

THE MORNING STAR:

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THE ANCIENT WISDOM-RELIGION

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THE COSMIC PHILOSOPHY:

AUTHORISED BY



(The Reader must understand that this Philosophy is given under the special permission of him whose Cosmic Pentacle it bears; the six-cornered Figure as given above, which is the Seal of the Secretary of the Cosmic Instruction, and that the Essays given herein are authorised Translations from "*La Tradition*," "*Revue Cosmique*," and from original texts of inedited Manuscripts, Letters, etc., kindly bestowed by the Masters.)

LIVES FROM BEYOND THE TOMB OF ATTANEE OANNES.

(Continued from p. 28.)

At that time this account came to my mind, which was considered by some as the relation of veritable facts, by others as a simple product of the imagination: At the time of Apis, a great and celebrated Pathetiser by the name of Kahiecho, had instructed and developed from his infancy a Neophyte named Rodah, who was a sensitive of rare value. At a certain time, the latter slept under the power and protection of his Master, and first visited the two nearest of the

twelve planets adjoining the earth, and afterwards the two furthest away. "Do you see anything upon your journey?" asked the Master, after his disciple had been asleep for some time. "I enter," replied the latter, "within the atmosphere of the spheroid nearest to ours." "Does it resemble the earth?" "No," replied Bodah, "it is charged with a vapour similar to that which I have sometimes seen and breathed upon the mountains which surround a lake, when a cloud ascends towards me and covers me. Before I left the earth's atmosphere, the latter appeared to me of a reddish tint; but now the colour is no more visible and the atmosphere is more dense than when I left it." "What is," asked Kahiecho, "the appearance of the earth's atmosphere as seen from the place where you are?" "That of a pale, golden, white light."

Then the Neophyte passed further on, and by his Occult Power, Kahiecho put him in an appropriate state for the various atmospheric densities which he crossed. Bodah then said: "I arrive at the reddish atmosphere which is dense like the vapour of transparent water; seen through it, the earth and the stars appear to me very large." Some time afterwards he added: "Here I am, descended like a bird which returns from the aerial heights, and I stand upon that earth." "My wish is," said Kahiecho, "that there you sensitise all things perceptible, in the same manner as a developed man does upon this planet."

"At first," said Bodah, "after a little time, I thought that my vision was defective, because of the fatigue which I felt, but I understand now that it is not so. All that surrounds me in the place where I am descended, the plants, flowers, stars, appear to me as would the shadow of an object projected upon a wall by two lights at different distances. All is double here, and the more distant I am from the object, the more remote are the two images that I perceive."

"Thus, I see the earth like a star of pale golden light, accompanied at a distance nearly equal to its own diameter, by another star which seems in the shadow, and it is the same with all the other stars; everywhere where a star

shines, the shadow of another shews itself at a proportional distance to that which separates me from that star: the further they are from one another, the darker is the star shadow. As to the planets which surround me, their shadow is close to them and seems to surpass them. There is no doubt, however, but that they have their dark double." "Do you still find other differences, in that which concerns the organ of sight, between this spheroid and that which you have left?" "In this place," replied Bodah, "all that I see appears to me as if, being upon earth, I had before my eyes a very clear carmine coloured glass, imperfectly transparent."

After having heard a minute and exquisite description of the inhabitants, the fauna and flora of the spheroid, Kahiecho said to Bodah: "Leave now the sense of sight for that of hearing." After some time of repose, Bodah replied: "Each, according to its echo; from the warbling of the bird which I hear here, within reach of the hand, upon a leafy bush of the brake, until the rumbling of the far away thunder. The nearer or further is the sound, the more its repetition is prompt or slow; but there is no sound, near or distant, clamorous or sweet, which has not its clear and distinct echo, all is double."

After Bodah had carefully observed and clearly described the sound of the waters, the winds, of music or speech and all the noises of the spheroid, Kahiecho said to him: "Repose now and tell me what you sense." "I gather one of the numerous plants which I announced to you." "Which?" asked Kahiecho. "That which I described to you as a gigantic streaked herb; with green leaves and as if sprinkled with threads of polished gold; the flowers resemble a tuberosa, only twice as large; their colour is that of the pale amethyst, and each petal is fringed with a delicate edging the colour of polished gold, like that with which the leaves are graciously sprinkled."

"Now describe to me," said Kahiecho, "the bird songster that you saw." "Its form resembles that of the petrel, but its wings are silvery and the feathers of its body

are golden, upon its breast the gold deepens to a crimson shade and upon its head passes to a blue tint. Its tail is formed of long feathers like those of the bird of paradise; they are also like gold, the end of each feather bears a very fine fringe of a deep colour, so that the fringe seems to continually wave." "What sort of a voice and song has that bird?" "They resemble," said Bodah, "those of the nightingale; the periods are only longer, the tone is sweeter; a note resembling the silvery sound of a bell heard through water, supports the measure of the melody, and in that note may be distinguished an echo."

