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FRAGMENTARY MEMOIRS OF THE CHRIST.

PART VIII.

"Our Life is but a dream and a forgetting,
Our being's a star
Hath had elsewhere its setting,
And comes from afar."—WORDSWORTH.

JESUS was travelling towards Jerusalem, as yet he preached not in the Temple, but he healed the sick and taught amongst his friends, for the labourer of love sought to prepare the ground for the reception of the good seed. Nicodemus, a well-informed Pharisee, had heard the new Prophet much spoken of. Full of curiosity, but wishing not to compromise himself amongst his followers, he demanded a private interview with the Galilean, which Jesus accorded to him. Nicodemus reached his dwelling by night and said to him :—" Rabbi, we know that thou art a teacher come from God ; for no man can do these miracles that thou doest, except God be with him." Jesus replied to him :—" Verily, verily, I say unto thee, Except a man *be born again*, he cannot see the Kingdom of God." Nicodemus demanded if it was possible for a man to enter a second time into his mother's womb and be born again, to which Jesus replied :—" Verily, verily, I say unto thee, Except a man be *born of water, and of the spirit*, he cannot enter into the Kingdom of God. . . . Art thou a *Master in Israel* and knowest not these things?" (*John* iii, 2-10.)

Jesus recapitulated under this symbolical parable the antique doctrine of regeneration, already well known in the Mysteries of the Egyptian Temples. To be re-born through water and the spirit, to be baptised with water and fire, denoted two Degrees of Initiation, two stages of the internal and spiritual development of man. Herein water represents the truth intellectually perceived, that is, in an abstract and general manner; it purifies the soul and develops its spiritual germination. Regeneration by the Spirit, or Baptism by (Celestial) Fire signifies the assimilation of that truth by the will, in such a manner that it becomes the blood and the life, the soul of all actions. From this results the complete victory of the Spirit over Matter, the absolute freedom of the Soul spiritualises the Body and transforms it into a docile instrument, a freedom which awakes its latent faculties, opens its inner senses, gives it an intuitional view of truth and directs the action of soul upon soul. It is equivalent to that state that Jesus Christ calls the "Kingdom of God." Baptism by water or intellectual Initiation is, then, the *commencement* of regeneration; Baptism by Fire or Spirit is a *total* regeneration, a transformation of the Soul by the Fire of Intelligence and Will, and consequently, in a certain measure, of the elements of the Body, or in short, a radical regeneration, and thence an acquisition of exceptional powers belonging to mankind.

In the foregoing we have given one turn to the Key which unlocks the *inner* meanings of that symbolical metaphor, but every Parable has *seven* meanings which lead to the same ultimate. We shall now give another turn or two to this ancient Key of the Mysteries, leaving the others for our Readers to develop as time and necessity demand.

Let us herein briefly consider the declaration of Christ from an almost purely literal point of view. "Except a *man* be born again. . . . be born of *water* (symbol of Matter) and of the *Spirit* (spirit-influence, spirit-world, spirit-zone) he cannot enter into the Kingdom of God," for he follows up these declarations by continuing (v. 6) "that which is born of the *flesh* is flesh, and that which is born of the *spirit* is spirit," thus paraphrasing his preceding statement, and showing that he employed the antithesis of "*flesh* and *spirit*" as the *equivalent* and *explanation* of the antithesis of "*water* and *spirit*," the two expressions completing and confirming each other, and proving that Christ employed the term 'water' (and therefore 'baptism' also,) as synonymous with *flesh*, and consequently as synonymous with

