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THE MORNING STAR:

A MONTHLY JOURNAL OF

MYSTICAL AND PHILOSOPHICAL RESEARCH.

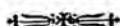
* "A Chronicle of Strange, Sacred, Secret, and Forgotten Things."—SUMMARY.

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AUGUST, 1901.

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FRAGMENTS ON FREE-MASONRY.



"Were I to touch upon the Initiation into our Sacred Mysteries which the Chaldeans Hecchised, respecting the Seven-Rayed God lighting up the Soul through Him, I should say things unknown to the rabble, very unknown, but well known to the blessed Theurgists."—*Emperor Julian*.

In continuation of our late subject, the Mason ought to know that those clerical rites and forms are all based upon one sublime and solemn ceremonial—Initiation. From early ages the Initiate who had successfully passed through all his trials, or probations, was bound to a Cruciform Bed, or Couch of Agony, which was placed horizontally upon the ground. St. Clement of Alexandria tells us that in the formulary used by one who had been Initiated, he was taught to say:—"I have descended into the bed chamber," etc. He was then plunged into a state of death-trance—the *Sleep of Sialam*—and remained in this condition resembling death, for several days. In Egypt, the body of the sleeper remained in a sublime lethargy for three days, and during this "Sleep of Death," his Spiritual Ego descended into Amenti (Hades), to assist in the liberation of souls, after which it ascended into its former abode, to receive the

Divine Wisdom. "By which also he went and preached unto the spirits in prison," says Peter of Jesus (*I Peter* iii, 19). The senseless body remained as an inanimate corpse, generally in a Temple Crypt, or subterranean cave. This sleep was only witnessed by those of the exalted Magi who were sufficiently holy to be able to stand in the Divine Presence. In Egypt, the body was placed in the coffer of the King's Chamber, at the Pyramid of Cheops, and upon the night preceding the *third* Morning, it was taken to the entrance of the gallery, where the beams of the morning Sun struck upon the head and face of the entranced Initiate, who awoke to be Initiated by Osiris, the God of Wisdom. When consigned to our last retreat, the corpse is laid in the grave due East and West, with its feet to the former quarter, for all humanity looks for salvation to the Central and Spiritual Sun of Righteousness—the Solar Christ. He, who has "his mansion in the Sun," raises by the first beams of His saving Light, those who have perfected themselves during this transitory life, who are laid "waiting one way," for that great eternal Sunrise, for they are not "dead" but "sleeping."

In that mysterious and Sacred Sleep of Sialam, man may find a solution to all Mysteries, he may know his own future, as well as that of the Angels, the downfall of nations, etc. This Sleep is mystically and secretly referred to in the Bibles and devotional traditions of the hourly past; Moses slept the Sleep of Sialam upon Mt. Nebo; Gautama Buddha in the shadow of the Sacred Bo-Tree; Mohammed in his cave; and the sorrowful Man of Nazareth passed into this Sleep upon the stony heights of Calvary. We do not mean *death* in the usual sense, but that mystic death-trance whereby the Christs have gained the power to change their form and appearance when they wish, not as a spirit or phantom, however, for their bodies have become transformed, not ghostly but tangible, yet they can disappear in such a manner that nobody knows what become

of them, nevertheless they walk the earth when they choose. Such are the Christs, the Enochs, the Elishas, who, like Moses and others have been exalted to God.

The Mysteries are as old as the world itself, and anyone who is well-informed in the esoteric mythologies of various peoples, can trace them back to the very earliest ages, for underlying every ancient popular religion was the same primeval Hermetic Wisdom, one and identical, known and practiced by the Initiates of all countries. Those doctrines related to the human Soul; its Divine parentage; its connection with the material physical world; its human progress; and finally its restoration to the Supreme, by becoming Re-born, or Re-generate. The prevalence of a certain system of Initiation furnishes us with undeniable proofs of the identity of a fundamental doctrine in all the old religions, and that the sacerdote had the guardianship of certain mystic signs and words, as well as a phenomenal control over the natural forces of the Universe. The penalty of death was inflicted upon any Initiate who betrayed the secrets entrusted to him, for every approach to the Mysteries—whether Eleusinian, Druidical, Chaldean, or Egyptian—was always guarded with the same jealous and stringent vigilance. When men like Pythagoras, Plato, Plotinus, Apollonius, Jesus of Nazareth, Paul, etc., well known for their admirable and strict virtues, took part in such Mysteries and confirmed our statements, by speaking of them with the greatest veneration; we need not linger and listen to what ignorant and prejudiced critics may say otherwise.

"Enter ye in at the strait gate for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," says Jesus (*Matt. viii, 13, 14*). Herein is plainly denoted the "strait gate"—the "narrow gate"—in the ancient Temples of Initiation, which Jesus speaks of as

leading unto Life—Immortality; or the new spiritual re-birth of the Initiate who had been admitted into the Rites of the Sacred Mysteries. In the King's Chamber of the Great Pyramid are still to be found the narrow, upward gate, or passage, the Grand Gallery, and the Baptismal Font from which, in the Palmy days of Egypt, many a Neophyte was "born again," and had become the Perfected Man. It was within the huge sarcophagus of the mighty Temple of Cheops that Initiates were designed to be typically "born again of water and of the Spirit;" they were taught the sublime problems of Life and Death, and through the instrumentality of that very coffer, they attained to that glorious birth of the Spirit, that Second Birth, so significantly described by the great Master of the Jewish School of Hillel—Christ-Jesus—when he answered the Master of Israel, saying: "Except a man be born again he cannot see the Kingdom of God. Except a man be born of water and of the spirit, he cannot enter the kingdom of God." But there are still many Nicodemuses as in days of ancient yore. Such a sublime knowledge of man's being, etc., was transmitted amongst the ancient Priests of Chaldea, on to the Hindus, Egyptians; thence through Moses to the Hebrews, to the Masters in Israel; and chief of them all to the Essenes; of whom Jesus of Nazareth was the greatest type. In the Great Hall to which the Neophyte was conducted, he was there instructed in the last lesson of Life and Death, was "violently slain," placed in the coffer, raised to Life again, and elevated to the still higher degree of Life eternal. Born again, he now formed the Key and Cornerstone of the Royal Arch which completes the structure of the Divine Temple, for there the CENTRAL SPIRITUAL SUN sits triumphant, and darts Its ever-living radiant beams upon the Pyramidal apex—Man—like as the Solar orb appeared exactly at mid-day, in ancient times, upon the summit of the great earthly Pyramid.