"Describe to me what you now feel," asked Kahiecho. "I can scarcely describe it, it is so strange. It is like a reciprocity of touch; it seems that what I touch responds to my contact, like as the hand of a friend that we grasp responds to the affectionate pressure." "If you feel that reciprocity," observed Kahiecho, "it is perhaps because of your admiration for the beautiful flower that you gathered. Try to place, a little roughly, your hand upon some object which is not sympathetic to you, and tell me the impression you feel." "Here is," said Bodah, "near to me, a plant, which is distinguished from others, so beautiful, of a very curious form, it resembles an animal that sleeps upon its hind paws; the flower forms the head and a long and trembling tongue proceeds from it, covered with saliva-like honey; it is perhaps to attract insects with light wings; when they lie down there they can no more get away, and when the tongue is covered with its trembling prey, it puts it in and swallows all." "I do not wish to prevent your complete liberty in those observations," said Kahiecho, "but since we are here to make researches, I beg of you to approach that plant and strike it roughly upon that which forms the shoulder, nevertheless, without damaging it."

Bodah did what was demanded; he struck this strange carnivorous plant three blows. "I have received," said he, "three feeble strokes; reciprocity, or rather reduplication of sensation does not therefore depend upon sympathy or antipathy; it results from a law as natural as the repetition

of light and sound." "What you describe," observed Kahiecho, "is extremely interesting, especially that which concerns the starry worlds; in fact it has been transmitted to us by the principal disciple of Alciphie, the Astrologer-Astronomer, who held from his Master the certainty that all the spheres, all the spheroids of the heavenly space are joined to that which he calls their 'dark companion;' it is owing to the influence of those dark companions that he attributes the incorrectness of his astronomical calculations. Had he learned of the existence of those doubtless by the help of the sensitive, he would have arrived, without knowing it, at the part where you now find yourself, or had he seen them in the earthly atmosphere by distinguishing them by their inferior density to that of the luminous stars? This is still a question now."

I Attanee also remembered at this time that when Bodah arrived at the planet farthest from the earth, and sojourned there some time as an inhabitant, he remarked that the pupils of their eyes were much larger, capable of dilating more than those of the earthly man and of an oblong form, instead of being round. Besides this if he had confined his observations to the inhabitants and products of that planet itself, he would have said to his Master: "Here all circles lengthen into ellipses," as also regarding this last: "If I look above my head, the constellations themselves, that I perceive as through a violet coloured glass, are lengthened or oval like all the rest." From that time Kahiecho, comparing that remark upon the observations of the constellations made by his disciple upon the surface of the two principal planets, understood that the veritable form of objects is found false upon the last by the organ of sight, and he said to his disciples: "I think we know nothing upon the form, dimensions, colours of objects that we see; the manner in which they manifest for us depends only upon the conformation of our organs of sensation and the atmosphere through which we see. Even upon every sphere or spheroid, upon the earth, for instance, I doubt much whether the sense objects appear under the same form, the

same size, the same colour, to the developed man, to the undeveloped man, or to the eyes of the mammals or other vertebrates. And that which I say as regards sight must apply to all the sensations of the different beings with their various degrees of evolution.

(To be Continued.)

VISIONS OF THE ROYAL INITIATE.

(Continued from p. 23.)

"Do not strip him of his clothes, for he has not been stripped of the material Degree of his being. He is not dead but he sleeps until He from whom he is awakens him from sleep." They replied: "You are of the Order of those who are the best instructed and who have the strictest knowledge in the 'Science of Composite Being,' consequently we shall act according to your word." Tzl replied: "I have violated the law of Charity: in thought I consented to the separation of the being of STN. If I had taken reason for my guide instead of passionate impulse, his enemies would not have dared to assail him and he would not have been exposed to the shock which has deranged the most feeble, imperfect and unstable amongst all the Degrees of being of man, the Physical Degree of the Nervous Degree. The best evidence of my contrition is reparation; therefore all that I can do for the complete rehabilitation of STN I shall do."

As Tzl thus spoke, Ear Mathath was standing by his side, and when Tzl saw him, he said to him: "Your presence was greatly desired by me, for my thought is to place STN within the new tomb where the executed one reposed for some time." And Mathath replied: "My thought is as yours." Then upon the order of Tzl, the men who came to inter S.T.N. and to lament for him went with them. Tzl and Ear Mathath lifted from the ground the slender and light body of STN and carried it to the tomb that Ear Mathath had hewn in the rock.