re-incarnation; while his next words (v. 7) "Marvel not that I said *you must be born again*," being followed (v. 8) by his employment of a word (rendered by *pneuma*) signifying both *wind* and *soul*, constitute a plain and positive assertion that, just as *pneuma the wind* 'Cometh' and 'goeth,' so *pneuma the soul* also 'comes' and 'goes,' and that, consequently, it was *not* 'created' with its material body, but *comes from some other region* than that in which it manifests its presence; and that, as it will live *after* the cessation of its conjunction with the 'flesh' which is its present manifestation, so it lived *before* it operated that conjunction. Christ's argument is this: "Just as you know not the 'path of the wind,' so, in the lower phases of your long, re-generative and re-formatory career, you know not whence comes your soul, nor whither it goes; yet *pneuma the soul*, like *pneuma the wind*, 'comes from afar,' and will return to the far region whence it came." The doctrine of Re-incarnation—which we have already partially explained as having been shadowed forth in all the inspired "Scriptures" of the world, and confusedly held by the Jews of Christ's day—was distinctly taught, not only amongst the Essenes, but in *all* the secret teachings of the Jews, and was therefore well known to most of the Pharisees. Hence the implied reproach of Christ's words to Nicodemus, "Art thou a *Master in Israel* (a student of the Sacred Science), and *knowest not these things?*" and his suggestive query (v. 12), "If I have told you of *earthly things* (of the most elementary fact of your earthly existence), and you believe not, how shall you believe if I tell you of *heavenly things?*" in other words, "How could you understand me if, answering your question (v. 9); as to *how* your changes of state and of sphere are accomplished; I should try to explain to you the relations existing between the two spheres of planetary life, between the globes of your solar system, between your race and the higher moral state of the soul and the order of bodily envelope with which it clothes itself? if I should tell you of the processes (which your ignorance of Natural Law would render it impossible for you now to comprehend) by which you will gradually free yourself from the *garment* of humanisation that, as long as you are clothed with it, will keep you out of 'heaven,' to which you can only 'ascend' by ceasing to be a 'man' (*i. e.*, a soul clothed upon with *flesh*), and by regaining the power of clothing yourself with the 'fluidic' incorporation of the Sidereal Degree, which I (who still belong to that Degree while seeming to belong to your earth), am come to assist you to regain?"

We shall now rapidly glance at another phase—the earthly meaning of that eminently theosophical interview between Nicodemus and Jesus. This third interpretation is based upon the esoteric doctrine relative to the constitution of man. According to this doctrine man is triple; being composed of Body, Soul, and Spirit. There is an immortal and indivisible part, the Spirit; a perishable and divisible part, the Body. The Soul, which unites them, participates in the nature of the two. A living organism, it possesses an ethereal and fluidic body, similar to the material body, which, without its invisible Double, would have neither life, movement, nor unity. Just as man obeys the suggestions of the Spirit, or the instigations of the Body, just as he attaches himself by a preference for the one or the other, so does the fluidic body become etherealised or heavier, united or disintegrated. It happens, therefore, that after physical death, the generality of people have to undergo a second death of the soul, which consists in ridding themselves from the impure elements of their Astral Bodies, sometimes even having to submit to their slow decomposition; whereas the man who is completely regenerate, having formed his Spiritual Body here in earth life, enjoys his Heaven in himself, and soars into that region where his affinity attracts him. Now water, in the antique esoteric science, symbolised fluidic matter infinitely transformable, as fire symbolised the one Spirit. Christ makes allusion to that double transformation of the spiritual being and fluidic envelope, which attends man after his death, and without which he could not enter into the Kingdom of glorified souls and purified spirits, for “that which is born of the flesh is flesh [*i. e.*, engulfed or chained in carnality and perishable], and that which is born of spirit is spirit” [free and immortal.]

Thus spoke Jesus to Nicodemus in the silence of the nights of Jerusalem. A small lamp placed between them faintly illuminated the vague forms of the two interlocutors, and cast a sombre shadow into the corners of the sitting-room. But the eyes of the Galilean Master burned with a mysterious brightness in the deep gloom. How could anyone misbelieve in the soul, upon beholding those eyes at one time so mild and gentle, at another so flaming and sparkling? The Pharisee Doctor had seen himself and his knowledge of texts crushed to pieces, but he found a glimpse of a new world. He had seen a strange beam of light sparkling in the eyes of the Prophet, whose long auburn hair fell down in wavy ringlets over his shoulders. He had felt the mighty ardour which emanated from his being and

which attracted him towards the Messiah. He had seen appear and disappear as a magnetic nimbus, three small white flames around his temples and his forehead, and he felt the breath of Spirit pass over his heart. Affected and silent, Nicodemus furtively regained his home, amidst the darkness of night. He continued to live amongst the Pharisees, but in the secrecy of his heart he remained faithful to Jesus.

