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FRAGMENTARY MEMOIRS OF THE CHRIST.

PART VII.

"Our discoveries in the domain of the Occult Sciences are very imperfect, because they are made merely at the portal of our senses, but little as we know of them they are of the more value, because those studies have reference to Divine things."
(Aristotle, *De Celo*, ii, 12.)

UP till the present I have endeavoured to throw a little light upon that portion of the life of Jesus upon which the Gospels are either silent, or wrapped up in the veil of legend. I have faintly alluded to that Initiation by which the development of the soul, and the training of the mind of the Great Nazarene, led to the consciousness of Messiahship. The public life of Jesus has been briefly related by the Evangelists, but in those narratives there are many contradictions, divergencies and assumptions. Legend, in recovering or exaggerating certain Mysteries, plainly appears here and there, but taken altogether, it clears itself by a unity of thought and action, a character so powerful and original, that we almost unconsciously feel ourselves in the presence of reality and life. But that which more especially appertains to the present essays, is to give a little light—however imperfect—upon the character of Jesus, through the ancient traditions and esoteric truths, as also to shew the meaning and transcendental import of his comprehensive esoteric instruction as embraced in his parables, etc.

What extraordinary tidings was he to be the bearer of, this poor Essene who was just beginning to get a little celebrated, who came from the shores of the Dead Sea into his own

Galilean country, to preach therein the Gospel of the Kingdom? how was he to change the face of the earth? The ideas of the Prophets were about to be perfected by him. Strongly endowed with Deific gifts or powers, he came to share with mankind that Kingdom of Heaven which he had gained by his struggles and meditations, by his constant afflictions and occasional joys and gladnesses. He came to rend asunder the veil which Moses had thrown over the "Great Beyond;" he said to his brethren:—"Believe. Love. Work, and may Hope be the soul of your actions. There is beyond this earth of ours a World of Souls, a more perfect life than here. I know it, I have seen it, and I will lead you there. But aspiration alone is insufficient for gaining it; in order to attain to it we must commence by realising it here below, at first within ourselves, and next within humanity. By what means? by ardent Love and active Charity."

The young Prophet then arrives in Galilee. He does not proclaim himself the Messiah, but he discusses in the Synagogues the Law and the Prophets. He preaches by the shore of the Lake of Gennesaret in the boats of the fishermen, near to the springs, in the oasis of verdure which at that time abounded between Capernaum, Bethsaida, and Chorazin. He cured the sick by the imposition of hands, by a look, by a command, often by his presence only. Crowds followed him, already numerous disciples became attached to him. He recruited them from the common people, from the fishermen and tax-gatherers, for he wanted people of just and virginal natures, ardent and faithful, and he chose such unerringly. He was guided in this choice by his gift of Clairvoyance, which has at all times been the property of active Initiates, but especially with the religious Initiators. A look was quite sufficient for him to sound a soul to its foundation, he wanted no other proof, and when he said:—"Follow me!" they followed him. By a gesture he called to him the timid, the hesitating, and said to them:—"Come unto me, all ye that labour and are heavy laden, and I will give you rest. . . . For my yoke is easy, and my burden is light." (*Matt.* xi, 28, 30.) He divined the most secret thoughts of men, many of whom, troubled and confounded, recognised the Master. Sometimes, even amidst their utter incredulity, he praised their integrity. Nathaniel having said:—"Can there any good thing come out of Nazareth?" Jesus replied:—"Behold an Israelite indeed, in whom is no guile." (*John* i, 46, 47.) From his Adepts he exacted no oaths, no profession of faith, but only that they should love him, that they should believe in him.

Jesus thus commenced to realise within his little group the Kingdom of Heaven which he wished to establish upon earth. The Sermon on the Mount offers us a striking image of that Kingdom already formed in germ, it furnishes us with an epitome of the popular teachings of Jesus. The Master is seated upon the top of the hill, the future Initiates are grouped at his feet; further down are the people, who urgently and eagerly welcome the words which fall from his lips. What does the new Doctor announce? fasting? mortification? public penances? No; but he says:—"Blessed are the poor in spirit, for theirs is the Kingdom of Heaven; blessed are those who mourn for they shall be comforted." He now unfolds to them in ascendant order the four sorrowful virtues; the marvellous power of Humility, of Charity for others, of intimate Goodness of heart; of hungering and thirsting after Righteousness. Then follow, sparkling in their glory, the active and triumphant virtues: Mercy, Forgiveness, Purity of heart, benevolent Goodness, in short martyrdom for justice. "Blessed are the pure in heart, for they shall see God!" Like the pretty sound of a silver bell, those words tinkled in the ears and opened up the eyes of the auditors to that Heaven which spangles with stars over the head of the Master. They then see humble and lowly humanity, no more as poor emaciated women in grey penitent robes, but transformed into beatitudes, into virgins of light, eclipsing in their resplendency the lilies and glory of Solomon. From the balmy breath of their palms, they shed upon the altered hearts the perfumes of the Celéstial Kingdom.