The ancient Egyptians had a perfect knowledge of

Astronomy, and upon this knowledge are based the esoteric truths of the Pyramids embodied in the Divine Mysteries and Rites of Initiation, for they remain an imperishable monumental emblem and majestic embodiment of those sacred rites, which are also symbolised in the stellar fiery jewels of night, circling on in their ceaseless orbits throughout the blue canopy of heaven. The Cycle of Initiation was a lesser emblem of mighty changes which take place in the Cosmos during the sidereal Cycle, or Year; or the time which the Sun takes in passing through the twelve Zodiacal Signs, a period of 25,920 years; when the heavenly bodies arrive at the same relative positions which they occupied at the commencement of the Cycle; and in like manner at the end of the Initiation Cycle man has returned to Divine goodness and knowledge through evolution—harmony above, harmony below.

BURYING ALIVE.



"The insect bursting from its tomb-like bed;
 The grain that in a thousand grains revives;
 The trees that seem in wintry torpor dead,
 Yet each new year renewing their green lives—
 All teach, without the added aid of faith,
 That Life still triumphs o'er apparent Death."

EVERYTHING throughout Nature is gradual, real Death is never sudden, and just as time was required for the development of the bodily organism, so in like manner time is required to withdraw life completely from the corpse. Man may by no means be dead, although he may be cold and pulseless; there are many proofs of this in the numerous well-authenticated cases of premature burial, for there are hundreds, nay, thousands of well-attested cases of persons who have been supposed to be dead, who have been laid out for burial, but who have fortunately recovered con-

ho. Μιχαὴλ ὁ ἀρχαγγέλος, *Michael the archangel, named by Jud.*
 D. The former I believe to be, although of very great dignity
 above all the angels of the planets, far below the dignity of the
 mighty.
 What beauty speaks from out thine heavenly eyes!
 How soft, how placid, all thy wondrous guise!
 How weak are words, and all attempts to draw,
 Thy form perfection! all without a flaw!
 May it then be, that we shall with thee dwell,
 In peace, in joy, no mortal words may tell?
 There, too, to meet the spirits of the pure;
 To endless time, our pleasures to endure!
 Oh! glorious hope! how mean all earthly joy;
 How poor, how weak; and only made to cloy.
 My soul puts forth her energy and prays
 A speedy end to these degenerate days;
 That she may be mid bright angelic spheres,
 Above all earthly agony or fears;
 Give shouts of joy and blissful songs of praise,
 That blessed spirits all in concert raise;
 Engaged for ever, joyful to fulfil,
 With love and gratitude, His heavenly will.

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N.B. The spirit "from Jupiter" was the first that b
 appeared in the Crystal from thence. The light that ill
 whole globe was astoundingly bright and flashed, like lig
 from the habiliments of this celestial being; so that the s
 compelled to withdraw her eyes therefrom. He gave th
 comforting advice to the persons present, and shewed that
 the inmost thoughts of our hearts.

MOSES AND THE TRANSLATORS OF MOSES

Was Moses blind? No. Was Moses an idiot? No. Was
 uneducated? No. Was he (Moses) not well versed in all the
 ing of the Egyptians? Yes; he was *learned* therein according
 apostle. And, moreover, according to common sense, since I
 himself educated in Egypt, and since Joseph married the da
 of the priest of On, one of the high dignitaries of that nation.
 Well, then, we must suppose and believe that when he (M
 afterwards wrote the account of the creation, or the Bo
 Genesis, he at least understood the terms of which he mad
 He knew, from long experience among his Egyptian friends
 the PLANETS were their gods, and were severally worshipp
 such. Is it at all likely—is it at all within the bounds of con
 probability, that, nevertheless, he (Moses) never once mentio
 even alludes to the Planets? Is not the very idea of suc
 abstinence from the very common-place custom of naming

THE THEOSOPHICAL FRAGMENT IS.

But Ocean rolls and heaves in vain,
Bound in the subtle Astral's chain;
And love and hope do but obey
Some cold, capricious planet's ray,
Which lights and leads the tide it char-
To Death's dark caves and icy arms.

ASTROLOGY, Magic, and Witchcraft have been, with universal consent, considered the peculiar province of superstition; and few have the hardihood to profess a belief in either of these "exploded superstitions," to face the laugh of a sneering world, too ignorant and bigoted to know what it is sneering at, yet, under the cover of darkness, will they creep to the fortune-teller, the medium, or the astrologer, merely for "the fun of the thing," and not on account of any faith they have in it, whilst all the time there is an under-current belief which sends them there, yet are afraid of being considered superstitious. There are but few possibilities in those enlightened times of finding a man of science who even pretends to explain those facts which so long sustained the ancient faith; for it is more with the spirit of the times to libel our ancestors as liars, or fools, or both. Fairies are now no more; ghosts are airy nothings, available only as the central attraction of a tale of a winter night; even the devil becomes a pleasant fiction, only in a kind of rarified sense, by which he can still sustain his position in church crocda. It is now the fashion to laugh at every thing relating to the old-fashioned notions, omens, and warnings; and though people dream as much as ever, the dreams have lost their significance, and they yet hope to go to heaven by a plan of salvation based entirely on a dream. The age of Sorcery has passed away, and Science laughed; Mesmer has come and gone; Clairvoyance, Spirit-rapping, and the entire range of spiritual phenomena has followed close on the heels of Mesmerism, and now Science is non-jubilant. Through all ages and in every land there have been those who saw and wrote in eternal words the mighty oracles of the Infinite. At the present time the whole scientific world is awakening at new and startling revelations, and because of the vastness of the field, we are passing over the very highest of the mysteries. A few minds in the secret possession of the richest wisdom are only calmly and patiently awaiting the time when the tempest of scientific turbulence shall have subsided, to give unto the world the fruits of their ripest and richest knowledge, which, like the ancients with their mystical, ever-burning flame, are still unwilling that the world should share with them their secret of secrets. Those having rent the curtains of the inner-temple laugh at the vanities of book-science, and are immeasurably above earth and its pettiness; for those earnest students have for us the very First Words struck from the eternal rock of Absolute Truth itself. Our Darwins, Huxleys, &c., are only the servants who help the halt and the blind to crawl one step higher towards the grand Temple of Knowledge. The very blindest of our real thinkers are now becoming conscious that in the history of the human mind, Alchemy, Astrology, Cabalism, Rosicrucianism, &c., have not been accorded their proper place, and that the great mother of all later intelligence, India, has been overlooked with a rare perversity. In olden times it was the ambition of the well-minded to be able to communicate with the Planetary and Tutelary Angels, and for this very purpose rituals were constructed, and ascetic codes were laid down for the regulation of the lives of those who aspired to this honour. The religion of the Hebrews, after their sojourn in Babylon, was and is only this, and nothing more; and the famous Cabala is no other than a system through which may be accomplished an acquaintance with the celestial beings, and the harmony between them and the beings localized in matter. The Hebrew alphabet has

