

REVELATION.

CHAPTER I.

Revelation i.

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they

that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne.

JOHN 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 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 old 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 Church as

to have been many times rejected 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, nor 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 Abbé Constant (Eliphas Levi), declaring it to be one of the masterpieces 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 Baptist takes place at the time of the sun's lowest southern declination, December 22. In like manner the festival of St. John the Evangelist occurs at mid-summer 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, significative 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 Ægean Sea, it was famous for its magnificent temple to the moon-goddess Artemis, or Diana. This temple was one of the seven wonders of the ancient world, nations vieing 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 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 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 sun" 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.

M. J. G.

This book is styled the Apocalypse or Revelation, and is supposed to have been written by John, called the Divine, on the Island of Patmos, in the Ægean Sea, whither he was banished. Professor Goldwin Smith, in a recent work entitled "Guesses at the Riddle of Existence," thinks that we have but little reliable information as to the writers of either the Old or the New Testaments. In this case the style is so different from that of John, that the same Apostle could not have written both books. Whoever wrote The Revelation was evidently the victim of a terrible and extravagant imagination and of visions which make the blood curdle.

Revelation ii.

18 And unto the angel of the church in Thyatira write:

19 I know thy works, and charity, and service, and faith, and thy patience.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophet, to teach and to seduce my servants.

21 And I gave her space to repent; and she repented not.

22 Behold, I will cast her into great tribulation.

23 And I will kill her children and all the churches shall know that I am he which searcheth the hearts; and I will give unto every one of you according to your works.

The town of Thyatira lay to the southeast of Pergamos. The epistle to the church was sent by John, with some commendations; but it was said that there was a worm at the root of its prosperity, which would destroy the whole unless it were removed. It is not agreed whether the expression Jezebel, is to be understood literally or figuratively. From the reading of some manuscripts it has been thought, that the wife of the presiding minister was intended, that she had obtained great influence in the affairs of the church and

made a bad use of it; that she pretended to have prophetic gifts, and under that sanction propagated abominable principles.

The figurative meaning, however, seems more suited to the style and the manner of this book; and in this sense it denotes a company of persons, of the spirit and character of Jezebel, within the church under one principal deceiver. Jezebel, a Zidonian and a zealous idolater, being married to the King of Israel (Ahab) contrary to the Divine law, used all her influence to draw the Israelites from the worship of Jehovah into idolatry. Satan and woman are the chief characters in all the frightful visions; and the sacred period of maternity is made to illustrate some of the most terrible upheavals in national life, as between the old dragon and the mother of the race. Whatever this book was intended to illustrate, its pictures are painfully vivid.

E. C. S.

CHAPTER II.

Revelation xii.

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:

2 And she being with child travailed in birth.

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 heads.

4 And his tail drew the third part of the stars of heaven, and the dragon stood be-

fore the woman to devour her child as soon as it was born.

5 And she brought forth a man child, that was caught up unto God.

6 And the woman fled into the wilderness, where she hath a place prepared of God.

13 And when the dragon saw that he was cast unto the earth, he was wroth with the woman, and went to make war with the remnant of her seed.

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. 945, A. D. 1264, and was noted by Tycho Brahe and other astronomers in 1562, 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 thus 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 Madame Blavatsky says that St. John's dragon is Neptune, a symbol of Atlantaen 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 “secret” book, whose true reading is of such vast importance to the human race.

M. J. G.

Here is a little well intended respect for woman as representing the Church. In this vision she appears clothed with the sun, and the moon under her feet, which denotes her superiority, says the commentator, to her reflected feebler light of the Mosaic dispensation. The crown of twelve stars on her head represents her honorable maintenance of the doctrines of the Church. Just as the woman was watched by the dragon, and her children devoured, so was the Church watched and persecuted by the emissaries of the Papal hierarchy. The seven heads of the dragon represent the seven hills on which Rome is built; the ten horns, ten kingdoms into which the Western empire was divided. The tail of the dragon drawing a

third part of the stars represent the power of the Romans, who had conquered one-third part of the earth.

Revelation xvii.

3 So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet color, and decked with gold

and precious stones and pearls, having a golden cup in her hand.

5 And upon her forehead was a name written, Mystery, Babylon the Great.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

The woman draped in scarlet, seated on a beast, was the emblem of the Church of Rome. The beast represents the temporal power by which it has been supported. These colors have always distinguished the popes and the cardinals, as well as the Roman emperors and senators. The horses and the mules were covered with scarlet cloth to answer the description, and the woman was decked in the brightest colors, in gold and jewels. No one can describe the pomp, splendor and magnificence of the Church of Rome. The cup in the woman's hand contained potions to intoxicate her victims. It was the custom at that time for public women to have their names on their foreheads, and as they represented the abominations of social life, they were often named after cities. The writers of the Bible are prone to make woman the standard for all kinds of abominations; and even motherhood, which should be held most sacred, is used to illustrate the most revolting crimes. What picture can be more horrible than the mother, in her hour of mortal agony, watched by the dragon with his seven heads and ten horns!

Why so many different revising committees of bishops and clergymen should have retained this book as holy and inspiring to the ordinary reader, is a mystery. It does not seem possible that the Divine John could have painted these dark pictures of the struggles of humanity with the Spirit of Evil. Verily, we need an expurgated edition of the Old and the New Testaments before they are fit to be placed in the hands of our youth to be read in the public schools and in theological seminaries, especially if we wish to inspire our children with proper love and respect for the Mothers of the Race.

E. C. S.