The marvel is, that this Kingdom is not opened up nor confined within the remote regions of Heaven, but within the interior of the earnest followers. They exchanged amongst themselves looks of astonishment; those poor in spirit have become rich at once! Mightier than Moses, the Magician of the Soul has struck their heart, an immortal fountain springs forth from it. His popular teaching is contained within that brief sentence:—"The Kingdom of Heaven is within you!" Now that he explains to them the necessary means for attaining that extraordinary happiness, they are no more astonished at the remarkable things he demands of them: of killing out as far as possible the desire of evil, of pardoning offences, of loving their enemies. So powerful is the wave of love which overflows from his heart, that he completely carries them away. In his presence all seems easy for them. Immense novelty! singular boldness of teaching! the Galilean Prophet placed the interior life of the Soul superior to all exterior practices, the

invisible above the visible, the Kingdom of Heaven above the goods of this world. He orders them to choose between God and Mammon. Finally, resuming his doctrine, he says:—"Love your neighbour as yourself, and be you perfect as your heavenly Father is perfect." He allows them to have a glimpse at the profundity of moral philosophy and science, for the supreme command of Initiation is to reproduce the Divine perfection in the purification of the Soul, and the secret of science resides in the chain of similitudes and correspondences, which unite in increasing circles the particular to the universal, and the finite to the infinite.

If such was the public and purely moral teaching of Jesus, it is evident that he gave it as a side-view only, adapted to the masses, also that he gave the esoteric meaning to his disciples, revealing to them the inner sense which penetrates even to the very foundation of spiritual truths, which it preserves from the esoteric tradition of the Essenes as well as from their experience. This tradition having been violently suppressed by the Church since the second century, the generality of theologians know no more the veritable import of the words of Christ, having sometimes not only a double but a triple meaning as well, for they see nothing but the primitive or literal meaning. For those who have thoroughly examined the doctrine of the Mysteries in India, Egypt and Greece, the esoteric conception of Christ not only vivifies the least of his sayings, but all the acts of his life. Quite obvious in the three Synoptics, it appears as well in the Gospel of St. John. In our next article we shall give an example which bears directly upon an essential portion of this doctrine.

EXAMINATIONS UPON THE GOLDEN VERSES:

PURIFICATION.

(8) Abstemious be, active and chaste, anger avoid.

In public, and in private ne'er permit thyself

To think evil; and above all respect thyself.

PYTHAGORAS considered Man under three different aspects, like the Universe; and herein is the reason that he gives to Man the name of the Microcosm, or the little world.* Nothing was more common amongst ancient nations than that of comparing the Universe to an immense Man, and Man to a small Universe.† The Universe considered as a great animated

* *Vita. Pythag. Photii, Bibl. Cod. 259.*

† Kircher, *Ædip. v. i, f. 411. Edda. Island. Fabl. Macrob. Saturn. L. i, c. 20.*

Whole, composed of Spirit, Soul, and Body, was called Pan or Phanes.* Man, or the Microcosm was composed of the same principles, but in an inverse manner, Body, Soul, and Spirit; and each of these parts was in its turn considered under three modifications. Each Trinity, from that which embraces the Immensity, up to that which constitutes the feeblest individual, was, according to Pythagoras, included in an absolute or relative Unity, and formed thus, as I have already said, the Sacred Quaternary or Tetrad of Pythagoras. This Quaternary was universal or particular. Pythagoras was not, however, the inventor of that doctrine; it was common from China to Scandinavia even.† We find it elegantly expressed in the oracles of Zoroaster.‡

The Trinity everywhere sparkles in the Universe
And the Monad is its principle.