an astrological and a spiritual significance, concocted from the three mothers, fire, air, and water; the seven planets, and the twelve signs of the zodiac, the three deific and seven planetary spheres, are represented by the ten words revealed from heaven on Sinai. The seven angelic spheres also were typified by the seven ages of man in the progressive development of his psychological nature, as any student may plainly perceive. In the vast depths of antiquity is the origin of the astrological faith lost, for in the most ancient records is it spoken of as being even then hoary with the revolutions of age. The Babylonians assert that of the heavenly motions and their influences they had exact records for four hundred and seventy thousand years carefully noted down. The Lord enquired of Job, "Canst thou bind the secret influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus with his sons?" and the Book of Judges informs us that "the stars in their courses fought against Sisera." This ancient faith is alike found in the hieroglyphics of Egypt; amongst the Peruvians when Pizzaro subjugated them; when the Mexicans were conquered by Cortez; and it has found its way into every clime, and every language bears record of its presence. The names of the days of the week commemorate the faith of the past, our Christian Sabbath is complimentary to the worship of the Sun, and even in our language, when delineating character, we use astral phraseology and preserve recollection of the seven planetary temperaments; one man is termed Saturnine, another Jovial; another Martial, &c. The sacred names of the Deity, the mystical Elohim, and the ineffable JAH, are astrological in their origin, as well as the terms Lord of Sabaoth and Lord of Hosts. Thus for thousands of years Astrology swayed the mind of saint and sage, of old and young, of learned and illiterate alike. Long anterior to the Israelites hearing the name of the Seor of Sinai, before Israel gave his blessing to Jacob, or Abraham worshipped on the plains of Mamre, Astrology was a science and a religion, was studied in Chaldea, and had a priesthood in Egypt.

All the universe is in motion—science proves it so; then how endless do the changes of the Macrocosm affect the nature of the Microcosm—man, the world in little; for he partakes of the endless variety which discourses so plainly through the language of the starry heavens. Creatures born every second into human existence under the influences of ever-varying planetary changes, must differ widely from each other in mental, physical, and spiritual states, for no two planetary aspects in the field of space are exact counterparts of each other, although at times from resembling revolutions there appear recurrences of characteristic types, or facial duplicates of the human family—or in the great similarity now and again observed in the character and destiny of twins. The Astral student must appreciate as well as deeply investigate why a fiery point, beaming through such vast distances, can affect the character and destiny of man; why animate and inanimate nature moves, acts, and speaks with sympathetic chords of unity; why flights of birds, motions of dancing butterflies, quivering sunbeams, humming insects, or the murmur of the distant waves may afford true portents of immutable fate to the Illuminated Mystic, who has learned to read truly the pages of those hieroglyphical records. The ancient priest read his mystical meaning in the sparkling coruscations of the Urim and Thummim, the Persian Magi read the page of fate inscribed upon the astral vault of heaven, the Roman augurs perceived the issues of life and death from the flight of birds, and in the reeking ashes of the burnt-offering did the Chaldean soothsayer perceive a nation's destiny.

How tenderly does the blossom turn to the light; and who closes its pearly petals during the shades of dewy night, who informs the

sea-gull of the impending tempest, of who apprises the frightened animals that an earthquake is near, and why do material atoms seek their chemical affinities?—universal sympathies of creation's analogies.

Relative to Death predictions by Astrology, without wading through the pages of numerous works upon the science, I will merely mention the few following:—In the "Prophetic Almanac" for 1821 the curious reader will find the very day of the death of Queen Caroline predicted twelve months before it happened; in "Raphael's Prophetic Messenger" for 1851 he will find the death of the Duke of Wellington plainly predicted, which happened in 1852; and in "Zadkiel's Almanac" for 1866 he will again perceive the death of Lord Palmerston predicted to within a few hours of his decease. What, then, will bigoted fanatics and ignorant disbelievers in the art say to these? If these few are chance—but many more might be enumerated—the theory of probabilities must certainly be a rather mysterious one.

Previous to man's incarnation into a material body, he existed as a pure spiritual being, a sinless paradisaical unit, a spiritual innocent, a divinely luminous emanation, angelic in essence and spiritual in substance. He lived in a Paradise wholly appropriate to him, pure and innocent, but lacking those elements of love, wisdom, and power which alone can be perfected through incarnation in the clay, and progress through probationary states; for, as the earthly watchword is progress, so is the immortal. This is the testimony of the spirit itself ere it became perverted and bloated by theological myths, and it is also the opinion of those antique sages who culled from the original books of life, rather than from records made and altered to suit the purposes of successive generations of interested and whimsical priests. The belief in a Fall or descent of the spirit from heaven to earth, from purity to transgression, is an unquenchable element in man's nature, and existed in every primordial condition of the human family.

Rezonmuller, in the first edition of his Commentary on the Old Testament—the most valuable in existence, perhaps, considered as a critical and philological commentary on the Hebrew text—does not hesitate to pronounce the Creation, the Fall, and the Deluge, as literally interpreted, as being mere myths, which only idiots could believe; and superficial readers and thinkers can see no allegory in the first chapters of Genesis; nor doubt that far the greater portion of the human race is doomed to suffer eternal torments, because our first parents ate an apple, after having been tempted by a talking serpent.

