the swiftness of continued thought to do the bidding of the gods, whose servant he was. If he had not been encumbered with the conditions and appearances of his left hand, there might have been a faster growth than has been. Thus the physical, symbol of the separation of man in his thought from the Divine, from the ONE who is all, (remember that it can only be in thought) for no matter how much man desires it, or thinks he is cut away and separated from the ONE, he can not be so separated for one single instant; but the thought is there, the symbolization is there. That is the symbolization of the physical, desiring and seeking alone the inspiration of the thought which is God's, for all thought, human and divine, has but one origin. There is no new thought under the sun, and man never thinks for himself a single original thought. He simply receives out of the sweeping currents of the Everlasting, moulding for himself in forms and shapes, dependent upon the conditions with which he is surrounded, or which he expects to meet.

Thus *Hermes*, our patron saint—Hermes the founder of the Hermetic Brotherhood, desiring always to know all things, and to make practical use of whatever he has obtained, stands as symbolized at the first, by the thought of those inspired to thus symbolize.

Passing on, century after century, the race being stamped more and more with the spiritual, we come to our Most Ancient Elder Brother of Galilee, who, too, was the perfect man, but it was not the type of the athlete that he represents in either physical form or condition. His type is the perfect physical under the influence of spiritual conditions and unfolding. The peace, the gentleness, the rest, the quiet harmony, love and hope that makes man endurable to himself or his fellows, is stamped upon the face and attitude. Not only that, but there is no separation indicated by anything about him,

and his teachings were always: "I and the Father are one;" and because he lived in the Father, because the Father overshadowed him, he was able to do the mighty works which are accorded to him, and his loving tenderness is an example for us who are also his brothers, and to whom the entreaty comes always that we shall strive to be like him. If he were not one of us, if Jesus Christ was not a man as we are men, then he is no example for us. If he were a god, how can men imitate God? But because he was a man like ourselves, and because he suffered and endured, because he was able by the unfolding of his own soul qualities to pass through the garden of Gethsemane, to undergo the awful scenes of the Crucifixion, and with victory in and about and over him, he was permitted to resurrect his own body by the assertion of the potency of his Ego. And the promise is that we, too, somewhere in the centuries to come, shall become perfect, even as he was perfect. And it is that perfection to which we look and must attain, for every single individual upon the earth belonging to all the race, assigned to the earth, must somewhere, sometime also become perfect. If it is not so, then an atom would be lost from the Divine Creative Thought, and by the loss of that atom the Divine Creative Thought would become imperfect, which is impossible. So when there shall be a counting of the atoms constituting the races, we shall know we and all others have been perfected, even as the Divine Creative Thought perceived at the very beginning. With right hand upraised and the left hand indrawn, there flows forth the circle of Creative Thought, the outflowing and the inflowing and all that follows; the best we know now, or shall know of man that can be conceived as flowing forth in this attitude of blessing, of setting free, or loosing and binding. This loosing and binding, the freedom of the soul out of the body, and the binding or limiting of the same in the body, is complete and expressed in the sentence of the old Latin: "Solve et coagula."

"What I shall have set free upon earth," he says, "shall be free; what I shall bind upon the earth shall be bound." The going out of the circle and the returning upon itself complete the unfolding and development of the soul, of the spirit overshadowing the soul; the full growth of the Ego seeking from age to age, to manifest itself as one with God, as one with the Father.

It does not take long, in looking at these two

symbol representatives as they are of the perfect condition of the two types, to choose which we had rather be.

Hermes represents the constant struggle of the physical to maintain itself and hold itself against all the odds of the conditions of mortal life, which shall make a limitation for it or opposing it.

Jesus stands to us for that which has attained. Who would not rather have fought the fight, won the victory and attained, than to be at the beginning, in the constant struggle against limitation with all the uncertainty of whatever may be hurled against him in all the ages that have been!

The Hermetic Brotherhood in the ages past, has passed on and on and on, coming up first to the perfection of the athlete, then struggling on, here and there unfolding; meeting here and there conditions which overleaped meant success, meant victory; and now in this new incarnation, this rehabilitation upon the earth, has come the time when the Hermetic Brotherhood is once more revealing and moulding itself upon that which it has seized out of all the ages. It sums itself up in one word, "comradeship," with all that is meant, implied, or can be gathered, out of that word—the helpfulness that goes beyond the ordinary, natural tie of brotherhood, and seeks on every plane, under all circumstances, to put forth, first to those of our own house, because we are so pledged, all that can come to us of love and kindness and helpfulness; and then, because the supply of the love is infinite, we can reach out to those who are beyond, and take to our hearts every single man, woman and child upon the earth. And thus filled full of the desire for helpfulness, marching as comrades side by side, shoulder to shoulder, we shall be able, not only to be one with the Father, each of us, but to be one with each other; and then the limitations, the wranglings, all the evils of passion, anger and malice, will pass away, and we shall live in the peace and harmony which our Elder Brother of Galilee sought to teach us when he said: "A new commandment I give unto you, that ye love one another!"

ONE OF THE MAGI.

\* \* \* \* \*

But if the silence speaks of the eternal mystery, and the Eternal Goodness, it has also another voice which I cannot fail to hear. It speaks of the essential spirituality of life; of the indestructibility of character.