Thus, according to that doctrine, Man, considered as a relative Unity contained in the Absolute Unity of the Great All, is presented, like the universal Trinity, under three principal modifications, Body, Soul, and Spirit or Intellect. The Soul so long as it is the seat of the passions, is presented successively under three faculties, Rational, Irascible, and Appetent. Now, according to Pythagoras, the defect of the desiring portion of the Soul is intemperance or avarice, that of the irascible faculty is cowardice, and that of the rational, is folly. The imperfection which extends itself throughout those three faculties is injustice. In order to avoid those imperfections, the philosopher recommends four cardinal virtues to his disciples; temperance for the appetent faculty, courage for the irascible, prudence for the rational, and for the total three faculties, justice, which he considered as the most per-

*Plotin. *Ennead.* iii, l. 2. Euseb. *Præf. Evang.* iii, c. 9. Macrob. *Somn. Scip.* l. ii, c. 12. Marc. Aurel. l. iv, c. 34. Pan, in Greek Παν, signifies the All, and Phanes is derived from the Phœnician word 𐤕𐤍𐤏𐤋 (anesh) Man, preceded by the emphatic article 𐤕 (ph). It may be remarked that these two names arise from the same root 𐤍

(an), which, in a figurative sense, expresses the sphere of activity, and in a proper sense, circumscription of being, its body, its capacity. From thence, 𐤍𐤏𐤋 (ani). I or me, and 𐤍𐤏𐤋𐤁 (aniha), a vessel.

†*Mem. Concern. Chinese*, v, ii, p. 174, etc. *Edda Island.* Beausobre, Behme, *Threefold Life of Man*, c. ix, et seq.

‡Πάντι ἐν κόσμῳ λάμπει τριάς ἢς Μονὰς ἄλγχι. Zoroast. *Orac.*

fect of the virtues of the Soul.* I say of the Soul, because the Body and Intelligence being equally developed by means of the three instinctive or spiritual faculties, are, as well as the Soul, susceptible of vices and virtues which are proper to them.

(9) Speak not and act not without having due reflection,
Be just.

In the above verse, Lysis, speaking in the name of Pythagoras, had recommended temperance and activity; he had particularly enjoined upon his disciples the necessity of watching over the irascible faculty, to moderate excesses; he also points out the proper character of prudence, which is reflection, and imposes the obligation to be just, in connecting in the strongest manner the idea of justice with that of death, as we see in the following verse.

(10) Remember that a Power invincible
Death doth regulate.

In other words, remember that fatal necessity, to which thou art relatively subjected by the material and mortal part of thyself, according to the sentence of the ancient Sages,† will smite thee precisely in the objects of thy cupidity, thy intemperance in things which will have excited thy folly and flattered thy cowardice; remember that Death will break the fragile instruments of thy passion, extinguishing the fire-brands that thou mayest have kindled.

WHAT IS AN INITIATE?

"Examine yourselves, whether ye be in the faith; prove your own selves; know ye not your own selves, how that *Jesus Christ* IS IN YOU, except ye be *reprobates*."—*11 Cor. xiii, 5*.

SEVERAL of my Readers, who are unacquainted with many of the terms used from time to time in my brief articles, have asked me the above Query, and I have thought it best to devote a special article to the subject, rather than offer any brief reply in "Correspondence" column, which might only make the matter more confused. One of the most frequent causes of apparent obscurity in such studies is, without contradiction, the confusion of the terms employed by those who treat upon such subjects. It becomes therefore indispensable to define, as clearly as possible at the outset, the words which we employ, in

*Hierocl. *Aurea. Carmin.* v. 14.

†Hermes, *Pymanter*.

order that there may be no misunderstanding of that which we wish to signify. There are few terms which lead more to confusion and bewilderment, than that of *Initiate*. Some people imagine an Initiate to be quite an exceptional being, marked out with veneration by all the Authors who have treated on the Sacred Wisdom, others see only a little less elevated signification, which may be generally applied. For the present it will be quite sufficient to hold to the primitive meaning of this word, for the title of Initiate, in ancient times, simply meant a man who had been taught the various degrees of esoteric instruction, correspondent with his capacity and adaptability, under which the title of Initiate, generally speaking, never suffers the least change.