There they placed STN, and Ear Mathath and Luke the physician took charge of it. There were also certain of those who had assisted at the holy communion, but Tzl told them not to permit him to whom the young girl brought the fire, the water and the earth to be amongst the watchers. He watched no more himself, saying: "For fear that there may be confusion and fear there." As to Tzl he stirred up the people against Necho Denus and his disciples and against all those who had taken part in the murder of STN. The authorities who knew what was in Necho Denus and his partisans were as if they were ignorant of the deeds of Tzl, so that the people ravaged them for Tzl commanded them, saying:

"Afflict not only those murderers when they assemble together, but enter into each house and throw all the household into prison from the least of the members to the greatest." So great was the eloquence of Tzl and his power against the enemies of S T N that the most of them who were still free fled from the Sacred City towards a beautiful town which was very prosperous and much frequented, because its citizens pursued the art of manufacturing a texture of silk, without damaging or losing the dual nature of the silk, so that the clothes which they made from it were preservers of strength; while others pursued the art of not only infusing a certain species of quality of iron with what is of the nature of the diamond, thus forming unexcelled weapons; whilst others had found the art of extending and concentrating that which was of that nature, so that they fashioned it into brilliants of great purity and beauty.

Now when Tzl learnt of that exodus, he travelled towards the city where the enemies of STN had fled, so as to arrest them there, or to force those to flee elsewhere who escaped arrest; but as he travelled with his officers and attendants, and crossed upon his nag the extensive plain, watered by two rivers, so that it was rich in beautiful gardens, his horse shewed signs of fatigue and Tzl left the beaten road so as to allow it to drink of the water of the

river. The company being divided, some accompanied Tzl towards the waters and others remained upon the city road, where they awaited his return. Now when the horse had drank, Tzl said: "The shadows of evening deepen: let us hasten toward the city so that we may be in safety within its gates, for our enemies and those who seek vengeance against me are numerous and vigilant, which is not astonishing, seeing that I deprived them of liberty and chased them from city to city."

As he thus spoke the first star appeared; suddenly the heaven above him became brilliant with a sapphire light which descended towards him in a straight line, like the sun's ray which touches the earth when the splendour of its immediate source is veiled in the clouds. As Tzl threw his face against the ground, owing to the intensity of the light, a voice was heard by himself and by those who were with him; the voice said: "Tzl, Tzl," but no person save Tzl saw the light. As the officers stood astonished because they heard a voice and saw no man, they remained silent through reverence, for they felt the power of the Invisible Being whose voice they had heard call Tzl twice by his name, Tzl also felt the grandeur of the presence and when he had recovered a little strength he asked: "Lord who are you?" The voice replied: "I am the Assistant of the Divine Inhabitant whom thou persecutest."

Tzl who alone heard those words asked: "How Lord do I persecute the Divine Inhabitant?" The voice replied: "In yourself by your want of equilibrium and by your persecution of the men in whom the Sacred Light is concealed, but not extinguished. You who are of those whose office it is to *remove the thorns from the path of life of others*; watch so that you sow not with the grain briars and thorns, whose prickles you will find it hard to meet." Then Tzl said to himself: "The radiance is that of the Lord of the Resurrection, but the voice is the voice of STN," and he marvelled and was afraid, for the light was too great for him. He then said: "I do not know what I must do, lead me." The voice replied: "Rise and go into the city towards

which thou travellest; and there it will be made known to thee what thou must do." Tzl rose from the ground, but although his eyes were open he saw nothing. Calling the officer who was best known to him, Tzl said: "Lead me to the city, for I cannot see, because the light has been too great for me."

His companions then went before them, bringing the horses of Tzl and the officer who led him by the hand. Now that officer was of the family of the quaternary, nearly related to him whom the Keves invited to leave the sepulchre, and was a man of importance, who lived in one of the most beautiful houses of the rich and prosperous city. There he brought Tzl and the proprietor of the house received him with affection and took care of him, and perceiving that Tzl preferred the open air, he prepared a couch for him in an inner court where there was a fountain in the midst of orange trees; there Tzl dwelt in full consciousness, but incapable of taking food or seeing. Now as the Son of Consolation watched over the place of STN's repose, a deep sleep came upon him and in his sleep he heard beside him the Lord of the Resurrection, who said: "Go to the city towards which a line of sapphire light will guide you; and follow that light until you enter within a certain house which belongs to the Chief of the quaternary family, whose complete habitation is rectitude; when the entry-door opens ask for Tzl, and if the master of the house demands why you seek Tzl, reply to him by saying: "Tzl aspires to light and truth; I am sent to assist him in the accomplishment of his aspirations." And if Tzl asks: "Who has sent you," you will reply: "He who spoke with you during your journey, within the sepulchre where you have deposited STN sent me to you."

The Son of Consolation replied: "Say to Tzl: thus speaks him who has spoken to thee upon the way: *Willingly I have not vanquished thee, I only spoke with thee in the midst of the light which had been as it were thine own in power and splendor, if thou hadst pursued the straight way towards evolution, instead of having allowed thyself to turn from thy way*

by impulse of pride and passion. Far from persecuting thee, thou art the chosen receiver of my Forces: open therefore thine eyes and see, for behold I have compensated the time for thee."