## FULL MOON REPORT FOR NOVEMBER.

FULL MOON MEETING, Nov. 14, 1897.

4006 Grand Blvd., Chicago, Ill.

INCLEMENT weather prevented the usually large attendance, but did not in any way depress the enthusiasm of those assembled.

The mantrini was repeated in concert, uplifting all hearts and minds. During meditation following on "The letter killeth but the spirit maketh alive," it was sought to come in touch with this vivifying power. The address of the Elder Brother upon the passage: "Prepare ye the way of the Lord and make his paths straight" was inspiring. It was an entirely new presentation of this text filling the needs of those who listened.

Reading of the monthly report preceded remarks by the brothers as to the best things of the month. The testimony was entirely of a deep, heartfelt thankfulness for the helpfulness of thought and deed of the seen and the unseen sections. So intense and far-reaching were the vibrations, that all were moved to a new and stronger sense of the scope and magnitude of the work given into our hands with a clever perception of what a pleasure and privilege it is to be helpers.

Knots 18, 31 and 49 were well represented, and we had the pleasure of welcoming Bro. Cook of Grand Rapids, Mich., and also Bro. Butterworth of Florida.

Since our last report, we note a cotinuanse of activity, not only among the Brotherhood themselves, but also among those seeking light. The total number of knots has passed the half-hundred, and these represent many earnest souls. The earnest desire and interest of the members-in-bounds is finding expression in the efforts here and there, to gather about them those who believe as they do, thus forming a nucleus for work.

All the knots in Chicago are in active operation and three classes are organized at headquarters for the study of healing on the lines of the Hermetic Brotherhood, and also of the subject spoken of in the last report—"Magic, White and Black, Ancient and Modern." The classes are all of good size and much interest is manifested. We trust we shall be able to open in the near future another class, on "Atlantis, its past, present and future." The work along the class lines is one, if supported, must result in good to the Brotherhood.

Our subscriptions to THE HERMETIST are increasing in a fairly rapid manner but there is plenty of room for many more. Let all our members remember they add much to the impetus of the work by every subscriber they can send us and that it lasts a whole year. Our back numbers have all begun exhausted, it not having been deemed best to enlarge our edition until the demand was fully up to the present edition. There has been a continuous call for the numbers containing Madame Bielski's lessons in Astrology, and we are very sorry that those who subscribe for the magazine later will not be able to obtain the back numbers, as the lessons are both instructive and reliable.

We hope the members of the Brotherhood who order books for the Holidays will do us the favor to remember THE HERMETIC PUBLISHING CO. can supply at the regular rates, all books on occult lines, and any other books that may be desired.

For concentration during the month, use this: "I and the Father are one."

ROXBURY, MASS., Oct. 10, 1897.

"We had a very good meeting, following the usual programme. We have an application for the admission of a new member, and with each addition hope there will be added interest."

MYRA H. WINGGAR, Elder Brother.

Knot 48, CHELMSFORD, MASS. "Our little knot met at the appointed time and opened with the mantrini. We took the last "Temple Talk" for our reading and discussion, and think we reached a pretty good understanding of the teachings embodied in it. Our meetings are very harmonious and helpful, and we are hopeful for the future." C. M. HARRIS, Scribe.

We are pleased to note renewed activity in Knot 25, Chicago. The report by their scribe, showed they understand the meaning of their obligation, and seek to fulfil the same.

From Bro. Jerrold, Hurstburg, Tenn., we have the following letter: "The last Full Moon I did not keep the tryst alone, for while sitting in the silence and looking at the moon in all her beauty (which is particularly resplendent in the South) I felt the presence of the Invisible, they brought the calm and peace which is so restful to the soul utterly weary with life's turmoil. Until recently I did not know the value of the "Temple Talks." They have a new beauty since a clearer understanding has come to me. I think of what the old lady said of the Bible: "It is a good book befitting to every occasion." I can always find a "Talk" that seems to fit all my needs."

SAN JOSE, CAL. "The F. M. Meeting met on October 10th, with a good attendance. We are gaining numbers quietly and at an early date will plan to organize a new knot as this will soon be full. Knot 46 sends greetings to Headquarters and wishes success to the Brotherhood.

J. H. SLATER, Scribe.

SAN DIEGO, CAL. "We had a profitable sitting at the last F. M. It is very pleasant to realize that we are one with the Brotherhood, our cares, hopes and prospects equally shared."

MRS. C. K. SMITH, Scribe, Knot 27.

"The joint Full Moon meeting of Knot 21 and 34, Leadville, Colorado, met at Bro. Sach's. The repeating of the mantrims seemed to bring great power and its benefit to individual members thoroughly discussed. All attested to many "best happenings of the week." Perfect harmony prevailed. Letter read from Bro. J. K. Jones on his way to England. The meeting closed with the Girdings." L. AGNEW, Scribe pro tem.

We give the following synopsis of the report of Knot 5, San Francisco: "When the bell sounded the hour for assembly there were present thirty members. The reading lesson for the evening was from the 9th chapter of Matthew, on the work of the Master as a healer. Then followed concentration on the mantrim, "I am one with the Existent," etc. A vocal solo and recitation preceded reading of extracts from "Physics and Metaphysics" and a letter from Dr. W. P. Phelon. This reading seemed to give the keynote for the thought wave of the evening, and many beautiful ideas were given out by the members present. Bro. Schoaff read a paper on the power of thought, which was very clearly written, showing that our power over the inharmonies lay in the never losing sight of our oneness with the Divine. The report of the treasurer was then read, approved and placed on file.