The Initiate to the *Minor Mysteries* received an instruction equivalent to that given nowadays in the University; the Initiate to the *Greater Mysteries* gradually became acquainted with the existence and management of the great Occult Forces of Nature. Those who reached the zenith of this instruction took the title of Seer, Prophet, or *Adept*. Thus, Initiate and Adept are the two terms which designate respectively the Alpha and the Omega of the scope of the Sage, Mage, Occultist, or Hermetist. All instructed men, in ancient times, took the title of Initiates, Sons of Women, Sons of Earth, Sons of the Gods, Sons of God, which denoted their hierarchical elevation in the order of human knowledge. Without delaying at present upon the teachings which they received, we shall only confine our attention to one very important point. The doctrine which was taught was *synthetic*, their researches into the Universal Unity being indicated as the aim of their efforts. They always took the utmost care to accomodate the teaching to the various temperaments of the people, to the requirements of the various nationalities that they were often called upon to organise and render suitable for legislation. This is why we see that the laws of Orpheus, Moses, Lycurgus, Solon, Pythagoras, etc., are so different in appearance, although all these men received their teachings from the same source. The want of those principles oftend lead our contemporary legislators to the ruin and slavery of nations, for they vainly wish to organise all upon the same footing.

In ancient times the people possessed a Religion, or Social Organisation, in absolute relationship with its proper constitution, which was an excellent means of rendering them happy; upon the contrary, the instructed man well knew that there existed only one Religion, and that the various Cults were only

its *adaptations*, just as Colours are the divers aspects of the one ray only, the unique white light. Religious war was almost unknown in the archaic ages, inasmuch as any intelligent man could never have thought of such child's play. Antique society was one splendid unitarian organisation, and we can therefore readily comprehend how it is that the Initiate could enter into all the Temples, and sacrifice to all the Gods, in communion with the Priests of every Cult who recognised the *Philosophy of Unity*, he being in reality one with them.

The ignorant Sectarious of to-day, who pretend to explain Religion, argue that the ancient Sages were Polytheists, without in the slightest degree comprehending that the nominal Christians of to-day appear to the candid investigator more engulfed in Polytheism than any other sect. As an instance, let us suppose a well-informed man—but one who is entirely ignorant of the rites of our religion—to be suddenly called upon to make a study and statement upon this subject, but without having any “guides” or “commentaries,” save the emblems. Judge for yourselves, then, if the conclusions of this stranger would not be somewhat as follows:—“The Religion of these curious people appears to consist principally in the adoration of an Old Man, the ‘Aged of the Aged;’ of an executed Criminal, and of a Dove or Pigeon. All their Temples and Sacred Books or Bibles present these images and pictures. Besides these, they adore several minor Gods that we discover upon their Altars, under the names of Saints Joseph, Mary, etc. Furthermore, they offer sacrifices of newly-blossomed flowers to a Goddess who appears to be that of Nature, whom they call Mary. We also discover several images of animals, etc., upon their Altars, Sacramental Cups, Vestments; a Dog by the side of an inferior God, St. Roch; a Pig accompanies another God, St. Anthony; Deer escort St. Hubert, etc.; a Sun is figured upon the Sacramental Cup; a Lamb upon the priestly Vestments, etc., etc. They appear to adore this latter animal in particular, and very often they represent it recumbent upon a book, etc.”

I write the above without the slightest disparagement towards any sincere worshipper, whatever his religion may be. From the study of such, we can readily form an idea what an antique Initiate—an instructor of Moses or Pythagoras—would think, if he was accused by a contemporary religious *savant* of adoring Onions, Scarabæi (Beetles), Crocodiles, etc. Senseless arguments of Polytheism and Idolatry prove only one thing, viz.,

the ignorance, prejudice, or bad faith of those who employ them, but we must leave those matters for our clergy to elucidate.

The character of an ancient Initiate was especially fraternal, throughout the whole world they formed a Brotherhood of Intelligence conjoined by a unitarian doctrine. It is this real Fraternity that all the Secret Societies have an object in imitating more or less, but those things are but of secondary importance to us.