(It is continued.)

MAN.

THAT most subtle radiation of matter of our being through the densest is what constitutes the *Aura*. In its normal, harmonious state, it is composed of three inverse strata of union cells, since the most subtle of the latter is alone capable of penetrating all others, consequently of going beyond them, to the outside. We may in this compare it to the physical earthly atmosphere, whose highest parts are composed of the most expansive gases amongst those which surround the globe and which escape from it.

We conceive, therefore, that the *Aura* must affect the greatest varieties, as much because of the differences which exist amongst men, as with one individual even, by connection with the nature of its activity every moment. Our minds, our souls, our nerves affect all imaginable degrees of development and proportions; the *Aura* renders exactly that characteristic composition of each of us. It is likewise a precious gift which permits sensitives to distinguish the *Auras*; it is impossible for a man however clever, or intelligent he may be, to conceal his true nature from the sight of his fellow sensitives, for if he can during a short time, keep the expansion of some portion of his being, he is absolutely incapable of causing to appear there a constituent part which he does not possess.

The *Aura* also interprets the state of our passions at each moment, not only because the most active part of our constitution in that which is there projected the most vigorously, but also because it produces agitation therein and consequently shades which modify its outward appearance.

In the present state of humanity the *Aura* is generally

little extended outside: our selfishness even by accentuation makes us lose, for want of exercise, the faculty of extending it according to its destination. Besides this, our present ignorance and weakness oblige us instinctively to shut as much as possible within our physical envelope, as under a protective sheet, those organs the most delicate and precious of our being. It is one of the greatest dangers that we can incur to open our Aura to the influences that we do not sufficiently know, and this danger is particularly menacing when it is a question of the invisible world. This is why the Cosmic Philosophy recommends with so much insistence protection, by closed Auras, of all sensitives, *Ac.*, of all those whose Aura permits the nervous to pierce through, and which thus becomes perceptible to the Hostiles of every kind.

Man, as has often been said, had been clothed with a Physical envelope wholly impenetrable, where he could shelter himself at will against all kinds of influences, but he had been deprived of it by the Hostile soon after he was separated from his passivity. From this there has resulted a quite particular vulnerability, which requires of him the greatest prudence and care with regard to his Aura. It is only through his proper spiritual perfection, as will be at once seen, that he can ameliorate himself, and through this same perfection, can partially recover the lost protective envelope of which he had been stripped. It appears then like an iridescent overshadowing, corresponding with the Aura which surrounds him, darkening or enlightening itself with it, and disposed in such a manner that it touches it by its crimson colour, whilst the violet—which corresponds to power—is upon the outside.

The Aura developed and manageable at pleasure is the precious instrument of our receptivity or most powerful activity, which it exercises in the superior states; its development and employment are therefore of the first importance. We shall recall further on that which the Cosmic Philosophy teaches us in regard to it: we must first speak of our active senses and possibilities in order to state all precisely in their turn.

(To be continued.)

LOVE IS THE ONLY LEGITIMATE BOND OF UNION.

THE serious consideration of the above beautiful Axiom* of the Cosmic Philosophy will demonstrate that, along with the Ninth, Tenth and Eleventh Axioms, they form the foundation and summit of the beautiful Temple of the Penates: the Sanctuary of Agni of the hearth, and the central light towards which the Pitris of the loved ones, who for a time are no more in completeness of being, but who have preserved their individuality in the more rarefied Degrees of the Physical State, can direct themselves in safety as towards a haven of repose and sure refuge. "Just because thought is formation," those who have learnt from infancy the beauty, the enjoyment and the utility of the practical execution of those Axioms will not defile the Temple of Eros by entering therein with feet unwashed, but upon the contrary, will remove their shoes from off their feet (*i. e.*, all that is unworthy of man) because they feel that the place on which they stand is holy ground.

The ceremony of *Marriage* in common with all traditional hierarchic teaching, the Cosmic Philosophy maintains, that the public ceremony by which the union of the Active and the Passive is recognised and consecrated is essential for public order, but that this union ought to be dissolved without moral or social difficulty, if it is proved to those who have made it, that their company tends only towards their retrogression, rather than towards their perfection; towards their misery and trouble rather than to their comfort and repose. At the same time it maintains that such a contract ought never to be dissolved for any light or transient cause, but only for serious and lasting causes. It also maintains that those who have dissolved the marriage contract are free to form another, if the first was without obstacles, loss or reproach.

*See in connection with this subject: *Basis and Axioms of the Cosmic Philosophy* in the Numbers of the *Morning Star* for Feb., Sept. and Oct., 1905.—*Editor*.