Jesus was perfectly familiar with the Initiatory rites and doctrines of the ancient Egyptians, a majority of them had also been adopted in the Essenian Fraternities. Amongst the ancient Priests of Egypt, their *Ritual*—a part of the "Book of the Dead"—was essentially considered a Divine inspiration. Now in the *Ritual* the good or purified *soul*, "in conjunction with its higher or *uncreated* Spirit, is more or less the victim of the dark influence of the dragon Apophis." Apophis is the "Apap," the Serpent of evil, the symbol of human passion, the symbolical Scorpion, or the "worm that dieth not" of Biblical phraseology. Astrologically speaking, *Scorpio* governs the generative organs. If the soul has attained the final knowledge of the Mysteries—the *Gnosis*, or a complete reunion with the Spirit, it will triumph over its enemies; if not, the Soul can not escape its *second death*. This is "the lake that burneth with fire and brimstone" (elements), into which those that are cast undergo a "second death." (*Revelations* xx, 6, etc.) As hitherto explained, this death is the gradual dissolution of the Astral Form into its primal elements, but this terrible fate can be avoided, as the Kabalists tell us, by the knowledge of the "Mysterious Name," or the "Word." If we, poor and sinful mortals, are incapable of receiving that "Ineffable Name," let us for a moment consider the result.

If a man leads a naturally pure and virtuous life, he is only delayed in the world of spirits until he has sufficiently purified himself, whereby he becomes worthy to receive that *Name* from his Spiritual Lord. But upon the other hand if a man is otherwise, if he is powerless through his own hellish life of selfishness to discern the splendour of his higher Spirit, to hear the warning voice of his "Guardian Angel" and his "God," then that soul as a half animal principle becomes paralysed, it begins by becoming virtually dead, at last it dies completely. Sages, Seers, righteous men, who have attained to the highest knowledge; Gods or Angelic Beings who dwell in the regions of eternal bliss, are all unanimous as to this; they have watched the process and warned mankind repeatedly of such soul-death. "What will it avail a man to gain the whole world, if he *lose*

his own Soul?" Magians, Kabalists, Mystics, Neo-Platonists, Theurgists, Shamans, Brahmins, Buddhists, Lamaists, etc., have all claimed that certain strange and mysterious powers pertain to a knowledge of the one INEFFABLE WORD, or its Mystery-Names; the "Word" of God; the "Name" possessed by Jesus of Nazareth, by which the Apostles shew him to have expelled *demons*. "And he cast out the spirits with his word, and healed all that were sick." (*Matt.* viii, 16.) When the Jewish High-Priest and Rulers asked Peter:—"By what power, or by what *name* have ye done this?" (*Acts* iv, .7), Peter replied:—"By the NAME of Jesus of Nazareth," (v. 10), or in other words, by that *Name* which Jesus was in possession of through Initiation. The Ineffable *Word* is the *Seventh* and highest of all, there are six minor substitutes, each belonging to a Degree of Initiation, and each associated with certain powers.

We might well repeat with Nicodemus the same question to-day—aye, even in this our much lauded nineteenth century—to a majority of our learned "Professors" and "Doctors of Divinity," but the succession of grand and sublime ideas, revealing the beautiful metaphysics of evolutionary existence, transmitted through Nature by Nature's God to His first Priests, the first Hierophants of the Celtic Druids, to the Hindus, on to the Egyptians, forward to the Hebrews, to the "Masters in Israel," and chief of them all, to the Essenes, of whom Jesus of Nazareth, as already shewn, was the best type—those items of Hermetic Wisdom form no part of the learning of the generality of those who "have the charge of souls!" When an Angel spoke at the Baptismal rite of Jesus, the bye-standers said "it thundered," and such bye-standers are not all dead yet. Many of the noblest Sages of antiquity, passing through the stupendous rites of Initiation in the Temples, have affirmed that their eyes beheld the forms of the Gods, that they looked upon Heavenly scenes, saw dazzling Suns, blazing Stars, and figures of resplendent glory, *that belonged not to this earth*. A few Initiates of the present day repeat the same veritable and solemn facts, scenes wherein visions of the blest in their abodes of Paradise glanced before them, and triumphant lyrics were chanted by no mortal lips. Why upon earth should ignorance and prejudice so much blind and blast our respect for truth as to lead us to doubt these repeated assertions of the great, the wise, and the inspired ones of old, or the faithful assertions of the Initiates of to-day? Upon the contrary, is it possible to imagine that any truly sensitive nature could participate in such scenes without unfolding to a higher life, to a nearer approach to God, than they had ever before enjoyed?