It is not so very easy, then, as some people imagine, to be an Initiate. We must be well-acquainted with the elementary principles of the Sacred Science, and of comprehending the absolute necessity of the fraternal union of all mankind. These principles may be acquired through personal labour, or through the Brotherhoods of Initiation, and those latter demand several words of explanation. If the Reader comprehends the real difference, which I have already spoken of, between the two terms *Initiate* and *Adept*, it will be readily seen that the Initiate has only arrived at a certain preliminary stage; but that the Adept—a man rarely indeed to be found—has to reach his stage by developing his own forces after the most awful ordeals and stupendous difficulties. The utility of a Society of Initiation, is for pointing out to its Members that path of perfection which they must tread, without going further, however, than merely indicating that way. The doctrines taught, the source of all the subsequent developments of the human being, must be specially conveyed by this Fraternity. It must practically make all its efforts, so as to let its Members realise the object that it possesses, and thus make each of the Members an actual Apostle, therefore a veritable Initiate. There are two grand means employed for the instruction of Initiates, the one differing from the other. The Schools of Initiation having an Oriental source vary from those having an Occidental origin, plainly indicating their derivation from an Occult centre. The Oriental operates chiefly by Meditation, that is in creating in every individual a synthetic doctrine, the manner of perceiving the Universe and its constitution. The Oriental gives to his pupil a very short text, or passage, upon which the pupil must meditate for long weeks, often for months. The result of this meditation is to disengage, little by little, the analytical principles contained in the verse, or simply, to call out his own Intuitional powers. The Occidental proceeds in quite a different manner. He gives to his pupil a number of Volumes or Manuscripts bearing upon the appropriate subject, and it is

when he has carefully read them a number of times, that he is called upon to *condense* all those opinions, and all the different ideas into a synthetical abstract. The Occidental Brotherhoods give the general basis to the pupil, and correct his fundamental errors upon the interpretation, or practice of such.

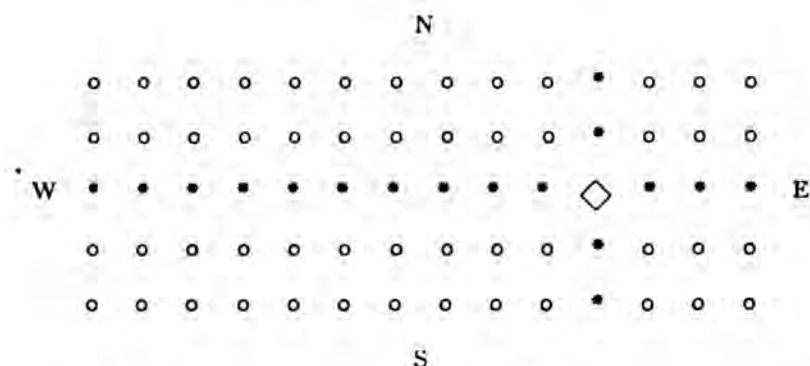
We can readily understand, then, the senselessness of teachings given by Societies of a Hermetic nature, who have totally *lost* this indispensable basis, and that of Free-Masonry is a striking example. It has wished to practice Universal Fraternity, without taking care to appoint men who are capable of comprehending and practising its inner truths, hence it is slowly transforming itself to a merely nominal and political body, gradually tending towards its dissolution, if it does not energetically return to its original and primitive aim, by an earnest and rapid reorganisation. The social, or fraternal unity of Initiates is absolutely necessary, and it is for future generations to fully realise this portentous unity. The day when the Catholic Priest, and the Protestant Parson, when the Baptist and the Methodist Preacher, will become *Initiates*, that very day they will gladly receive into their Chapels, Churches, and Meeting-Houses, as an equal, the orthodox Initiate, whether he be Mussulman or Buddhist; the Brotherhood of the people will be an accomplished fact, and will be realised practically.

The Christian Church will thus faithfully correct its error when it sincerely and faithfully joins hands with that Sacred and Mystic Science, taught and practiced by that Grand Holy Mage—the sorrowful Man of Nazareth—whose Cross on Calvary was the eloquent symbol of the glories of that Arch Adeptship to which He had arrived; upon which He so painfully carried out the crowning self-sacrifice of perfect life. Until this day of fraternal reconciliation arrives, the Scriptures of our Christian Churches must remain undeciphered, uninterpreted; the Visions of Ezekiel and the Apocalypse must remain closed by the seal of secrecy; and the Magical Key to the Divine Mysteries which Solomon and other Grand Initiates possessed, must still continue, as is generally supposed, *lost*! This day must approach, when the Christian Church will have resolved itself into the Grand Universal Church, wherein all nations, all creeds and sects must unite harmoniously into one faith governed by the Wisdom-Religion. This day may be far off, or upon the contrary it may be approaching nearer than the generality of people imagine. Is it Utopian, therefore, to hope for the “Coming of the Kingdom?” Let the remaining years of *this century* tell.

SPARKS FROM URANIA.