Well understood, the man and woman who desire to be united ought to be left free. That reasonable *liberty* which is the opposite of *licence* tends to obviate that thing, perhaps the most pernicious amongst all—deceit—whilst it does not truly change the *statu quo* of marriage, since with very few exceptions, where love exists not the nuptial vow is not only slighted, but the man and woman seek satisfaction elsewhere. The Cosmic Philosophy also maintains (as has been explained by Max Theon for many years) that there is a second form of union, which although it may be far from equalling that of true duality, is worthy of esteem and honour.

This form of union is that where the Active and the Passive have affection and repose for one another, so that they are principal friends. This affection, esteem and friendship, united with good dispositions, tend to deepen and enlarge with mutual pleasures mutual griefs, the mutual efforts and love of the children who are theirs.

In addition to this, with those who are of good will, their mutual regard for their respective duties is a beautiful and effective means for development, and this perhaps more especially with the Passives, who in proportion to their plasticity are mouldable; and if they refuse to be moulded by their duties, are too often moulded by their passions. The first union, viz., that of true duality, is rare; the second is comparatively frequent and is worthy of being very much developed.

The desire so frequently expressed of being perfectly free, independent and without any obstacle, has no solid foundation. Independence is isolation, and liberty in the present state of society exists not. As long as a man is dear to a woman, or a woman to a man, they are not and cannot be independent from one another, and if any person can truly declare: "I am free and independent," it is in reality synonymous with the declaration: "I am regarded with universal indifference."

In proportion to the knowledge and practice of the culture of one's self, will be the sanctity of the family hearth,

in which the progress of the nation depends: and nothing will tend so successfully towards the stability of the second form of union as a wise and sound education concerning the life of the hearth and home; an education which renders man and woman capable of regarding one another, not as Angels before marriage and Devils afterwards, but as human beings who are united to one another for help, confidence, affection and mutual gratitude in their common exertion towards the perfection of themselves and of those for whose well-being they are responsible.

The first and second forms of union are altogether held as sacred by the Cosmic Philosophy. Upon the contrary, it maintains that every union through assigned mercenary or political sale and exchange is simply *legalised prostitution*.

MAN INDISPENSABLE.

THE Reincarnationists tell us that the least of the punishments that man must suffer, is to suffer again until torture may have opened his eyes to the curse attached to every material region of the Cosmos, to every portion of the work of his Creator, who has however imposed it upon him from his origin!! Let us see what the Cosmic Philosophy (*Tradition*) opposes to this sad picture: Matter, very far from being cursed, is even the manifestation, the precious, choice clothing, desired unceasingly by Spirit which, without it, knows neither life, consciousness, nor the completeness of its infinite felicity. Wholly as Divine as Spirit and absolutely equal to it, in the face of the *Absolute Unthinkable*, Matter is penetrated from the *Indivisible One* in all its forms; from the largest worlds until the smallest atoms of the most subtle Substance, until the densest sand-grains, all vibrates with the desire to eternally unite in itself Matter to Spirit, or with the imperishable joy of that union always more harmonious, more complete and intimate—*Mens agit molem*—Matter is the *living Temple of God*, who animates and illuminates it with His unutterable activity; all echoes repeat therein the unspeakable hymn of Eternal Love, of

which all the sacred books try to render the majestic interpretation. Within this Temple so admirably ordered even within the remains of disorder which still requires its complete finish, Man represents the Sanctuary, the Holy of Holies, the Choir where the ineffable Union of the Eternal Duality, the Divine Marriage is accomplished. Man now is like the cock of the fable, who can say of himself that his head is near heaven whilst his feet touch the empire of the dead.

Without earthly Man, the Spirit, uncovered, denuded, returns unconsciously, unrecognised and as it were abandoned in the majestic isolation of the Empyrean. In the coldness of the Absolute Intangible; without Man, Matter again falls inert and afflicted within the impenetrable darkness of everlasting Immobility; the silence of death goes to everywhere and forever succeed to the joyful hymn of Eternal Love. Without Man where would be the heart, which would feel pulsating within its flesh the ardent desires of Matter for the childbirth of forms and the realisation of the Ideal? where would be the brain which would receive, for transmitting to Nature, anxious to manifest it in its supreme harmonies, the Thought lost in the solitude of the Empyrean? Where would be the arm capable of assisting in its intelligent and strong co-operation the child-births of Earth fecundated by the Love of the Divine Thought; where would be the hand worthy of raising in birth, towards the benediction of the Father, the new-born babes of the Universal Motherhood? Where would be the Priest capable and worthy of celebrating the joys of the eternal nuptials between the Almighty Thought and the vibrating Beauty of Matter, inexhaustible source of Cosmic Life and its blessings?