AMELIA L. ROCKWOOD, Scribe.

After the customary announcements, the meeting adjourned with the Girdings.

MARY E. APPELGATE, Scribe.

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### A VISION.

BY way of review—When the Successors of the Magi that worshipped at the Shrine of the Holy Child took up my cause with a view to recompense my integrity, and visit summary retribution upon my enemies, there was one morning's experience specially notable:

As usual, at the hour of four I was awakened. After copious ablutions; and careful toilet

started out upon the matin service. As stated frequently I knew no heat, no cold, no fatigue or pain. Was living in realization of what the Scientists talk so much, and know so little. Scaled the giddy heights surrounding this city like a bird on the wing. On this occasion reached the summit of Price Hill, just as old Sol rose above the dim Eastern horizon, casting a roseate effulgence, while the Crescent and Star lingered lovingly in the west, reluctant to part with the benediction radiating from the golden Cross which surmounts the Church of the Holy Family.

Whether from Sun, Moon, Cross or Holy Family, I may not divine. Listen! nearer and clearer came reverberations from the Choir Invisible, were familiar to mortal ear, but many times repeated the words: Thus shall the East clasp hands with the West, and our heralds proclaim to earth's struggling toiling millions—Look and Live!

Thus they continued to sing:

"Earth, oh Earth! thou art my mother,  
Mortal man! thou art my brother,  
We have shared a mutual sorrow, we have known a  
common birth;  
Yet with all my soul's endeavor  
I will sunder and forever  
Every tie of human passion that can bind my soul to  
earth.

Every slavish tie that binds me  
To the things of little worth."

This was my consecration. And such was my ecstasy, that casting a glance earthward I began seriously to inquire whether or not I was deranged.

The scene changed—I sat on a bridge, not at midnight, but at daylight. There came over me a sickening sense of loss—friends of my early years had passed into the Silence; I wept, oh how bitterly! By some magical impulse I was recalled to terra firma. A voice by my side said: "Do crazy people weep?" I thought not and was comforted.

Another panorama presented. A woman with pleading upturned eye clinging to the cross. Again the Choir Invisible sent forth:

"When lovely woman stoops to folly  
And finds too late that men betray,  
What art can soothe her melancholy,  
What tears can wipe her stains away  
The only art her guilt to cover  
To hide her shame from every eye,  
And give repentance to her lover—  
The only refuge is to die."

Instantly I was on my feet.

By him that lives! No!!

With the fleetness of a fawn I was in our

library searching for a prose work of Hawthorne in which he sets forth the ineffable sweetness of the soul that knows no doubt and sees no sin in loving.

Finally the remnant of my pilgrimage shall be devoted to the vindication of those who are more sinned against than sinning; shall in the good time coming find refuge in right living with no ecclesiastical anathema to bar their progress to the skies.

Lord; haste the day, when faith shall be right,  
The clouds be rolled back like a scroll,  
The trumpet shall sound.—The Lord shall descend,  
It is well,—it is well with all souls.

KATE WILLOCK,

\* \* \* \* \*

### AN EXPERIENCE IN HEALING.

ONE morning in November a woman called to see me. I knew her to be a woman of many sorrows. She often came to the Temple to drop, for a brief period, the labor of burden bearing. This day, as the door was opened for her, she asked to see me privately, and was shown into my own room, where, for a time she found respite for the heart-trial pain which was upon her.

She unburdened her grief-stricken heart and asked me to treat her son. As she was going away, and passing down the steps she turned and said "help me save my boy."

There was a meeting at the Temple the same afternoon, with several very powerful healers among the number. At the close of the meeting I asked all present to assist me in giving a treatment, by sending the thought to me that that which I desired should be accomplished.

It seemed I had scarcely spoken the Silent Word, when through the boundless ocean of ether my higher Self was carried into the presence of the young man's lower self. I called him by name and at once I saw him in a room, on a couch, and near by stood a lovely female symbol. She was clothed in the garb of highest purity, and was continually reiterating the words "you cannot hurt me, I am not afraid." He was as continually saying "I will kill you if you do not come to me." In a moment, as might a wild beast, he sprang toward her, seizing her throat and tearing the flesh, the blood flowing. At the same instant she with all the concentrated force gathered in the ages from the universal life currents, threw him from her and he fell at her feet; limp and pale.

At this moment the door opened and his

mother came into the room. The angelic symbol spoke and said, as she stood over the prostrate body, smiling and victorious. "He is dead."

The next day I had a note from the dear mother in which she said her boy was *all right*, and that the change was really a miracle. I have heard almost daily since then and the good work still goes on.

His Higher Self was and is victorious, and the higher and lower Consciousness are fast merging into the one universal consciousness, where death loses its sting; and the grave has no victory.

N. M. G.

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### MESSAGE OF THE MYSTICS.

AMONG the recent publications, we have received the *Message of The Mystics*, in three volumes, "The Holy Grail," "Goethe's Faust," and "Balzac's Seraphita," by Mrs. Mary Hanford Ford. Separately and daintily bound in Levant cloth. Put up in substantial box, and sold singly or by the set. Price \$3.00 for set. Single copies \$1.00. Address HERMETIC PUBLISHING Co., 4006 Grand Boulevard.