"If thou art capable of comprehending the Mystery of Azazel, thou wilt learn the Mystery of this Name, for it has similar associates in Scripture. I will tell thee by illusion one portion of the Mystery: when thou shalt have thirty-three years, thou wilt comprehend me." *Abun Ezra.*

ONE of the chief resting places of the Ark was in Solomon's Temple where it was placed by him. According to an ancient tradition, the Temple of Solomon had *three* foundations, the first of which consisted of *seventy* stones, five rows from North to South, and *fourteen* in each row running from East to West. The centre row corresponded with the upright of the Cross, whose transverse was formed by *two* stones on each side of the *eleventh* stone, from the East end of the centre row of which, the upright is found, and the *fourth* stone from the West end of it. This stone which occupies the place of the crossing of the beams was under the Holy of Holies, where was deposited the Ark of the Covenant and the Shekinah. The Cross of Christ was similar, it was so placed that the part where the *Heart* of Christ would be at the time of his Crucifixion, would be under the centre of the Holy of Holies.



When the Heart of Christ ceased its throbbings, the veil of the Temple was rent in twain. The veil was made of goat's hair, and was the *eleventh* of the curtains surrounding the Holy of Holies; five on each side, and one at the entrance (*Exodus* xxvi, 9). At Heliopolis the home of the mother of Ephraim and Manasseh, an obelisk was erected *eleven* times as high as it was wide at the base: this obelisk now stands in Central Park, New York. This is very ominous.

As already remarked, directly over the spot where the *eleventh* stone was located—the Centre of the Cross, the emblem of the world—the Heart of Christ ceased to beat. The cleansing of the Sanctuary was commenced, and the veil at the entrance of the Holy of Holies was now no longer of any use. All this is beautifully and eloquently typical of the *eleven* Suns, the Mansions in the Heavenly Home of our eternal Father. The Sun-spots have to disappear, and this can only come about through completely sanctified Womanhood. Redeemed Womanhood, at the Centre of the Cross, will be the result of complete conversion from the Natural to the Divine condition. The New Temple is building, without noise of the hammer. The two principles, the Male and the Female, in this our Dual world, are to become one Sun, the *Twelfth* and *Thirteenth*, in which the *Thirteenth* is to become first, for the last shall be first in every sense.

The *Eleventh* Celestial Mansion was that which is now the Sun of our Solar System, and when time existed not, the Spots on the Sun, with their *Eleven*-year cycle had not yet appeared. The *Seventh* Sun of the Series was that of the Anointed One.

Eleven is the number of our Sun. it has *eleven* year cycles. Multiplied by *three*—the number of the Trinity, it gives *thirty-three*, the number of the years of the life of Christ, the Redemptive period, embracing three Sun-spot cycles. Excluding Judas—who was only a nominal disciple—there were *eleven* Apostles, and *eleven* stones were in the Cross beneath the Holy of Holies, Solomon's Temple. Excluding the *seventh* from among the children of Israel—the seventh having gone from Israel to Egypt—there were *eleven* sons. Joseph, in his Vision, saw *eleven* sheaves of wheat and *eleven* stars. Involution included the number *eleven*, because it was completed in the *eleventh* Sun, and Evolution commenced. Two ones, 1—1, correctly express and symbolise the point of contact between Involution and Evolution. Two ones crossed, +, give the symbol of earth, two in one, four in one, opposites and counterparts. This is a world of two ones, the two beyond the *eleventh* being the *twelfth* and *thirteenth*. *Thirteen* may be termed a Scriptural number, for the two sons of Joseph were made tribes to fill his place, and that carried the count of the tribes up to thirteen. So also with the twelve Apostles; the place of Judas was filled by Matthias and Paul, who as the *thirteenth* was called through the power of the Cross, even as Ephraim, from among the tribes received the blessing through the Cross made by the crossed hands and arms of Jacob. Thirteen is the number of our earth, in the

sense that when it becomes a Sun, it will be thirteen as well as twelve. It is also associated with its elder sister, the Moon, which has thirteen lunar months, and as a crescent stands for one of the most important of symbols, especially when connected with a five-pointed star. In the central place at the Divine Feast of the Marriage Supper is the Thirteenth Personage, the Master or Adonai of the system, the President at the Banquet. In later times he is found as the representative—*Ar-Thor*, (Arthur) the "Bright Lord of the Round Table." It also represents the full Union of Man with God, as applied to the higher plane it is the symbol of Perfection, although on the earthly plane it is the symbol of Imperfection, ill-fortune, Judas, Crucifixion, etc. Thirteen and Twelve are last and first as applied to this world. It would be well indeed if the powers symbolised by the Lion and the Unicorn, the Bear, the Eagle, and the double-headed Eagle, would take cognisance of the significance of the number *Thirteen*.