EXAMINATIONS UPON THE GOLDEN VERSES:

PURIFICATION.

(11) That goods and honours
However easily acquired, as easily lost are.

Be thou just, injustice often triumphs; but what remains of such goods after death, which that injustice may have procured? nothing but the painful remembrance of their privation, and the nudity of a shameful vice detected and rendered powerless.

I have gone rapidly over the Explanation of the preceding verses, because the morality which they embrace is based upon proofs manifest to all, there is but little danger of them being accepted otherwise. I do not know that we have already made this simple reflection, but in any case, we might draw a more comprehensive one which would assist us in finding the reason for that surprising concurrence which exists, and which will always prevail amongst all mankind upon the subject of morality. We see the greatest variety of opinions upon similar subjects, such ideas vary in every way according to the taste and condition of the people upon the forms of religion, upon the dogmas of instruction, upon the foundations of science; they build an infinity of psychological and physical systems; but we have never been able, without proving unfaithful to our conscience, to deny the truth and universality of morality. Temperance, Prudence, Courage, Justice, have always been considered as virtues, and Avarice, Folly, Meanness, Injustice, as vices; and this without the slightest argument. No legislator ever tells us that we ought to be a bad son, a wicked friend, a worthless, greedy, mean, ungrateful, and envious citizen and perjurer. Men the most addicted to those vices have always hated them in others, they conceal such amongst themselves, but their hypocrisy even is but a new homage rendered to morality.

If some sectarians, blinded by false zeal, and others systematically ignorant and intolerant, have diffused the belief that the different Cults have failed in morality, or have received impure faith, it is by reason of their misunderstanding the true principles of morality, or that they calumniate them; the principles are everywhere the same; only their application is more or less strict, and their consequences are more or less correctly applied, according to the times and races of mankind. The Christians very properly extol purity and the sanctity of their morality; but if we would speak unreservedly we may say that there is

nothing contained in their Sacred Scriptures but what we find as strongly expressed in the Sacred Books of other nations; and often even, as impartial travellers inform us, are those principles put better into practice. The pretty maxim touching the pardon of offences* is found for example in its entirety in the *Zend-Avesta*. "If a man irritate you by his thoughts, words, or deeds, if he humble himself, pray to the Almighty to pardon him, just as you must yourself shew unto him forgiveness."† We find in the same book the precept of Charity, as it is practised amongst the Mussulmans, and that of Agriculture placed in the rank of virtues, as amongst the Chinese. "The king whom you love, what do you wish that he should do, Ormuzd." "I desire that, like you, he nourishes the poor."‡ "The purest point of law is to cultivate and sow the earth. He who sows such, and does so with purity, is as great before me as he who celebrates ten thousand adorations. . . . § . . . Render the earth fertile, cover it with flowers and fruits; increase the springs of water by digging wells where there is no herbage."|| That same maxim as to forgiveness of injuries, and that of rendering good for evil, of doing unto others as we wish they would do unto us, is met with in many Oriental writings. We read in the distichs of Hafiz this beautiful passage:—

Learn from yon Orient shell to love thy foe,
And store with pearls the hand that brings thee woe,
Free like yon rock, from base vindictive pride,
Emblaze with gems the wrist that rends thy side;
Mark where yon tree rewards the stony shore,
With fruit nectareous, or the balmy flower;
All Nature calls aloud: *shall man do less,*
Than heal the smiter, and the railer bless.¶

The Evangelical precept, paraphrased by Hafiz, is met with in substance in a discourse of Lysias; it is distinctly stated by Thales and Pittacus; Kong-Tze taught it in the same words as Jesus; finally we find it in the *Arya*, written more than three centuries before our era, in those verses which seem expressly written for inculcating the maxim and portraying the death of

* *Matthew*, Ch. xviii.

† *Vendidad Sade*, p. 89.

‡ *Ha*, p. 174.

§ *3d Fargard*, p. 284.

|| *Jeshts Sades*, p. 161.

¶ Hafiz, cited by the Authors of the *Asiatic Researches*, t. iv, p. 167.

the just man as follows.* "The good man, peaceful at the moment when he expires, turns upon his tormentors a charitable look, and blesses even the arm which causes his martyrdom, just as the Sandal-tree, in the instant of its overthrow, sheds perfume on the axe which felled it."