In the "Holy Grail," the first book of the series, Mrs. Ford carries the reader with her, to the heavenly heights of self-renunciation, which is the motive, inspiration and significance of the entire book.

The "Holy Grail," which symbolizes the "Cup of Salvation," and from which none can sin until the victory over Self has been won, is treated with infinite art and wisdom by the writer. The Knight of the Grail must live the life of self-sacrifice, and love so tenderly that when the suffering mortal man needs help, the divine fountain of living waters will gush forth so spontaneously that the law of harmony will be manifested instantaneously, and the man be made whole. Pity, untouched by worldly scruples, welling up in the heart, with the power of its divinity, heals all mankind. In the description of Wagner's "Parsifal," in which drama is incarnated the forcefulness of all preceding Grail poems, Mrs. Ford brings out the sublime ideality of the nature of both poet and musician. The sublimity of the allegory is held and power added to it by the enhancing addition of the divine music. The leading *motif* of which is expressed in the following: The heavenly chorus of the Grail ceremony seems

work in the strain, "Take my body, take my blood, in the remembrance of our love." The melody is played first by the violins and the wood wind instruments, and no one who has heard this wonderful music can have failed to feel the singular power of these ethereally vibrating tones as they resound first; They express the wholly uplifting and optimistic tendency of the music which bids us look ever and ever upward.

There is but one way to look, and that is up! Nothing on the waters or under the earth, nothing in the earth, nothing about the earth, can offer help or assistance; but the light cometh ever down from above; and there can be no hostile hand interpose. This is the message of the music.

The conception of the book is unique, in that it differs from all other conceptions it has ever been our privilege to read. Mrs. Ford has shed a marvellous light upon the three writers, and their innate and spiritual side of expression. The two other volumes will each be reviewed in their turn; "Goethe's Faust," the growth of the spirit, is the next, and last is "Balzac's Seraphita," the mystery of sex.

NANCY MCKAY GORDON.

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FOR THE HERMETIST.

### REVELATION.

**J**OHAN MORLEY once said to the priests, "we shall not attack you, we shall explain you." The book of Revelation, properly Re-Veilings, cannot even be approximately explained without some knowledge of astrology. It is a purely esoteric work largely referring to woman, her intuition, her spiritual powers, and all that she represents. Even the name of its putative author, John, is identical in meaning with "dove," the emblem of the Holy Ghost, the female principle of the Divinity. This book came down from the Egyptian "mystery" times, and was one of the profoundly "sacred" and profoundly "secret" books of the great temple of Luxor, the words "sacred" and "secret" possessing the same meaning during the mysteries. All knowledge was anciently concealed in the mysteries; letters, numbers, astrology, (until the sixteenth century identical with astronomy,) alchemy, (the parent of chemistry,) these and all other sciences were hidden from the common people. Even to all initiates the most important part of the mysteries was not revealed.

It is not then strange that such a profoundly mystic book as Re-Veilings should be so little understood by the Christian

from the sacred canon. It did not appear in the Syriac Testament as late as 1562. Neither did Luther the great reformer of the sixteenth century, or his co-worker Erasmus respect it, Luther declaring that for his part he would as soon it had not been written; Calvin also, had small regard for it.

The first collection of the New Testament canon, decided upon by the council of Laodicea (A. D. 364), omitted the entire book from its list of sacred works; Jerome said that some Greek churches would not receive it.

The celebrated Vatican codex in the papal library, the oldest uncial or biblical manuscript in existence, does not contain Revelation. The canon of the New Testament was fixed as it now is, by Pope Innocent I., A. D. 405, with the book of Revelation still in dispute.

Its mystic character has been vaguely surmised by the later church, which, while claiming to be the exponent of spiritual things, has yet taught the grossest materialism, and from no part of the Bible more fully than from Revelation. It asserts a literal coming of Christ in the literal clouds of heaven, riding a literal horse, while Gabriel (angel of the moon), with a literal trumpet sounds the blast of earth's destruction. A literal devil is to be bound for a thousand years, during which time the saints are to dwell on earth, "every man to have a farm," as I once heard a devout Methodist declare. "But there will not be land enough for that," objected a brother. "O well, the earth is now two-thirds water, and that will be dried up" was the reply. To such straits have Christians been driven in their efforts to comprehend this book. But during the centuries a few students have not failed to apprehend its character; the Abbe Constant (Eliphas Levi), declaring it to be one of the master pieces of occult science. While for even a partial comprehension of Re-Veilings, some knowledge of astrology is required, it is no less true that the whole Bible from Genesis to Revelation demands a knowledge of astrology, of letters, and of numbers, with their interchangeable values as they were understood by those who wrote it, "a book written by initiates for initiates." Sir William Drummond proved that all names of places in the holy land of the Hebrews were astronomical.

Not only were Hebrew feasts and seasons based upon that science, but many Christian ones, as Easter and Christmas are due to the same cause. The festival of St. John the Evangelist takes place at the time of the sun's lowest southern declination, Dec. 22d. In like manner the festival of St. John the Baptist occurs at midsummer day, when the sun reaches its highest northern declination. All those church periods are purely astronomical or astrological in character.