From number *Seven* has gone forth the power that has disturbed the Celestial Homes in four, five, and six; that has shaken eight, nine, ten, and eleven, and formed the nucleus of twelve, containing thirteen—our world. The fourth, fifth, and sixth were affected only through the action of the law of sympathy, the eighth, ninth, tenth, and eleventh, formed the route of the downward journey of the digressing Soul of the seventh. The first, second, and third suffered not.

Our Sun is no globe in flaming combustion, as our physicists would make us believe, it is only a glowing sphere, the *real* Sun being *concealed* behind our visible one, the latter being only a reflection, or opening, through which is reflected the veritable. Throughout our Solar System there is an ever-pulsating circulation of the Life or Vital Fluid, of which the Sun is the self-generator and heart—similar to the circulation of the blood in our body—the Sun pulsating and contracting as rhythmically at every return of it, as the human heart does. Our heart performs its round in a second or less, but the Solar blood takes *eleven* years to pulsate through its auricles and ventricles, before it bathes the lungs and travels to the veins and arteries of its correspondential system. Astronomers agree to this fixed cycle of *eleven* years, when the number of the Solar spots increases by reason of the contraction of the Solar Heart, similar to the regular and healthy pulsations of the human heart, as the life-fluid flows through its hollow muscles. Suppose we could make a luminous transparency of the human heart, so as to have the living and pulsating organ visible by

reflection upon a white background, then would we plainly discern the wonderful Sun-spot phenomena occurring every second, and arising from the contraction and rushing of the blood. Our Professors are beginning to attribute many of our great periodical crises to the influence of the Sun-spots every eleventh cyclic year. Do not the Magnetic Needles in our Observatories tremblingly respond to every outburst of the great Solar Magnet? This world of ours is so closely related with its parent Sun that sensations are instantaneously transmitted, through ever-changing Magnetic conditions, which are productive of destructive storms and other changes, that bring great afflictions and sorrow for poor and ignorant man. Our Sun and Earth are in an inverted condition, a conversion of their natures *must* take place, a growth to the Divine condition.

A TALE OF THE MAGIC MIRROR.

(The following Tale is an extract from the private diary of a German student—one who possessed all the possibilities of ultimate Adeptship—but who, having unfortunately given way to the attractions of the world, was drawn into the *Left Hand Path*, and sank into the realms of Black Magic. The story pours its own tale, and we give it verbatim. EDITOR).

IT WAS late, and I was alone in my chamber, the room where I usually spent the evening. It was large, gloomy, and Gothic looking. In the corner hung the prized and darling object of my laborious studies—THE MAGIC MIRROR, and as I glanced upon its bright, polished surface, I could not repress the feelings that came over me. Long, long ago, in the days of my youth, do I remember gazing at that same Mirror, and upon its bright, spiritual, starlit face, reading the Sacred Mysteries of the stellar galaxies of space—but those days are gone, and I—the once pure “Neophyte of the Star-Beam,” have sunk into the realms of sub-mundane being. Wearily I sank into my chair, and once more interrogated the beings of the Magic Mirror, in spite of the downcast feelings which for some days had overpowered me. I now sat for hours combating with my conscience, my eyes fixed intently on the Mirror, till its black space seemed a tablet, whereon the Almighty would trace my doom in characters of fire! A strange feeling seized me. I felt that I was powerful, both mentally and physically, above common mortals. But there was now a fierce combat within me.

THE GOOD AND EVIL GENIUS.

I continued looking at the Mirror, half in apprehension, half in pride, when two supernatural objects suddenly started from