But to return—the soul dwelt in a purely spiritual state of existence, and being tempted by the craving desire for earthly knowledge, it became attracted to this earth and incarnated in the form of man, and hence "the Fall" of spirit into matter. This is the central doctrine of Plato, Pythagoras, Iamblichus, Plutarch, and indeed of all the most renowned sages, philosophers, and historians who flourished in ancient times. The Cabalists, Gnostics, Essenes, Therapists, Mystics of the mediæval ages, and many of the seers of the eighteenth and nineteenth centuries, cherish similar opinions concerning the soul's origin and its probationary experiences. Apart from humanised creeds, we have the testimony of the liberated souls themselves, as the diligent student may find in the works of Kerner, Oahagnet, &c. With the descent of the soul into physical existence, man becomes dual, male and female, with sex as the dividing line, for "male and female created He them," and the soul's faculties are transformed; spiritual love becomes material passion, intuitional knowledge human reason, universal perception dim memory, eternal things temporal; and from a creature without parts or passions, he becomes all organs and liable to every emotion that ranges from the

depths of vice, to the height of virtue. Thus it is with the Soul; to become an Angel, it must first exist as Man, then as Spirit, struggling on through spheres of graduated enfoldment; and when all is done, the Soul, originally expelled from its Eden of ignorance and innocence, will regain its power, wisdom, and love, which alone can constitute it an Angel of the Deity.

Man is a Trinity within himself—in body, soul, and spirit: his body is built up of all the powers and functions of matter, his soul is the pure Deific immortal essence, and his spirit, the life-principle, is composed of all the forces we so indefinitely term life. The soul being an emanation from Deity, is Deific in its power and attributes; and this, combined with the spirit, form a Deific and all-powerful existence, which only requires the wisdom and intelligence of spiritual science to render its functions as Deific as its source; and when the soul is freed from the body, it frequently returns to earth, manifesting often its awful powers in what is now termed "spiritual phenomena." According to the most learned metaphysicians, throughout the universe there is a pure, universal, shining, fiery, and invisible fluid free from matter, purer than ether, more powerful than the loadstone, stronger than the thunderbolt, and swifter than the lightning. This may be termed the soul-principle of being, the strength and cohesive element in minerals, the growing power of plants, the life of men and animals—the Astral Fluid—as generally spoken of by Mystics and Rosicrucians.

This Astral Fluid is the Hebrew Life, and the modern Magnetic Fluid, Nerve Aura, &c., of the Mesmerist. It is also called the Corrosive Fire, in allusion to its burning, purifying, or destroying the sensual world in man, which is the end of all things; for its action is to reduce all things back again into their own invisible essence, and the ushering in of the "New Jerusalem" mentioned in Scripture. The investiture of this Astral Fluid upon the Soul as a Spiritual Body is called the Astral Spirit. Thus whilst the Soul or innermost of man is a Divine emanation from Deity, the Body or outermost is a combination of earthy or material atoms, vitalised by this Astral Spirit, which is as the life-principle to the Body, the ethereal body of the Soul, and forms the connecting link between the Soul and Body. It is herein that the power existeth whereby spirits can become visible, and make sounds and other manifestations. This Astral Spirit in man is a combination of all the imperceptibles in the Universe, and its original essence is derived from the Sun and Planetary system. It is a true Cosmos of the Universe, and in the sum of its wonderful structure is contained those emanations from air, earth, and sea; it is also upon this Soul-covering that all the sand-grains of character are indelibly photographed or imprinted. Seers perceive its graduated essences in rings or spheres, more or less attenuated in proportion to their distance from the Soul or proximity to the Body. The most interior or Soul (Solar or Sun) spheres connect man with those Solar and Astral influences under which he was brought into existence; and as they change with Planetary changes, they affect the mind, influence the character, and constitute those very links by which the stars act upon man's destiny. As the Soul's origin, then, is in Deity, and as the Astral Spirit's origin is in the Solar System, how vastly important upon the young or inceptive babe's character and organisation must be those solar and planetary influences which prevail through every stage of embryonic life, and at the very period when, from planetary and solar influences, it is born upon earth as a living creature.

It may herein be affirmed that the best and most reliable digests of Cabalistic wisdom are to be found in the songs of Orpheus, the philosophy of Plato, the doctrines of Pythagoras, Apollonius of Tyana, and the modern mystics Van Helmont and Behmen.

which are apparently new inventions, and scientific
 methods, which daily take place as new discoveries, are in imperish-
 able existence now, and ever have been in the eternal realms of
 spirit; and man, who is the microcosm of being, the conservator of
 all forces, the mirror of the universe, can he be the only exception
 to the universal order of Divine procedure? No, for man was a
 spirit ere he was clothed with matter, and only in the superstitious
 and unscientific belief of the bigot, or the scarcely less unreasonable
 blindness of the materialist, do such raving ideas hold sway. Pro-
 gression is universal—for higher, and still higher, up the steep of
 advancement, ever stretching away where paths are strewn with
 star-dust, and roads are formed of glittering suns—where time is no
 more, and space is lost in immensity—stretching away into hemi-
 spheres where new sidereal heavens form the foundations and arch-
 ways to new corridors of an Universe, wherein END OR EXTREMITY
 THERE IS NONE!

P. DAVIDSON,

Author of "The Violin," "Astrology and Scripture," &c., &c.

Porter, N.B., 17th July, 1877.

THE SIGNS OF THE ZODIAC.

A CONCISE ACCOUNT OF SEVERAL OF THEIR CONCEALED OR HIDDEN MEANINGS.

First the bright *Aries* Sol's languid ray improves,
Next, glaring wat'ry, through the *Bull* he moves;
The am'rous *Taurus* next admits his genial ray;
Now, burning, through the *Crab* he takes his way;
The *Leon*, flaming, bears the Solar power,
The *Virgin* faints beneath the sultry shower;
Now the just *Balance* weighs his equal force,
The slimy *Serpent* swelters in his course;
The sable *Archer* clouds his languid face,
The *Goat* with tempests urges on his race;
Now, in the *Water* his faint beams appear,
And the cold *Fishes* end the circling year.