The "Alpha" and "Omega" of Revelation, contain profound evolutionary truths, significant of spirit and of matter, or God unmanifested and manifested.



the famous seven churches of Asia, to whom this book was largely addressed, were all astrological and based upon the seven planets of the ancients. Of these seven churches that of Ephesus stood first. On the shores of the Egean Sea it was famous from its magnificent temple to the moon-goddess Artemis, or Diana. This temple was one of the seven wonders of the ancient world, nations vying with each other in their gifts to add to its splendor. The moon being the emblem or "angel" of Ephesus, the cry of the multitude when Paul spake there, "Great is the Diana of the Ephesians!" was an astrological recognition of the power of the moon over human affairs. It is to be noted that none of the seven churches of Asia received the writings of Paul. In the astrology of Chaldea as in that of Asia Minor, the moon was the first among the planets.

It must be remembered that the numbers seven and twelve, so frequently mentioned in Re-Veilings, are of great occult significance in relation to the earth.

The angel of the church of Smyrna to whom the second letter was addressed was the sun, "the only son" dying and rising each day; that of Pergamos, the beneficent Jupiter, who became the supreme god of the Greek world. The angel of Thyatira, the lovely and loving Venus, by some deemed the most occult of the planets, sustained her old-time character for lasciviousness in her connection with that church.

The fiery warlike Mars, angel of the church of Sardis, called "the Great King," and Saturn, the angel of the church of Philadelphia, are astrologically known as malefic planets. Saturn identified with Satan, matter and time, is for occult reasons looked upon as the great malefic.

The angel of the church of Laodicea, Mercury or Hermes, the ambiguous planet, is next to Venus, the most occult of all the planets; it is masculine or feminine, the patron of learning or of thieves, as it is aspected. Most profound secrets connected with the spiritual interests of the race during the middle portion of the fifth round, are hidden in the letter to the angel of the church of Laodicea.

With this slight survey of the general character of the book attention must be given to Chapter XII, conceded by the Christian church to be the one most difficult of interpretation.

1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

3. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns and seven crowns upon his head.

The constellation Draco, the Great Serpent, was at one time ruler of the night, being formerly at the very centre of the heavens and so large that it was called the Great-Dragon.

Its body spread over seven signs of the Zodiac, which were called its seven heads. So great a space did it occupy, that, in mystic language, it "drew a third part of the stars from heaven and cast them to the earth." Thuban, in its tail, was formerly the pole-star or "judge of the earth." It approached much nearer the true pole than Cynosura, the present pole-star, which is one and a half degrees distant and will never approach nearer than twelve minutes, while Thuban was only ten minutes distant.

At an early day serpents were much respected; they were thought to have more "pneuma" or spirit than any other living thing and were termed "fiery." For this cause high initiates were called "naga," or serpents of wisdom, and a living serpent was always carried in the celebration of the mysteries. During the brilliant eighteenth and nineteenth Egyptian dynasties, Draco was a great god; but when this constellation lost its place in the heavens, and Thuban ceased to be the guiding sidereal Divinity, it shared the fate of all the fallen gods. "The gods of our fathers are our devils," says an Arabic proverb. When Re-Veilings was written, Draco had become a fallen angel representing evil spirituality. By precessional motion the foot of Hercules rests upon its head and we find it depicted as of the most material color, red.

Colors and jewels are parts of astrology, and ancient cities, as Ectabana, were built and colored after the planets. The New Jerusalem of Re-Veilings is purely an astrological city, not to be understood without a knowledge of mystic numbers, letters, jewels and colors.

So, also, the four and twenty elders of Re-Veilings are twenty four stars of the Chaldean Zodiac, "counsellors" or "judges," which rose and set with it. Astrology was brought into great prominence by the visit of the magi, the zodiacal constellation Virgo, the "woman with a child," ruling Palestine, in which country Bethlehem is situated. The great astronomer and astrologer, Ptolemy judged the character of countries from the signs ruling them, as to this day is done by astrologers.

The woman attacked by the great red dragon, Cassiopea, was known as Nim-Makh, the Mighty Lady. For many centuries, at intervals of about three hundred years, a brilliant star suddenly appeared in this constellation, remaining visible a few months, then as suddenly disappearing. In mystic phraseology this star was a child. It was seen A. D. 915, A. D. 1261, and was noted by Tycho-Brahe and other astronomers in 1652, when it suddenly became so brilliant that it could be seen at midday, gradually assuming the appearance of a great conflagration, then as gradually fading away. Since this "caught up to the throne of God," this star-child has not again appeared, although watched for by astronomers during the past few years.

The Greeks who borrowed so much from

the Egyptians, created from this book the story of Andromeda and the monster sent by Neptune to destroy her, while Madam Blavatsky says that St. John's dragon is Neptune, a symbol of Atlantean magi.

The crown of twelve stars upon the head of the apocalyptic woman, are the twelve constellations of the Zodiac. Clothed with the sun, woman here represents the Divinity of the feminine, its spirituality as opposed to the materiality of the masculine; for in Egypt the sun, as giver of life, was regarded as feminine, while the moon, shining by reflected light, was looked upon as masculine. With her feet upon the moon, woman, corresponding to and representing the soul, portrays the ultimate triumph of spiritual things over material things—over the body, which man, or the male principle, corresponds to and represents.