Interrogate the people, from the Boreal pole to the extremities of Asia, and ask them what they think of virtue; they will reply to you with Zeno, that it is all that which is good and beautiful; with the disciples of Odin, who will shew you the *Havamal*, the sublime discourse of their ancient legislator, wherein hospitality, charity, justice, courage are expressly recommended;† you will also know by tradition that the Celts had the sacred verses of their Druids, wherein piety, justice, valour were celebrated as national virtues;‡ you will see in the books preserved under the name of Hermes,§ that the Egyptians had the same ideas regarding morality as the Indians, their antique preceptors, and these ideas are still preserved in the *Dharma-Shastra*,|| you will also find them in the *Kings* of the Chinese. It is then, in those Sacred Books, whose origin is lost in the night of time,¶ that you will find the source of the most sublime maxims of Fo-Hi, Krishna, Thoth, Zoroaster, Pythagoras, Socrates and Jesus. Morality, I repeat, is everywhere the same; but it is not by its written principles that we must judge of the perfection of a Cult, as is so often done without reflection, but it is upon their practical application. That application from which results the national spirit, depends upon the purity of its religious dogmas, upon the sublimity of its Mysteries, and of their greater or less affinity with Universal Truth, which is the soul, apparent or concealed, of all Religions.



IN our next Number we shall commence a series of articles upon GOD AND THE UNIVERSE—embracing the *Constitution of Man*—which will be of the utmost interest to every progressive thinker. We shall endeavour to write them as plain as possible, so that the average mind may readily comprehend them.

*The *Arya*, as above cited.

†*Edda Island, Havamal.*

‡Diogen. l ært. in *Præm.* p. 5.

§*Pymander and Asclepius.*

||This is the vast collection of Brahminical morality. Therein are many treatises to be found which are repeated word for word in the *Sepher* of Moses.

¶We may go back into antiquity 3000 years before our era. Therein is mentioned an Eclipse of the Sun, verified for the year 2155 B.C.

THE HISTORY OF PSYCHE, THE HUMAN SOUL.

PART I.

"Just as they are agitated in the immense Universe, just as they whirl and search for one another, so do those innumerable Souls gush out from the Soul of the World! They fall down from planet to planet and weep bitter tears in the abyss, over their forgotten native country. . . . These are thy tears, Oh! Dionysius. . . . Oh! Great Spirit, Oh! Divine Liberator, take up again thy daughters into thy bosom of light." *Orphic Fragment.*

A VITAL question often arises within the mind of the earnest student in the Sacred Science:—What is the Human Soul? to which we may answer that it is a part and parcel of the great Soul of the World, a spark from the Divine Spirit, an immortal Monad. But if its possible future is wrought out in the unfathomable splendours of the Divine conscience, its mysterious blossoming goes back to the origin of organised matter. The Soul in order to become that which it is eventually, must traverse all the Kingdoms of Nature, all the ladder of being, in gradually developing itself by an innumerable series of existences. The Spirit which fashions the world and condenses cosmic matter into enormous masses, manifests itself with different intensity and having always an increasing concentration within the successive Kingdoms of Nature. Blind and indistinct force in the Mineral, individualised in the Plant, polarised in the instinct and sensibility of Animals, it tends towards the conscious Monad in that slow elaboration; for the elementary Monad is visible within the most inferior of the Animals. The animating and spiritual element exists then within all the Kingdoms, although only in the state of an infinitesimal quantity in the inferior Kingdoms. The Souls which exist in the state of germs in the inferior Kingdoms sojourn there without emerging therefrom, during immense periods of time, and it is only after the Grand Cosmic Revolutions that they pass to a superior Kingdom, by changing to another planet. All that they can do during the lifetime of one planet, is to ascend a few steps higher in evolutive life.

It may be asked: Where does the Monad begin its journey? We might as well try to determine the hour when it joins in forming a Nebula, or enters into a Sun and shines for the first time. Be this as it may however, that which constitutes the Essence does not immediately concern us at present, seeing that man evolves it during millions of years, in traversing a chain of planets and inferior Kingdoms, all for the purpose of preserving within him, throughout those myriads of existences

his *individual* principle which specially belongs to him. That obscure but indestructible individuality constitutes the Divine Seal of the Monad, in which God wishes to manifest Himself, through the conscience.