It is for this accomplishment that the *Attribute of the Cosmic Cause* offered Himself in Holocaust or Sacrifice in the fire of Universal Desire, dispersing Himself in order to vivify Himself in the infinite multitude of inert atoms, with the certainty of being born again one day from their own ashes, shining and growing young again in the heart

of the *Divine and Earthly Man*. Even as the Formations are all, collectively, within the Being of the Great Formator. He is Himself in them individually, and this is what constitutes the Cosmic Order of Individuality. Formation is no less essential to the Formator than the latter is to Formation; and it is *by the union of individual forms in the various degrees of rarefaction and density that completeness of Being is accomplished*; it is accordingly affected in its equilibrium by the loss or weakness of the least amongst them. And Man is the centre of all those States and Degrees which he gathers together in his normal constitution. To suppress within the Cosmos this intermediate being is to substitute there a veritable rape of Matter by Spirit for the superb hymn of their Eternal Love!

GENTLENESS, MILDNESS.

GENTLENESS is one of the most necessary qualities for those who aspire to take their place as pioneers of the movement justly called Cosmophile, since its object is to prepare the way for universal harmony and affinity. Not the gentleness resulting from indifference or weakness, but that from the strength which emanates from the repose of equilibrium, towards which it wholly directs itself, like the magnetic needle towards the poles. In a Cosmic work it must necessarily be that the pioneer comes in contact with people whose disposition, aptitudes, conceptions and aims are very different, and amongst whom he must be the equilibrator.

The aspirant must therefore in sincerity and charity, sum up within himself all those things, for those who, in sincerity desire his help or protection. He ought to be like the calm water which bears the vessels, damaged by the storm, towards the shore; like the very small and fine roots which seek and find nourishment for the great tree; like the oil which permeates that which is impermeable for the water; or again like the ether, which although scarcely perceptible

is the life of the respirable air, and upon which principally depends the respiration of earthly individual beings, whence the necessity of cultivating mildness for those who aspire to be of real and practical service for the collectivity. Full of power is the benediction of former times: "Be plastic like water so that thou canst excel." Full of wisdom is the still older advice: "As ether is for the air, let calmness be for the plasticity."

Often in great physical prostration, the quietude which provokes sleep is the best remedy. It is the same as regards the great prostration of the fatigued children of earth; and still the same as regards Mental, Nervous and physical prostration.

If it is true that the Physical senses carry perception to the physical brain alone, with how much more eagerness do the Nervous and Mental senses seek the repose of quietude against the Nervous and Mental struggles. Here is why the presence even of him who has gained the repose of strength, in the Nervous and Mental degrees (which only mildness can guarantee) is a source and centre of repose for him who is Nervously and Mentally broken down. One of the counsels of olden times to the Cosmophile pioneer was: "He must not break the bruised reed, nor extinguish the wick which still smokes." It becomes us not to judge men by their faults, but by their virtues, to lead them to victory. Now mildness born from strength is also nourishment for the virtues of those who are of good will, as the gentle rain is for the germinating plants. Upon the contrary vehemence of passionate accusations, fiery judgment and uncharitable reproach are like the burning sun of summer or the icy breath of the winds of winter.

The gentleness which is born from strength has nothing in common with the antisocialistic and demoralising advice: "If a man strike thee upon one cheek turn to him the other; if a man take away thy cloak, let him have thy coat also, etc." *This doctrine is a direct encouragement to violence and theft.* Upon the contrary the mildness which is born from strength is the most efficacious means for thwarting violence,

and of equilibrising that which is excess. Violence opposed to violence, wrong opposed to wrong, are like oil upon fire. It is necessary that things amongst whom reason has not developed the sentiment of justice, which is charity, and with whom impulse and sensation prevail over charity, should be instructed to keep themselves from violence by means which they comprehend, both for their own good and for that of the family, or of the society of which they form a part. But the work of the Cosmophile pioneer is amongst men who are sufficiently developed to desire peace, and who are of good will; consequently that work of culture and development must be accomplished with the care which an able gardener takes to prune, straighten and water a rare plant, and not with the brutality of an unskilful gardener, in working, who injures the well-being of the plant and destroys its usefulness. In present conditions where coercion of excesses is so necessary, the being *imperfectly developed and therefore selfish*, ought to understand and feel that the constraint which they wish to impose upon him has not for its object to punish him but to prevent others from suffering from his excesses.

The want of mildness unfortunately found so often amongst the chiefs of states (civil or military), amongst parents or tutors, is the cause of the increase of imperfections, and the diminution of virtues in fact. The so-called "brutal discipline" to which the weaker members of families, cities and nations are subjected, is one of the most unlucky means for the culture of bad human herbs; and for the deterioration of the human grain. All individuals who are in some sort responsible for others, whether chiefs of nations, cities or families, and who are of good will towards those for whose well-being they are responsible, would do well to remember that *good* and *bad* are relative and that imperfection is the result of *non-evolution*; finally, that gentleness is often the most efficient means for human evolution.