"There was war in heaven." The wonderful progress and freedom of woman as woman, within the last half century, despite the false interpretation of the Bible by the church and by masculine power, is the result of this great battle; and all attempts to destroy her will be futile. Her day and hour have arrived; the dragon of physical power over her, the supremacy of material things in the world, as depicted by the male principle, are yielding to the spiritual, represented by woman.

The eagle, true bird of the sun and emblem of our own great country, gives his wings to her aid; and the whole earth comes to help her against her destroyer.

And thus must Re-Veilings be left with much truth untouched, yet with the hope that what has been written will somewhat help to a comprehension of this greatly misunderstood yet profoundly "sacred" and profoundly "secret" book, whose true reading is of such vast importance to the human race.

MATHILDA JOSLYN GAGE.

\* \* \* \* \*

**CONCENTRATION.**

Concentration is the key to Progression, and therefore it is very necessary for all to understand what concentration really is. The environments on the earth plane surround each one living therein, and in order that true soul progression may be fully realized, or that the Higher Self may be able to grow, it is absolutely necessary that the sensing of these surrounding environments should be cut off altogether for the time being; and this is only fully realized as we are able by our own will power, to turn our thoughts, or the power of our mind, within ourselves. Thus leaving all external objects and thoughts outside, we shut ourselves within the chamber of our Higher Self, making fast the door and then,

and only then, can it be said, that we have attained to perfect concentration. In this unconscious condition as regards material things, we are in full touch with THE ONE, and able fully to receive the teachings that we are truly in a condition to assimilate into our very being. Thus concentration is indeed the key that unlocks the door to True Knowledge, and each one should in their own best interests use it, as thereby will they also be best fitted to be Light Bearers to their day and generation. The whole world is made up of individuals, and it is only as each individual attains the true growth of the Higher Self, that the elevation of the human race as a whole is made possible.

Therefore, our first duty is to ourselves, and then afterward to our Brother and Sister in earth life. This may seem contrary to the very generally accepted teachings, but upon full consideration you will see that it must be true, as we cannot possibly teach what we have not ourselves experienced and therefore know. We cannot possibly be lights in darkness, unless the light is burning brightly within ourselves.

JAS. U. SPENCE,  
Elder Brother, Knot No. 46.

\* \* \* \* \*

THOUGHT is creative; will is omnipotent; wholeness is the divine purpose and law. By will, we direct thought, create the conditions we conceive, and swing into line with nature, and the perfection of that grade of manifestation in which we are for the time placed by circumstance or thought-grade.

Disease is the result of the atoms of some portion of our body, either material or spiritual, losing their normal rate or degree of vibration, or their proper relation to other atoms of our body.

Thought is vibration; by its inherent force and energy we harmonize these discordant conditions, and force the atoms back into their normal relations and vibration—in proportion to the power of our thought, and our receptivity to the spiritual auxiliary forces that are the co-efficient of thought.

Thought created the element resident in the drug; now that we have arrived at a recognition of the power of thought, let us use it, instead of its less potent representative.

God gives every bird his food, but does not throw it into the nest.

## LIGHT ON THE SCIENCE OF ASTROLOGY.

CONTINUED.

“AND God make two great lights; the greater to rule the day, and the lesser to rule the night.”

The greater light is Spirit, the lesser light is Soul—symbolized throughout the ages in the Sun and Moon. Osiris and Isis rule the day and the night, the powers of light and the powers of darkness.

The “Light” and the Sun are the symbols of that everlasting Principle of Life, eternally expressing in the Universal forces of Nature, and rule the differing degrees of conscious, spiritual activity accentuated in every form of life upon the earth, from the lowest to the highest.

The Moon in symbol is individualized Soul, the active principle of which is Will. The Moon rules the night which is here symbolical of the darkness that surrounds the Soul before it comes into consciousness of the “Light.” The darkness that “was upon the face of the deep,” the darkness before “The Spirit of God” moved upon the face of the waters “and there was Light.”

The active principle will, of which the Moon is symbol, becomes in human manifestation the natural desires.

It is the mission of the individualized human soul to consciously recognize these, their quality and tendencies, and redeem them from sense dross, transmitting them into higher spiritual activities.

The Moon as ruler of the night, the Soul, and the Will, esoterically has favored privileges. Once every thirty days she plays with all the “lights” of heaven and through her magnetic sway gathers from the angles—or angels on her course, their special ways, diffusing them upon the earth and concentrating their subtle power over every soul that sleeps.

“And God made the stars also.”

The stars are the constellations; twelve of which are grouped as the symbols of the twelve great principles of life, and they have become the “signs for the seasons, and for the days, and years.”

And the science of the Astrologos has preserved the mysteries.

“And God set them in the firmament of the heaven to give light upon the earth.”

Now, what do we understand by the firmament of the heaven?

Worcester gives the definition for firmament as “the region of the air.” “the sky,” heaven is “the expanse of sky,” he says “the habitation of God and the blessed spirits,” “state of bliss,” etc.

These definitions are most inadequate to the real meaning.

How can the mere expanse of sky, become a state of bliss?

Wherein is the Divine Power? How can placing the habitation of God and the blessed spirits in that sky shed upon the earth that “Light” destined by the text? Certainly the severe light of the stars at night, or the divisions of day and night, availeth little in that literal sense of the Scriptures. What is that “Light” referred to? Is it merely the sun “light” the day “light” that we may “eat, drink and be merry,” the moonlight, that we may revel in the spoils of the sunlight, or has it a deeper meaning?