At what precise era, or period of time, early man first commenced to map out the gorgeous spangled canopy of the over-arching heavens; or, in what nation the germ was first planted of that stupendous system which overlaid the earth with vast temples, and survived all the wrecks of chance, change, and time, none can say. Tradition, with its eloquent and impressive tongue, is in many cases as authoritative as graven Scriptures; but we find the manifestation of its completeness only when humanity acquired the art of recording its opinions in picture-writings, and other hieroglyphical and alphabetical Scriptures. Maps of the heavens, and perfected charts of astral motions involving intricate calculations, which must have required thousands of years to arrive at, were all handed down from pre-historic to the commencement of historic times, and that with an accuracy and completeness which fully sustains the enormous claims of the Hindus for the existence of their dynasty during cycles of time which baffle the human mind to conceive of. How often have the silent, but nevertheless eloquent, catacombs of old mother earth in the form of upheaved plains, the beds of rivers, the depths of artesian wells, and the recesses of recently discovered caverns, brought to light conclusive testimony that man existed, laboured in clay, stone, pottery, and metals, tens of thousands of years ago on the face of the earth.

Many years ago the colossal forms of the mystic Sphinx might have been found in long and majestic rows, decorating the temples of old India; and be it remembered this mystery of the Sphinx could only be solved by a people who correctly understood the precession of the equinoxes. A period of 2140 years must take place ere the Sun's path in the Zodiac is changed from one sign to another; yet such changes had occurred, been accurately calculated and recorded in the astronomical puzzle of the Sphinx, a composite emblem celebrating the Sun's passage from the sign of Virgo to that of Leo, at a period when the Jews were unknown as a nation.

The following is a necessarily brief and imperfect compendium of what may be termed the gross religious belief, for within the limits of a short essay space will only permit of a few and general observations upon such a vast subject. Our early forefathers failed not to observe that every change on the face of nature was in accordance with certain solar and astral phenomena. The path of the Sun in the Ecliptic was by ancient astronomers defined as being between two parallel lines, each 16 degrees apart, the Sun's march being between them. This space was, and still is, termed the Zodiac, and is divided into 360 degrees; those into four right angles of 90 degrees each, and the whole into twelve signs of thirty degrees each. In January, now termed the first month of the year, the Sun passed through Aquarius (♒), the Washer or the Greek Baptizo—

(X), or the Fishes; a period of famine, dearth, and distress, when fruits, roots, and fishes are consumed, and little is left to the primitive man but the waste and spoil of the accumulating waters—the season when Lent begins. In March, the Sun enters the sign of Aries (♈), or the Lamb—symbolical of the young and tender products of Spring. In April, when the vitality and energy of the vegetable world is to be typified, the sign through which the Sun passes is termed Taurus (♉), the Bull. In May, when Summer and Winter are reconciled, and the sweet and lovely period of flowers and bloom harmonise over the opposing seasons in fraternal concord, the sign which now prevails in the Solar path is called Gemini (♊), the Twins. In June, the Sun apparently undergoes a retrograde motion, and the sign now journeyed through is termed Cancer (♋), the Crab. In July his raging heat symbolises the sign of Leo (♌), the Lion; whilst Virgo (♍), the Virgin of August, with her ears of corn, the Scorpio (♏), or Dragon of October, the Archer (♐) of November, and the Goat (♑) of December, have more direct references to esoteric or hidden doctrines than to the climatic changes on earth.

When the Light-God in March entered the sign of ♈, or the Lamb, he crossed the vernal equinox redeeming the world from the sufferings and privations of Winter. Here the Sol-Saviour brought the earth from darkness to light, fed the starving multitudes, and filled the world with blessings. In July and August, at one time symbolically termed the betrothal of the Virgin, at another the marriage feast of the Lion of July and the Virgin of August, comes the grape and harvest season, when the Sun had by his radiant heat changed the wintry waters of earth into the luscious wine of the vintage. Then was the annual Solar miracle performed. At the sign Libra, the Sun was kept in an even path which was hailed with feasts and rejoicings, until the dark and dismal period when Scorpio—the great Dragon of October—appeared in the Ascendant. Weeping and sorrow now took place, for the Solar God must cross the autumnal equinox and descend into Hades, Sheol, or the Pit (Ezekiel xxxi. 15; Joel i.; Micah vii. 1). Afterwards he is cast into the power of the two evil months November and December, who are crucified with him upon the autumnal equinox. Now the Goat, or Capricorn—the Renewer of Life—of Winter, shares the Sun-God's evil fate, but becomes repentant and favourable to him in the hour of his new birth, for all the nations of antiquity throughout the East unite in celebrating the Nativity of their God on the 25th of December, when the Sun passes through Capricorn or the Renewer of Life; but endless indeed are the fantasies interwoven with the religio-Zodiacal legend.

In order that the reader may understand the symbolism of the Zodiac in its inner, hidden, or esoteric aspects, we must turn to the Hindu conceptions of cosmogony, as the origin of the Zodiac lies buried in the obscurity of many thousands of years. The Hindu ideas may be condensed thus—1st, The Universe is an outcome from pre-existent matter, and not a spontaneous creation; 2nd, It is only one of an endless series of Universes; 3rd, Eternity is pointed off into great cycles, in each of which twelve changes or transformations of our world take place, following its partial dissolution by fire and water alternately, and when a new period sets in, the earth is so much geologically altered as to be practically a new world; 4th, In these twelve transformations, the earth, after each of the first six is grosser, man and everything on it being more material than the preceding one, whilst after the other six the contrary is the case, man and earth being more refined and spiritualised with each terrestrial change; 5th, When the top of the cycle is attained, a gradual dissolution takes place and every living being and material object is destroyed, for humanity has now become fitted to exist

subjectively as well as objectively. Those conceptions our ancient philosophers pictured forth for the public instruction in a single pictorial emblem—the Zodiac. Originally there were but ten signs known to the common people—viz., Aries (♈), Taurus (♉), Gemini (♊), Cancer (♋), Leo (♌), and Virgo-Scorpio (♍), these being exoteric; but in addition to these there were two mystical secret signs inserted which were hidden, and only comprehended by the Initiates—viz., the middle or junction point where we now find Libra (♎), and at the sign now termed Scorpio (♏), which follows Virgo (♍). They were added under the present names as blinds to conceal the true names which formed the Key which unlocked the whole secret of creation, and explained the origin of "Good and Evil." The sign ♎ is attributed to the Greeks, but the Grecian Initiates only made a change of name which conveyed the same idea as the secret name to those who knew, leaving the common people as unwise as ever.