Regarded even from a selfish point of view, mildness, which is strength, is desirable, because by this means, those who are responsible for others, may reasonably hope to

draw repose there which is necessary for their proper development. Being given all that an individual principally and necessarily seeks to manifest and retain his own personality; that the great majority of men is of the opinion that the best manner of effecting preservation is the conservation of the *status quo*; and seeing that the generality of the latter develop their faults and weaknesses more than their virtues, it is natural that trials to correct or lessen those faults and weaknesses, very often meet with obstinate or violent resistance.

The ideas of excellence differ as largely as the various individuals differ who constitute humanity; hence it follows that as the honest man puffs himself up upon his honesty, the philanthropist upon his philanthropy, the Sage upon his Wisdom; so the thief boasts of his dexterity in the art of thieving; the brute upon his brutality, fools upon their foolishness; because theft, brutality and foolishness are the dominant features of their Ego; as honesty, generosity, goodness and wisdom are the dominant traits and characteristics of honest people, philanthropists, the governors and wise; and it is therefore their *Ego* such as it is which is *precious beyond all for them*. It is the Ego such as it is, for the complete preservation of which they are always ready to take arms.

They are truly rare, those who are sufficiently plastic to willingly suffer that the least molecule of their personality be lost for that of others, and of whom the Keves of the distant West bore testimony in these terms: "He who unites his individuality with the Universal Ego becomes one with the Universality." This abnegation is attained only by a small number, yet it is essential, as experience proves, for all those that undertake the perfection of others and who have the plasticity desired for that work whose object is the well-being of all.

The method which pretended reformers now take for what they consider, often without just cause, to be imperfections amongst those that they undertake to reform, is in agreement with the counsel: "If your eye offend you, pluck

it out, and if your right hand offend you, cut it off and throw it away." This advice does not appear as a proof of Divine Wisdom. *Punishment, and assistance in the development of the virtues* (in opposition to the faults caused by want of equilibrium and due to excess) *differ diametrically*: as the advice to pluck out the eye and cut off the hand differ totally from the work of the true physician whose object is to cure the eye and the hand.

In the Mental, Nervous and Physical work to which the Cosmosophist aspires, the first ought to establish affinity with the sick, without which no real and durable amelioration can be effected; and this affinity is produced and preserved more easily, owing to *gentleness*. Even when gangrene has produced semi-lethargy, or the agitation of fever produced delirium, the sufferings are rendered less painful and more supportable through the effects of mildness or kindness.

(To be continued)

EDITORIAL DEPARTMENT.

CANNOT some of our Readers send us the names of one or more of their friends, whom they know would feel deeply interested, and be led to appreciate the sublime truths given in our Monthly, and who hence in all likelihood would become regular Subscribers, were they thus afforded a chance of reading and studying the highly important articles therein. We have no desire to force proselytes or to solicit Subscribers, but only to thereby offer an opportunity to those who may be desirous for such knowledge. We conduct no "Schools of Thought," or "Occult Societies" of any form, for gathering in the Dollars, our work is a "labour of love," by giving forth the priceless treasures of the Sacred Science to our Readers in the "Morning Star" and the other volumes consonant therewith, priceless treasures freely given by the MASTERS, whose humble and imperfect instrument we are gratified at being.

Silently, but slowly and surely does the great Wheel of Evolution move in a spiral around the earth, touching every race and nation one after the other, awakening in their turn the tardiest, and progressively intellectualising men, illuminating each according to his proper capacities, increasing his power of discernment, henceforth abolishing despotic, unjust classification, in order to establish the harmonious and hierarchic order of the races.

"Thoughts are Formations which form and transform that which for us is the most important thing amongst all—the Ego." It is precisely because the thoughts are the architects of the individual Temple of the *Attributed Inhabitant* that their culture and control is of preeminent importance. The formation and transformation effected by thought is not limited to that of the Mental and Nervous Degrees of being, as also the Soul of the Senses, but extends also to the Nervo-Physical Degree. A certain Initiate of the remote past wrote: "That man is like a shade in the hour of heat, like a refuge against the tempest, like the spring from a rock in a parched country." Such must be the object of every sincere Cosmosophist, and this can only be attained by the wise culture of the thoughts which have the power of formation.

The humble man who develops himself by himself, as best he can, and who preserves his liberty, without which he cannot accomplish his office, with all his power, surely enriches the well-being and adds his part to the Divine manifestation. Upon the contrary, the man the most eminent who prospers by defrauding his fellow of some portion of his Pathetic, Spiritual, Intellectual or Nervo-Physical Forces is an impostor, a parasite, an obstacle to progress. In the same manner the man who, through ignorance, cupidity, superstition, fear or simple custom, sacrifices some portion of his Forces to the service of a being other than Collective Man degrades not only his own being, but also His Formator Himself.