The firmament is the invisible spiritual universe, the fixed, unchangeable, eternal principles and powers, the Lights—Omnipotent beyond, yet permeating the physical manifestation of the whole visible universe. Heaven is the universal consciousness, the universal soul, the spiritual light, and life the omniscient law of mind. It is not God, it is not first cause, it is not primal energy, it is not the absolute; but it is the breath emanation from these that is to be demonstrated, that is demonstrated in effect, in light, life and visible structure upon the earth.

“And God called the firmament heaven.”

Heaven is a condition, a consciousness; not a place. We mortals reach heaven as we grow in wisdom and strength of individual knowledge of the God in us, and consciously put into manifestations and live these principles and powers.

The “lights,” “the two great lights” and “the stars,” by virtue of their inherent qualities and sympathetic vibration, as a part of the whole, give indication to man of the “signs” he may find likened unto himself in the seasons and the days and years. These in spirit and in truth are conditions, differing stages of consciousness; they have become through literal interpretation *Man's limitations*. Man is a universe within himself. The “lights,” the “two great lights,” and “the stars” are all within. He, the spiritual man shall have dominion over all manifestation, over all the world, when he has gained that dominion over the mortal man.

The seasons, days and years will then no longer restrain his consciousness. He will stand in the universe in full recognition that there is but one mind, one soul, one consciousness—and look upon the infinite variety of manifestation as a consequence, a wonderful accomplishment of the omnipresent absolute God.

GERTRUDE DE BELSKI.

TO BE CONTINUED.

\* \* \* \* \*

### SOCIAL IDEALS.

SOCIETY borrows its tragic aspect from the eye that beholds it. In strictest truth there is no "Social Problem." It is always and ever the *Individual who is the Problem*. When the air is rife with reform; when every humane heart is affected with the pain and distress that envelopes it upon every side, it may appear at first thought a kind of treachery to say that there is no Social Problem. But we must not be misled by appearances, however real they may seem to us. They who have humanity's welfare nearest at heart; they upon whose heart the sorrows of the world have lain with heaviest weight; they who have penetrated the deepest into the causes of human misery, have in every age become testimony to the truth enunciated above, namely, that there is no problem, social, industrial, economic or political that does not begin and end in the Individual.

In these days when almost every man is carrying in his head or in his heart some problem that oppresses his soul, or is carrying in his mind a "plan" by which the ills of society may be removed, it is well that the Light of Ages, the Light from within, the Light of the Soul be turned upon the confusion of the world and in its faultless Light see if there is not amid the seeming chaos and madness, a "plan," a "method," an "order," an "organization," a cosmos that makes our little schemes ridiculous in its universal and all embracing Intelligence. I am free to deal in candor, yet in kindness with the Reformers, because there has not been a suggestion made by them which I have not at some time entertained.

There is deep within the consciousness of every one who has struggled with the Problems of Society, the condition more or less clearly felt, that *back of his most deepest thinking and most earnest efforts at reform there stands the giant shadow of his own im-*

*perfections*, drawing him in silence back unto himself. Carlyle with the voice of a prophet expressed this fatal truth, that "Reform should begin with the Reformer."

A deep truth insinuates itself in this suggestion, namely that it is the indirect method which Nature employs to reveal unto the Individual his own imperfect voice reflected in the persons of others. Every sincere reformer will sooner or later be forced by the stern logic of his own mind whose law is growth, to discover that the evil which he sees around him is but the evil within himself thus thrown into relief in the persons of his fellow beings, in society, in government, in Nature, which exist in fact, as Emerson truly observes, *for his education*. It is in the failure to perceive the underlying unity in all Social Phenomena that man fancies himself to be something apart from everything else and requires the object lessons about him to lead him roughly, he thinks, but kindly in fact by making passages unto himself.

Man feeling this unity faintly within him at first, strives to express it in material things and dreams of material equality, social utopias that never came to pass. This error comes of too long dwelling in the thought that material comfort and prosperity are ends in themselves. These are but means to an end. Which is the education of man? They exist but as symbols to teach man that no final good can come to him except as he puts off what is foreign and external and lives to the end for which these stand, namely, Beauty, Truth and Love. No good can come to man but through himself. Likewise no harm can come to him but through himself.

Men are taught in these days of unrest to look away from themselves to Society of government; at other men as the cause of their distress, not knowing that by no possible chance can aught befall a man that hath not its origin or cause within the Individual himself. We but see our own vices written large in society and government. By attacking these we learn by and by that the fault was our own and not another's. Failing to live in peace in his own household, the reformer seeks to organize an ideal community among others, who, like himself have not found peace at home. By uniting a number of imperfect men a perfect society is expected. Not until peace has been sought and found within, may we expect peace with others.

By uniting *their interests* men work in harmony only for a very brief season. The proposition to unite the industry of the country upon the platform of self-interest, prompted, it is true, by the instinct of unity that dwells deep within every breast, is doomed to dismal failure. Such a program to be carried into effect and maintained by the force of arms, could only be conceived as possible or desirable by minds that are little acquainted with the laws of Eternal Truth.