The higher we ascend the series of organisms, the more the Monad develops the latent principles which are within it. The polarised force becomes sensible, sensibility becomes instinct, and instinct intelligence. In proportion as the vacillating flame of the conscience is lighted, that Soul becomes more independent from the Body, more capable of carrying on a free existence. The fluidic and unpolarised Soul of Minerals and Vegetables is bound to the Elements of the Earth. That of Animals, strongly attracted by the terrestrial Fire, sojourns there a certain time, until it leaves its corpse, and then returns to the surface of the globe to be reincarnated in its species, without being able to leave the lower strata of the Air. Those strata are peopled with Elementary Spirits or the Souls of Animals, which have their part to play in atmospheric life, and possess a great occult influence upon man. The Human Soul only comes from Heaven and returns there after Death. But at what epoch of its long cosmic existence does the Elementary Spirit become the Human Soul? Through what incandescent crucible, through what ethereal flame has it to pass to reach that state? Such a transformation has not been possible during one interplanetary period, only by the confluence of Human Souls already fully formed, who have developed within the Elementary Soul its Spiritual Principle, and have imprinted their Divine Prototype within its plastic substance, as a Seal of Living Fire.

But alas! how many long journeys, how many weary incarnations, how many pilgrimages through Planetary Cycles has it yet to traverse, in order that this Human Soul thus formed may become a Man such as we know him to-day! According to Esoteric Science, those individuals who form actual humanity had commenced their human existence upon other planets than this earth of ours, where matter is much less dense than ours. The Body of man was then almost aerial, his incarnations light and facile. The faculties of direct spiritual perception were very powerful and subtle in that first phase of human life; reason and intelligence, upon the contrary, were in an embryonic state. In that semi-corporeal, semi-spiritual condition, man saw the spirits, all was splendour and charm for his eyes and music for his ears. He even heard the harmony of the spheres. He thought and reflected not, he could scarcely

desire. He allowed himself to drink in the sounds, the aromas and the light, to float as a dream of life in death, and death in life. This is what the Orphic Initiates called the "*Heaven of Saturn*." It is only by incarnating upon planets more and more material, as Hermes says, that man can materialise himself. By incarnating into matter of a more material nature, humanity has lost its spiritual senses, but through its struggle the more and more strong with the exterior world, it has forcibly developed its reason, its intelligence, its will. The earth is the last round of that descent into matter, that which Moses calls the "Departure from Paradise," and Orpheus the "Fall into the Sublunary Circle." Therein man can only painfully reascend the circles by a series of new existences, and recover his spiritual senses by the free exercise of his intellect and will. Then only, as the disciples of Orpheus and Hermes say, can man acquire by his *deeds* the perception and possession of the Divine; then only can he become a *Son of God*. Those who have upon earth borne this name, have gained it, before appearing amongst us, through their descent and ascent of the frightful spiral of life.

And now it may be asked:— What is the origin, then, of this humble Psyche? A passing breath, a floating germ, a fleeting bird beaten by the winds as it emigrates from life to life. Yet notwithstanding this dizzy journeying, this shipwreck to shipwreck during millions of years, it has become the daughter of God, and then recognises no more any other country or condition save Heaven! This is the reason that the Greek poets, with a symbolism as profound as luminous, compared the Soul to a winged Insect, sometimes to a Worm of the earth, sometimes to a Celestial Butterfly. How many times has it been a *Chrysalis* and how often a *Butterfly*? A time may come perhaps when it may know such, but it often feels that it has had wings! that it has lost its former sunny state of happiness. Such is the giddy past of the Human Soul which explains to us its present condition, and permits us to have a glimpse of its future; problems which we shall briefly consider in our next Number.

(To be continued.)

NOTICE.

WE beg to announce to our Subscribers that the Title-Page and Contents to Volume I of this Magazine will be issued with the next Number.

THE STATE OF A SUICIDE AFTER DEATH.