The first six up to ♎ were called the *ascending* signs of the Zodiac, or the line of Macrocosm, the great spiritual world representing Heaven and the Good, the ascent of the human soul, the Universe or Macrocosm; whilst the latter six were termed *descending* signs, the Microcosm, embracing the opposite principle of evil, malign and material, the Fall of Man, the descent of the Spirit into Matter, &c., and in this consists all the mystery of Cabalism. The first six ascending signs are also represented by the celestial perpendicular, descending or male ray: ♀, spirit; and the last six descending signs by the terrestrial ground line, horizontal, female ray: —, matter; whilst the union of both at the intersecting rays, junction or middle point, forms the well known cross thus +.

According to the Gnostic and Rosicrucian mediæval doctrine, the Creation of woman was unintended originally, for the evolution of Man's second companion was the offspring of his own impure fancy, but possessing his own share of Spirituality, and she became his *Saviour* from the snare of Eve—Lilith, the first Eve, or wife of Adam, before he married Eve, from whom "he begat nothing but devils" as the philosophical allegory so mystically teaches. One of the Targums says that נִוְּלָה, a serpent, tempted Adam, or the first man, and not חַוָּה, Eve, his wife, and here we have the Ophitic religious object, for before the carnal fall the snake was Ophis, the Divine Wisdom, which needed no matter for the procreation of man, humanity being totally spiritual, and hence the war between the snake and the woman, or between Spirit and Matter, for euninity has been placed between the snake and the woman only in this material mortal world of man as *born of woman*. As in the material aspect the "Old Serpent" represents matter, the Ophiomorphos, so in its spiritual signification does the snake represent Ophischristos, and in the magic of the ancient Syro-Chaldeans both are joined in the Zodiacal sign of the dual Virgo-Scorpio, and may be divided or separated when required. From the *left* side of the second Adam—of dust, matter—the pure Virgo, woman, is separated, and falling into Generation, or the descending downward cycle, she becomes Scorpio; symbol of sin and matter, the sign which, *astrologically speaking*, rules over the organs of reproduction. The student must carefully understand that the present rendering of Gen. i. 2, 27 is anything but correct, for the meaning stands within brackets as follows:—

1. "And God [Elohim] created man in his [their] own image. . . . male and female created he them [him]."
2. Male and female created he them [him] . . . and called their [his] name Adam" as any Hermetic student well knows. Thus according to Gen. i. we find man created male and female, or double-sexed, and in the image of God, whilst in the 2nd chapter, according to verse 7, we find Man formed from the *dust of the ground*, and after the Lord God had breathed into his nostrils the breath of life he became a

living soul, and the matter of Adam was a male existence, for in verse 20, we are plainly told there was not found an helpmeet for him. So long as the first Adam, or Godman, symbolising the two first principles of creation, the dual male and female element, had no desire or thought of good and evil he could not call forth "woman," for being male and female she was in him as he was in her. Now only at the instigation of the Serpent—matter—it recoils and condenses itself on the spiritual man in its contact with the elements, the fruits of the man-tree appear to his view, for he alone is that tree of knowledge, and from the moment when this male and female—dual unity—ceased, man evolved out of himself the woman as an individual and separate entity, for now the thread between pure spirit and pure matter was sundered; therefore, no more will man create spiritually by his will, for he has become a physical creator, and the kingdom of spirit can be only now reached by a long imprisonment in matter, and as the Hermetic Book of the Keys faithfully records, "Woe to the soul which prefers to her Divine husband (Spirit) the earthly wedlock with her terrestrial body." Man from being in his present position living in the ruins of his former existence, is necessarily himself "a ruin," for being in his nature and capacities *fallen*, he is sunk from the Supernatural into the Natural, from the ethereal world of Spirit into the gross world of Matter. As formerly observed the second Adam is created out of the dust, for matter has become so gross that it reigns supreme, and out of its lusts has woman been evoked, for Lilith has the heat of spirit. The Lord God walking through the garden in the cool of the day, when Divine Light was obscured by the dark shadows of matter, when the Divine Spirit in man was at its sunset, curses not only the guilty parties but the very ground itself, and every living existence—the material serpent-tempting-matter in particular, for the curse truly inheres in matter itself; and

The very elements, though each be usant
The minister of man, to serve his wants,
Conspire against him. With life breath he draws
A plague into his blood; and cannot use
Life's necessary means but he must die.

The foregoing hidden or secret hints which I have briefly alluded to as to the origin and introduction of Woman in the scheme of Creation, are found mystically in the original Zodiacal sign Virgo-Scorpio, double-sided at first, but afterwards divided, for the ancient Sabeans as well as the veiled Hermetic doctrines taught that within this double sign lay concealed the hidden explanation of the gradual transformation of the world, from its spiritual and subjective, into the double or two-sexed sublunary state—hence the Twelve signs were divided into Ten groups. The Ten Hebrew Æons omitted by Logos and Zoe, the Ten Babylonian Æons ending with Anos (Enoch), the Ten Hebrew Patriarchs ending with Noh (Noah), the Ten Babylonian mythic kings or gods ruling down to the Flood—all point to the Zodiacal signs, and show plainly their connection with the Genesis of the Bible; and, in their manifold aspects, emblematically shadow forth the spiritual and physical conditions of human races, of ages, and of divisions of time.

Woman stands in relation to matter, or the great deep, as the Virgin of the Sea, who crushes under her foot the Serpent or Dragon, and, in symbolical phraseology, the Flood is emblematical of the same great Dragon. The Virgin Mary is not only amongst Catholics the acknowledged patroness of sailors, but is also the Virgin of the Sea; and, as Mar, the Sea, is the root of the name Mary, for a similar mystical reason does the word Mat(t)er mean Mother in almost all languages. Maria, Mary, Mara, Mar, Mara, all mean the bitterness or saltiness of the sea. The Celestial Virgin pursued by the Dragon seeking to devour her child, was not only depicted in the

constellations of heaven, but was represented in the secret worship of the temples, for it was the mystery of the god Sol, and inscribed on a black image of Isis. The Divine Boy was chased by the cruel Typhon, and in the Egyptian legend the Dragon pursues Thuesia (Isis) whilst she is endeavouring to protect her son. Ovid describes Dionè, mother of Venus, flying from Typhon to the Euphrates, but this myth belongs to all countries where the mysteries were celebrated.