Unity is of the soul and is an eternal truth. It is not to be established, nor created. It is above time and circumstance and exists in the eternal Now. Man has but to *know*, to *realize*, to *feel* within himself this Truth, to be free. Truth is the only Existence. Truth is Love. Love is God.

To organize the Ideal Social State therefore, is a manifest impossibility. It exists already in the present hour, so apparently full of grief and care to the weary mind. The burden and the mystery are of the mind's creating. The attempts to solve the mystery are of the mind and are educative only through that constant and inevitable failure.

The Soul which is Truth, which is Love, is an eternal *Yea*.

Nature, which is the soul realizing itself, is an eternal *Nay*. Man encounters this eternal negative so long as he seeks a good for himself apart from the good of all.

Man encounters himself in the person of all others who resist him in his effort to realize a private good. The Universal Soul, the Supreme Self of man, speaks to him from every man, from every woman, from every child, from every creature, from everything in the Universe, and when he is grown wise he will hear this universal message to his heart and will know that he dwells in each and all.

He will know that all which he experiences is for his good. He will then no more shun penalty, pain and death, so-called than the rose shuns the rain or the wind.

He will know the vast panorama of the Universe has been for his education and that he has, in every circumstance of life, reaped only what he has sowed.

He will know that the Social Ideal to which he was looking existed all the time within himself, that he was the Ideal Society, but knew it not.

Every Reformer therefore, whether he is

conscious of it or not, in stopping to reform society is really reforming himself.

The evil he sees around him proportioned to the good is exactly as his own evil is to his own good.

The true philosophy of life recognizes the affirmative principle in every event, every circumstance. The wise man rests from his struggling in the supreme Fact of Facts, that Love is somehow expressed in every fact, every event of life and that in very truth, Love is All.

JAS. G. STEVENSON.

\* \* \* \* \*

### THE ANGELUS.

THREE times each day, morning, noon and evening, I can hear while sitting in my room, three strokes upon a bell, three times repeated. It is the Angelus and I know that at its sound, many, even in our day, suspend their occupations for a few moments' prayer, and that in times past, designated according to the standpoint from which they are viewed, the "dark ages" or "ages of faith," this practice was universal in christian lands.

Millions have bent their knees and voiced the words of the Angelus, believing that they in so doing commemorated an event that occurred almost two thousand years ago. A few only understand that the idea of the Angelus is far more ancient than the Christian era, and that the event it commemorates belongs to no special period of the world's history, but is of all time. It celebrates "God made man," not once only, but at every human incarnation.

Let us reflect on these words with understandings quickened to perceive.

The first versicle is "The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost."

The angel of the Lord, the messenger conveying to earth the intelligence that a human soul attained a lordship, or mastery over the conditions of previous incarnations, having assimilated the knowledge acquired in its last period of existence in the flesh, seeks yet another experience of earth life, declares this fact unto Mary-Mara, the bitterness or bitter waters of physical existence, and she conceives of the Holy, whole, entire, universal Spirit. By the inbreathing of the Only One, Divine Spirit, matter in the form of embry-

onic man is quickened by the presence of living soul.

The second versicle "Behold the handmaid of the Lord! be it done unto me according to thy word," expresses the subjection of matter to spirit. Spirit gives utterance to the word, matter obeys the Sovereign Lord and Master.

The third versicle, "And the word was made flesh and dwelt amongst us," Teaches that "the word which proceedeth out of the mouth of God" by which and not "by bread alone" man lives, and which is itself Divine Life, is clothed in flesh by the power of its own Divine will, and dwells amongst us, with us and in us, God in man.

Between each versicle is recited the "Hail, Mary!" which separated from an edition of comparatively recent date, made by those who endeavored to veil the mystery of the real incarnation from the eyes of the people, and direct their thoughts to an alleged historical occurrence in the past, means this: "Hail Mary!"—"Hail bitterness, trial attendant, on earth existence! Full of pain, filled with precious gifts, for out of this bitterness comes sweetness, out of this sorrow joy, out of this darkness, light, out of this experience, knowledge and wisdom, out of these struggles, peace, out of the limitations of the body, the unfoldment of the soul. Bitterness of the physical thou art indeed full of spiritual gifts and graces. "The Lord be with thee." The master, the ruling spirit, the dominion of the higher will be with thee, holding thee as long as needful, then casting thee off for higher ascension and more exalted experiences.

"Blessed art thou among women." Blessed art thou in thy bitterness, oh, physical life, because by thee the spirit is unfolded and the soul evolves perfection. "And blessed is the fruit of thy womb." Blessed is he who endures an earth existence, though it commence in a manger and end on a cross, for so endured each incarnation is a means by which the word, the divine essence within the flesh, gains further mastery over matter and ascends nearer to the One from whence it came, to which it returns and yet which it never ceases to be.

Over this teaching a materialistic church has cast a veil of misleading words, following the original close of the "Hail Mary." This is the veil:

"Jesus, Holy Mary, Mother of God pray for us sinners now, and at the hour of our death. Amen."

Tear asunder the veil, and let the light within shine forth to enlighten those who sit in darkness and in the shadow of death. Come out from under the shadow into the brightness of immortal life. God became man, not only in Nazareth, but every time a human soul takes on an outer casing of flesh.

E. J. BOWTELL.

\* \* \* \* \*

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