(The article that follows is from the pen of the learned French Initiate, Eliphas Levi (Abbe Louis Constant.) A pupil of his having lost an esteemed friend who committed suicide, the learned Initiate was asked by his pupil to give his views upon the state of the Soul of the Suicide. Those views are the following. *Editor.*)

VOLUNTARY Death is the most irredeemable of sinful actions, but it is also the least inexcusable of crimes, owing to the painful effort required to accomplish it. Suicide is the result of weakness demanding at the same time a great mental force. It may be inspired by devotion, as it can be due to selfishness, and proceeds as often through ignorance. Did men but know what a *solidarity* binds them together, that they live in other men as *other men live in them*, they would rejoice instead of lamenting, upon finding a double share of suffering allotted them in life; for, aware of the immutable law of universal equilibrium and harmony, they would be cognizant then of the double share of felicity due to them; hence they would be less ready to renounce their price labour under the plea of the work being too rough. I pity sincerely your unfortunate friend, though it is for him and his like that the consoling words may be addressed:—"Father, forgive them, for they know not what they do."

I am asked what could be done to help his suffering soul? I would certainly never advise you to turn for consolation to the Church. Though she does not forbid hope, the Church regards the Suicide as one debarred forever from the communion of Saints; her rigorous laws forcing her always to condemn him. You may help the poor deserter of life, with Prayer—but that Prayer must be *one of action*, not words. See whether he has not left something undone, or might not have done some more good on earth than he has, and then try to accomplish the deed for him, and in his name. Give alms for him; but intelligent and delicate alms; for the latter bear fruit only when helping the cripple and the old, those who are incapable of working; and the money devoted to charity ought to serve to encourage labour, and not to favour and promote laziness. If that hapless Soul moves you so much to compassion, and you feel such a sympathy for it, then does that feeling come from on high, and you will become the providence and light of that Soul. It will live, so to say, on your intellectual and moral life, receiving in the great darkness into which it has rushed by its action no other light but the reflection of your good thoughts for it. But know, that by establishing between

yourself and a suffering spirit such a special bond of union, you expose yourself to the risk of feeling the reflection of analogous suffering. You may experience great sadness; doubts will assail you; and make you feel discouraged. That poor being adopted by you, may, perhaps, cause you the same agony as the child on the eve of being born makes its mother suffer. The last comparison is so exact that our forefathers have given to that adoption of suffering Souls the name of EMBRYONATE, in our Holy Science. I have touched this subject in my work "*The Science of Spirits*;" but as the question concerns you now personally, I will try to make the idea plainer.

A Suicide may be compared to a madman, who, to avoid work, would cut off his hands and feet, and would thus force others to carry and work for him. He has deprived himself of his physical limbs before his spiritual organs were formed. Life has become impossible to him in such a state; but that which for him is still more impossible, is to *annihilate* himself before his time. If, then, he is fortunate enough to find a person devoted enough to his memory, to sacrifice himself and offer him a refuge, he will live through and by that person's life, not according to the way of the vampires, but according to that of the embryos who live on their mother's substance, without diminishing that substance, for Nature supplies the waste, and gives much to those who spend much. In its pre-natal life the child is conscious of its existence, and already manifests its will by movements independent of, and undirected by, its mother's will, and even causing her pain. The baby is ignorant of its mother's thoughts, and the latter knows not what her child may be dreaming of. She is conscious of two existences but not of two distinct souls in her, as their two souls are one in the feeling of her love; and that the birth of her babe does not sever the souls as it does the two bodies. It only gives them--if I may use the expression--a new polarisation (as the two ends of a magnet.) The same in Death, which is our second Birth. Death does not separate but only polarises the two souls which were sincerely attached to each other on this earth. The souls disenthralled from their earthly fetters elevate our own to themselves; and in our turn our souls can attract them down through a power similar to that of the magnet.

But the sinful souls suffer two kinds of torture. One is the result of their imperfect disenthralment from the terrestrial bonds which keeps them down chained to our planet; the other is owing to a lack of "Celestial Magnet." The latter becomes the lot of those souls who, having despaired, have violently broken the chain of life, hence of their equilibrium, and have to remain

in consequence in a state of absolute helplessness, until a generous embodied soul volunteers to share with them its magnetism and life, and so helps them in time to re-enter into the current of universal life, by furnishing the needful polarisation.

You know what that word means. It is borrowed from Astronomy and Physical Science. Stars have opposite and analogous poles which determine the position of their axis; and natural as well as artificial magnets have the same. The law of polarisation is universal and rules the world of spirits as that of physical bodies.

RETROSPECT.

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IN drawing our labours to a close for the Subscriber's Year, we heartily thank our Readers and Correspondents for their kind support towards the cause of *Sacred Truth*. We have now reached the end of this our First Volume, and though we are duly grateful to those who have sent in their Names as Subscribers, yet we cannot fail in realising that our List ought to be far more extensive than it is. It would seem to us that our efforts are even yet *premature* in placing such important knowledge before the public.