This sign of the Mother and Child was known thousands of years anterior to the Christian era, and Albumazar, the Arabian, indicates the identity of the several myths as follows:—"In the first Decan of the Virgin rises a maid, called in Arabic, Aderonosa (Adha-Nari), that is pure, immaculate Virgin, graceful in person, charming in countenance, modest in habit, with loosened hair, holding in her hands two ears of wheat, sitting upon an embroidered throne nursing a boy, and rightly feeding him in the place called Hebræa; a boy, I say, named Jesus by certain nations, which signifies Issa, whom they also call Christ in Greek." Students in Egyptian lore will easily perceive Isis as "the woman with child," clothed with the Sun, and with the Moon under her feet, whom the great fiery Dragon persecuted, and "to whom were given two wings of the Great Eagle that she might fly into the wilderness."

In a character of the temple of Philæ the god Ammon is represented with a Ram's-head, Υ , Aries, or Adam Kadmon, turning a potter's wheel, moulding the mortal part of Osiris, the father of men, the sensual principle, out of a lump of clay: and in his duplication therefrom is the Adam of dust, the Aries, Ammon, standing at the head of his generation, for he fabricates mortals after his own likeness. The name of the second son of Noah was Ω HM, called Ham, Hm, or Om, or Ammon, each mystically typifying the second Zodiacal sign. In Hebrew, Adam means *Red*, as well as *Man*, and the Hindu god Agni, represented as mounted on a Ram, with a tiara surmounted with a cross, who presides at the sign of Pisces—next to Aries in relation to the two months February and March—is painted of a deep red colour, with two faces, double-sexed, three legs and seven arms—the whole forming the number twelve. Let the reader compare Isaiah lxiv. 8, and observe that the Egyptians always painted their figures of themselves *red*. Red was the evil genius of the Egyptians—Typhon—red-skinned, or the opposing principle, and, as Manetho mentions, the Egyptians sacrificed red men on the altar of Osiris. The red dragon of the Apocalypse, the red horse of the same book, and the red heifer of the Pentateuch, are other cases in point; for the two brothers, the good and evil principles, appear in all the Biblical narratives, as well as those of the Gentiles, and in Cain and Abel, Typhon and Osiris, Esau and Jacob, Apollo and Pythou, &c. Esau or Osu is represented when born as "red all over, like as a hairy garment." Enoch, Libra, Hermes, are the same, the Seventh sign, Δ , half divine, half terrestrial, the balance of universal harmony, the central point of justice and equilibrium, and ever sensitive at the intersection point, for it causes planets and living souls to pursue a double diagonal line in their journey through the Zodiac and Life.

Thus Noah, Nuah, the universal Mother (Pisces), who in the generation appears as the Twelfth Patriarch, including Cain and Abel, is Adam again under another name, for he is forefather of a new race, with three sons, one bad, one good, and one partaking of both qualities, the terrestrial reflection or repetition of the super-terrestrial Adam and his three sons. This statement of the story of Noah being a duplication of Adam in its hidden meaning is fully proved in every page of Genesis. Adam falls by his eating of the forbidden fruit of celestial knowledge; Noah falls by partaking of the terrestrial fruit, the juice of the grape and its effects—drunken-

the loss of true knowledge, and its gross sensual and material character, the pure spirit becoming intoxicated by its imprisonment in matter. Adam is naked, gets stripped of his spiritual covering, a garment of Light, and is clothed with coats of skin. Noah gets stripped of his earthly clothing, is covered with a garment, and the nakedness of both causes them to feel ashamed. The wickedness of Cain repeats itself in Ham. Noah, the Spirit, floats on the waters—for "darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters"—in his ark, the letter symbolising the Argha or Moon, the feminine principle; but again we learn "that the waters prevailed, and the ark went with Noah upon the face of the waters." The waters typify the turbulent chaos, or matter, termed the Great Dragon, the old serpent, over which the ark safely crosses on its way to the Mount of Salvation, whilst the animals shut up therein are the human passions typifying certain mysterious ordeals of Initiation amongst many ancient nations.

The letters of all languages are very significant symbols which have the original Ten signs of the Zodiac for their origin. Amongst these letters there is a certain group which, in the symbolical characters of all languages, has a hieroglyphical reference to the original single, and afterwards duplicated, sign of Virgo-Scorpio. Those letters are S, Z, L, M, &c., for the serpentine or snake-like disguise invests itself, and significantly curves and projects through not only the forms of these letters in all languages, but a quick ear closely perceives such snake symbolism in their sound. The *Sigma* shows its origin plainly to the recognising student in the Hebrew, Sanscrit, Pehrian, Arabic, Coptic, Old Gothic, Georgian or Iberian, ancient Armenian, Ethiopic, Greek, Latin, Etruscan, all of which alphabets and their numerals can be easily shown to prove the identity of the sign Virgo-Scorpio and its ophiora. Those letters have an intimate mystical connection with all the signs which mean the Sea, Great Deep, Abstract Matter, the personified receptive female principle, which eventually is the conqueror of the Dragon, Snake, or Enemy. The Hebrew letter ש "Shin," is the secret and important symbol assigned in the formal Zodiacs of all countries. The marks or symbols of the sign Virgo-Scorpio are closely similar to each other, but with certain differences which will afford judicious consideration to the early students of Occultism. Herewith are the representations, ש (S) M. The letters S S and Z Z have always been interchangeable, and if we find the S S on Talismans, and other signs denoting evil or serpentine influences, upon others we find the double S S on the Sacramental or Communion Cups of the Church, indicating the presence of the Holy Ghost, or Pure Wisdom. Again, the letter M was peculiarly sacred in all languages and religions, for it is a symbol of waves or waters, M. It is the Monogram of Maya, Maria, Mary, Mare, Minerva, Mercury, Manu, Messias, Moon, Mater, Matrix, Matter, Mamma, Mother, and an immense variety of words bearing refined and subtle meanings, this letter being pre-eminently mystic.