the opposite sides, into its central space. They were ghastly, and horrible to behold. A cold chill came over me, I gazed in trepidation, for, strangely, both of them resembled myself. The one was dreadful and fiend-like, the other was beautiful, but the expression was of such heart-rending melancholy in its wan countenance, that I felt as though I could have wept. These objects were close to my chair, or rather to its reflection; and with an involuntary start of horror, I turned my head to see if they were really in my chamber. The apparitions approached, even as if they had walked from the Mirror! With more of agony than I thought the human brain capable of sustaining, I remained motionless, in the attitude in which I had risen. There stood those fearful shadows gazing at me! I felt it was my Good and my Evil Genius, and I saw the despairing melancholy eye of the former quail before that of the demon, that gloomed upon it with a fierce, annihilating frown. They were engaged in a death-struggle for mastery. The beautiful Angel seemed appealing to me for aid. A strange contrariety of emotions and wishes assailed and bewildered me. I hesitated, turned away my eyes; and lo! when I looked again, one figure alone remained! It was surely my very self. Satan in all his glory could not be more triumphant. The calm, sweet shadow of my Good Genius had faded quite away. The Evil Genius had obtained the mastery, and a sensation of reckless triumph filled my breast. I was joyous and glad; the sickly fancies that had haunted my mind were gone; the weak promptings of dastard conscience were for ever banished. Now I felt sustained, upholden; I could move fearlessly as a superior among my sinful and daring fellows.

THE FUTURE.

I recalled my scattered thoughts and turned to the Mirror boldly; I cared no more for its fleeting shadows, and, in the pride of my heart, I uttered a wish to gaze into futurity. I looked inquiringly upon the glass, and beheld myself, pale, haggard, degraded, and desponding. At length I flew to an ancient cabinet, and drawing from its recesses a small and carefully concealed phial, I hastily drank its contents, and, with a thrill of horror, fell upon the floor, to all appearance death-struck. I still looked intently on the Mirror's surface, its fastenings gave way, and, with a sudden crash, the sheet of glass fell, shattered in fragments, to the ground. I welcomed the omen as ridding me of those frightful spectral visitations, though I felt that in every broken piece that strewn the ground, I beheld the eye of the demon fixed upon me!

TO CORRESPONDENTS.



STUDENT, EDINBURGH. (SCOTLAND). THE PYTHAGOREANS.—The murder of the Pythagoreans at the disappearance of their Master—Pythagoras—was the signal for a democratic revolution in Crotona, and along the Gulf of Tarentum. The inhabitants of the Italian towns expelled the unfortunate disciples of the Master. The Order was dispersed, but its remains were scattered throughout Sicily and Greece, where the teachings of the Master were specially manifested. Lysis became the Master of Epaminondas. By the laws of subsequent revolutions the Pythagoreans were allowed to re-enter into Italy upon condition of abjuring all political associations. Remarkable fraternity always existed amongst them, they were truly a Universal Brotherhood, they formed one and the same family. One of them who had fallen into poverty and sickness was received by an Innkeeper. Before his death he drew upon the door of the Inn several mysterious figures, and said to his host:—"Be calm, one of my Brothers will discharge my debt." A short time after this, a stranger passing by this Inn, saw the strange symbols and said to the host:—"I am a Pythagorean; one of my Brothers has died here; tell me how much he owed you, and I will pay the debt for him." This Order existed for 250 years; as to the ideas, the traditions, and teachings of the Master, they still exist to-day, as well as a sub-Fraternity of the ancient Order itself.

ASTER, DUBLIN. BIRTH AND DEATH.—Terrestrial birth is death, from a spiritual point of view, and death is a celestial resurrection. The alternation of the two lives is necessary for the development of the Soul, and each of the two is at once the consequence and explanation of the other. Whoever studies out those truths in a proper manner, will find himself on the threshold of the Mysteries, at the very centre of Initiation.

H. H., GLASGOW. (SCOTLAND). INTEMPERANCE.—Your "Public-Houses," "Gin-Palaces," so much cherished and so much patronised, are the infernal abysses from whose vile depths hell itself vomits forth its most diabolical Odyllic or Magnetic atmospheres upon the delicate, the refined and innocent sensitives, who have but too often to pass the open doors of those degraded dens steaming with the execrable breath of Pandemonium.

HELIOS, UTAH. RESPONSIBILITY.—The very moment that man becomes conscious of evil, that moment he becomes a responsible being, and he has to carry on that deadly struggle which eventually ultimates either in eternal Life or eternal Death, for he is assuredly the maker of his own future.

SEER, OHIO. WAR DEMON.—Yes, truly the Demons of War are "casting their shadows before," as witness our Naval Officials, who are impelled by a power which they are totally unconscious of, to build up such infernal engines of destruction as the Vesuvius war-ship, which throws a 1,500 lb. shell of Dynamite into the fleet of the enemy! What next? Let the few remaining years of *this century* tell the frightful tale of wholesale military carnage and devastation. Well might many say with Job:—"Let the day perish wherein I was born, and the night in which it was said, There is a man-child conceived." (*Job* iii. 3.)

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