In a recent copy of the *Annals of Physical Science* there is a rather interesting article by F. H. Balfour, designated "The Patagonian Mage." It is an account of seances held in Florence in 1906, at which for the greater part, the "Control" avowed they were living embodied men, one a Patagonian Mage, another, his disciple whose home was amongst the icy regions of Hudson's Bay. They spoke in Latin. Upon one occasion the disciple came alone, announcing that his "Magister" had been unable to come, owing to a terrific storm near to Lake Baikal, Siberia, where he had been journeying, the motion of the air corresponding with that of the Magnetic Wind having detained him. Much information was given regarding the laws of the Astral with the Physical Body, that for every malady there was an herbal antidote, each plant containing the necessary constituents in itself, thereby occasioning no necessity for admixture; that man led two distinct lives, one awake during the day, the other whilst asleep at night; that man is the Temple of the Divine Inhabitant, etc., etc.

Occultism and Hindu Mysticism hold high rank in New York. Dr. Margaret Cross Holland has lately returned there from India, along with three Orientals who are from one of the oldest Temples in the East. They not only Hypnotise like the Occidentals but materialise objects, flowers and human figures. Dr. Holland vouches for the wonders of the new comers and wishes to have the most rigid tests applied to every exhibition of their strange powers, which are of quite another order than the performances of Spiritualists Mediums.

OH! DIVINE and Human Man, awake in thy glory and thy majesty. Rouse thyself from thine apathetic drowsiness and be thyself. Perfect thy nature so as to be able to receive instructions from thy Divine Conscience. Eagerly listen and be faithful and true to thine Inner Voice, thy

Highest Self. Attend carefully to thy body for truly art thou "fearfully and wonderfully made," to that body which is the admirable covering and protection of the Perfect Self. Develop thy mind so as to be in harmony and relation with Universal Intelligence, in order to receive all knowledge.

APPRECIATIVE

Dear Sir,

Permit me to express to you my sincere gratitude for the Translations of those all-important and deeply instructive essays, as given by the *Blessed Masters*, etc., more especially those priceless discourses given in the "Visions of the Royal Initiate," "Lives from beyond the Tomb," etc., which give such lucid and valuable explanations upon Chaldean Tradition, which are set forth so meagerly in the Scriptures. To a great extent the world is as yet but badly prepared for such sublime revelations, yet a few are rousing from their apathy and beginning to think of the world which awaits them in the future.

Long may you live to give forth such inestimable information, is the ardent desire of

New York, Your sincere friend and well-wisher,
4th July '08. AN APPRECIATIVE READER.

To those who are acquainted with the Cosmic Philosophy and its Teachings, how plain to the understanding is the saying of Paul, the Initiate of Tarsus, who had entered into the Rarefactions and heard unspeakable things (*II Cor.* xii, 1-4), when after his return, he affirmed: "Forgetting the sufferings which are past and rushing forth towards the work which is before, I hasten to the prize, knowing that my high vocation is to manifest the splendour of Brah, the Assistant, the Anointed" (*Philip.* iii 13, 14.)

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TO CORRESPONDENTS.

SCRIPTS, BOSTON. AMERICAN INDIAN.—William Penn, in founding *Pennsylvania*, shewed his practical and faithful reliance upon the doctrines of the "Friends." When all the settlers declared the American Indians not to be trusted, when Cotton Mather, a Minister of the Pilgrim Fathers, declared them to be the children of the Devil, and that if he had a pen made of a porcupine's quill and dipped in aquafortis, he could not describe all their devilishness; when they were hunted down by so-called *Christians* with blood-hounds, and exterminated with fire and sword, Penn went to them unarmed, in kindness, and made that just treaty with them which Voltaire says was the only treaty ever made without an oath, and the only one never broken.

ESQUIRER, N. Y. NOSTRADAMUS.—Nostradamus was believed to have been an Adept of a pretty high grade in Occidental tradition. His revelations were obtained chiefly by means of the *Magic Mirror*.

MRS. G. W., N. Y. THE KEVES OF THE WEST.—As to the Keves of the West, now is it that the Cross was met with in several places in North America, etc., by the early Spanish settlers; one may be seen this day upon the buildings of Palenque; in fact it was found in every country south of Florida. Quetzalcoatl, the ancient Magician of Mexico, was born in December; he had his Temptation, Fast of Forty Days, was presented with the Cup to drink from, cured the blind and the lame, etc. Kingsborough says: "How many incidents analogous to those which are related in the Gospels of Christ occur; the withered fig-tree, the crowd who follow Quetzalcoatl, strewing branches on his way, singing hosannah; his custom of sitting on the ground and discoursing with the people and the disciples who attended him, . . . If more of his history and the acts of his life had been preserved, we cannot tell where the analogies would have ceased." Be it remembered those analogies took place several thousand years before the Christian era. Is not the idol at Rome, supposed to represent Jesus, black or dark in colour? but more of this again.

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