In conclusion, like the Sun's path in the Ecliptic, now ascending on the Royal Arch of the Northern Hemisphere, now descending into the Southern bow, but ever moving in gyrating circles upward or ascending, typifying the march of planets, nations, ages of time, and human souls, so that those who study one part may comprehend the whole, all these stupendous witnesses figure out the law by which cycles of civilisation are born, grow, ascend to their culminating point of splendour, then turn the hill of time, descend lower and lower into engulfing depths, lower and lower into corruption, degradation, and death. But this ceaseless movement, heard in the echoing feet of the tramping ages, is due to that same Life-Spirit, burning up and shrivelling to ashes the forms of the past, in order

that they may rise again, Phoenix-like from their pyre, to be re-born fresher and fairer in the forms of the ages that are yet to be.

P. DAVIDSON;

Author of "The Violin," "Celestial Fire and Terrestrial Fire,"
"The Philosophy of Man," &c.

Forres, N.B., 29th July, 1878.

CATHOLIC HIGHLANDER AND PROFESSOR BLACKIE.

SIR,—Having observed a letter in *The Highlander* of 17th Nov., from a "Catholic Highlander" against some of Prof. Blackie's remarks upon Popery, permit me to briefly inform the former that, although he pretends to be an authority upon matters connected with his Church, he is evidently ignorant of its very origin. As to the Apostle's Creed which he so copiously quotes from, there is no evidence to prove that this creed was either framed by the Apostles, or, indeed, that it existed as a creed in their time. The deliberate falsifications, in the early MSS., were of the most daring and desperate description. Christ's descent into hell as found in the late Apostles' creed is not to be found in the MSS. of the fourth and sixth centuries, but is a mere interpolation from the fable of Bacchus and Hercules, and related upon Christendom as an article of faith. In reference to such, the author of the preface to the "Catalogue of the MSS. in the King's Library" observes:—"I wish that the insertion of the article of Christ's descent into hell into the Apostles' creed could be as well accounted for as the insertion of the said verse."—(i. John v., 7.) "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." This verse is known to be spurious, for it is not to be found in any of the Greek MSS., save one at Berlin, which was copied from some interpolated passage between the lines; and in the first and second editions of Erasmus the three heavenly witnesses are omitted; neither is it mentioned by the early Latin fathers, however anxious they were to support the proof of their Trinity. Neither the Old nor New Testaments contain the word Trinity, nor anything that affords the slightest ground for such a doctrine.

It is not to be wondered at that the Catholics believe the Church to be guided by the Holy Ghost, seeing that according to Stephens, "a monk of St Antony, having been at Jerusalem, saw there relics, among which was a bit of the finger of the Holy Ghost as round and entire as egg; it had been, the snout of the seraph that appeared to St Francis, one of the nails of a cherub, one of the ribs of the 'Word made flesh,' a few rays of the star that appeared to the Eastern Kings, a phial of St Michael's sweat that exuded when he was fighting with the Devil," &c., &c., and all these things, says the monkish relic-treasurer, "I brought home with me very devoutly;"—(see *Traité Préparatif d'Apologie, pour usage des c. 39.*) An interesting museum this would make for any Catholic church, and it is perhaps upon the good faith of Peter having denied his Master thrice that he became naturally the rock and foundation of such.

The greater number of their rites and doctrines appeared first in other religious systems anterior to the Christian era by several thousands of years. Amongst these are the cross, the priestly robes and symbols, the sacraments, the Sabbath, the masses, the festivals and anniversaries, the bells, the

The Virgin Mary, with her face, as is borrowed from similar sculptures as well as their altar, acolytes, who are made-up imitations of the angels before of the temple during the higher initiations. Their invocations to the spirits of fire, air, earth and water, are borrowed from India. Their consecrations are almost identical with those of the Jewish Kaba, and they were so very fond of plagiarism that they actually stole from the Egyptian and Hindu religions their sacred apotrophes to the Virgin Mother—the Virgin Mary; and thus consecrated, vitalized, mesmerized water in which the Catholic dips his fingers, and signs himself with the cross when he enters into his place of worship, exactly preserves another ancient rite of the "bush." The hosts of angels, cherubim and seraphim, which generally surround the pictures of the Catholic Madonna, belong to twelfth Kabalistic world, only one step higher than Asiah, the fourth and lowest, where dwell the Klippoth, whose chief is Bala.

Still, although every ceremony they have is the despoiled garment of the heathen or Pagan, their clergy fall not with the same rites and ceremonies, which they have learnt from those theurgists, to anathematize the latter. The curse of the ungodly and belial is hourly invoked upon Magian rites and theurgic practices, and yet the very Catholic surgy for long and dreary centuries used sorcery. As exemplary, buxian justies, such characters as Catherine de Medici, Lucretia Borgia, veina of Naples, and the Isabella of Spain are presented to the world as the potties daughters of the Church, and some of them decorated with the highest Church symbol—the Immaculate Cross—sacred to the Virgin Mother of God; yet the glorious maiden philosopher, Hypatia, is cruelly murdered, and torn to pieces by the fanatical Catholic mob.

Latent spiritual powers—vulgarly and erroneously termed miracles—were naturally enough to be found throughout the lives of her saints and ascetics, for the very conditions for such powers were rigidly enforced by the severe discipline, numerous fasts, &c., which produce the same physiological and psychological changes, which are indicated as resulting from Hindu and Egyptian methods of initiation, and for their own selfish purposes, the clergy deemed the phenomena of the former the special favour of God, whilst the latter they blindly and unadvisedly claim to be the works of the Devil; but those spiritual powers are fast waning, and, although the private correspondence of the Virgin Mary has now almost dwindled to nothing, yet, she still, as the Spiritualists would say, "materialises," for, a few years ago, she was at Lourdes, afterwards she came over to the Knock in Ireland, and quite recently she has visited Lisaghony Abbey.

Let every thinking person scorn a creed which so intolerably teaches that the supreme limit "salvation" is composed of particular churches—a creed which "Catholic Highlander" so fully endorses, a creed which is in direct opposition to the teachings of the acknowledged founder of his Church—Peter