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Every progressive mind can assist in the good work by getting their friends to subscribe. Certainly the Letters of congratulation we are so constantly receiving from all parts of the world, relative to the interest manifested in the Articles now appearing, are a source of gratification to us, and assuredly we feel much encouraged by those high expressions of approbation, coming so spontaneously from Readers, but at the same time it must be remembered that our literary work and matter are all given *gratis*. We work "without money and without price" and shall continue to do so, but we have no "stock" of this world's goods, and Paper, etc., must be paid for, hence we require the assistance of the many to aid us in the elevation of our fellow-creatures.

* * *

Let our friends and patrons try to give our little Monthly a somewhat wider range of circulation, they will thus aid us and themselves by increasing its diffusion in a greater field of usefulness towards our fellow-creatures. It is also to be hoped that Subscribers will be as prompt in their Renewals as possible, by sending in their Subscriptions for Volume II as early as convenient, for every single Subscription is of importance and helps on in the good work.

TO CORRESPONDENTS.

HENRY S., BOSTON. THE SACRED SCIENCE.—The Esoteric, Hermetic, or Sacred Science is not only a perfect Science, a Philosophy, a Moral Doctrine, a Religion, but it is *the* Science, *the* Philosophy, *the* Ethical Doctrine, and *the* Religion, of which all others are but the preparatives or degradations, the partial or falsified expressions, as the case may be.

DR. S. S., MICHIGAN. EXISTENCE.—Every sphere of existence leads to a more elevated sphere, and has revelations and presentiments. The ideal, under all its forms, is the anticipation, the prophetic vision of that existence superior to its own, towards which every being always aspires. That superior existence in dignity is more interior in its nature, in other words, more spiritual. Like the volcanos, which bring to us the secrets of the interior of our earth, enthusiasm, ecstasy are the transient explosions of that interior world of the soul, and human life is but the preparation and advent to that spiritual life. The degrees of Initiation are innumerable. Watch well over thyself, disciple of life, chrysalis of Angelhood; work for thy future blossoming, for the Divine Odyssey is only a series of metamorphoses more and more ethereal, where every form—result of the preceding one—is the condition of those that follow. Life is a series of successive Deaths, where the Spirit rejects its imperfections and symbols, and where the soul gives way to the increasing attraction of that centre of ineffable gravitation from the *Sun of Intelligence and Love*.

PRELATE, CALI. EMANATIONS.—You seem to pass an opinion upon that which you are entirely ignorant of, a very common, but a very unjust and dishonorable method. No truth in the Kabala, you say! Why, the law of Emanations was known to every Initiate. Turn to *Deut. xxxiii. 2*:—" From His *right hand* went a *fiery law* for them," and is not Jesus—the Christ—represented as "sitting at the *right hand* of the Father?" Has not curiosity even never prompted you to think *why* it is that when you take an oath, you raise the *right hand*, the *hand of Justice*? Reflect a little, and you will change your opinion.

J. J., SAVANNAH. MISAPPLIED BOSH!—No indeed, we want none of those *soi-disant* titles and such like spurious nonsense. We would beg of our Correspondents, in future, not to insult us by addressing us with such epithets as "Honorable," "Professor," "Esquire," "Reverend," "Captain," "Colonel," and other no less ridiculous addresses. *Palmani qui meruit ferat*, for we want no designation but that which we are fully entitled to, and this is merely Peter Davidson, but spurious titles are a very cheap commodity in this part of the country, where any ignoramus who can scarcely spell his own name, or scratch a word of legible writing, dubs himself "Doctor," "Rev.," "Professor," etc., and in addition to this, gets a few of his no less ignorant companions to doubly stultify themselves, by aiding in such odious and selfish hypocrisy, as well as false perversions of truth and integrity.

W. A. R., SALT LAKE. BOOKS.—Yes, we can supply you with the former pamphlet by Styx for 15 cents; the latter work by Hayden you can obtain from the Second-Hand Booksellers.

J. D. K., SALT LAKE. HERMETIC BROTHERHOODS.—Yes, you can possibly become affiliated to such after a long probation, meanwhile we shall in due time devote a page or two to a consideration of this subject.