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## EVANGELICAL LEGENDS OF THE CHRIST.

### THE FAREWELL TO CALVARY.

JESUS traversed the desolate fields of Judea and tarried upon the arid summit of the ancient Calvary. There an Angel, with black eyebrows and sombre eyes, was seated, enveloped within his two vast wings. It was Satan—the King of the old world.

The rebellious Angel was sad and fatigued, he turned away his gaze from the earth in disgust, that earth where evil was without genius, and where weariness in timid perversity had succeeded to the titanian combats of the great ancient passions. He thought that in trying mankind, he had instructed them exceedingly, and had deceived the feeble only, besides, he condescended no more to tempt anyone, and melancholy, under his golden diadem, he listened vaguely to the souls falling into eternity like the monotonous drops of a never-ending shower.

Impelled by a force which was unknown to him, he came to rest himself upon Calvary, and was revenged at the death of the Man-God, for he was jealous. He was a mighty and pretty Angel; but he was jealous of Christ, and this jealousy was figured by a serpent who plunged its head into his breast and gnawed his heart.

Jesus and Mary were standing near to him, regarding him in silence and great pity. Satan in his turn looked at the Redeemer, and smiled with grief. "Comest thou," said he to him, "to try to die a second time for a world which has not been able to vindicate thy first torment? Hast thou tried fruit-

lessly to change the stones into bread, for the nourishment of thy people, and comest thou to confess thy defeat to me? Hast thou fallen from the summit of the Temple, and has thy Divinity crushed itself to pieces in its fall? Comest thou to worship me, that thou mayest possess the world? The empire of the world escapes from those who adore me in thy name; I myself am weary of a kingdom without glory. If thou art discouraged like me, seat thyself near to me, and think no more either of God, or mankind." "I come not to seat myself near to thee," says the Christ to him, "I come to liberate thee, to pardon and console thee, for thou must cease from being wicked." "I do not want thy pardon," replied the wicked Angel, "it is not I who am wicked. The wicked one is he who gives to the senses the thirst for intelligence, who disfigures truth in impenetrable mystery. He it is who allows people a glimpse only at his virgin ideal-love, an intoxicating beauty for throwing them into delirium, who allows them to be dragged away immediately after their first embraces, and to be bound in eternal chains. It is he who has given liberty to the Angels, who prepares infinite punishment for those who would not be his slaves! The wicked one is he who has killed his innocent son, under pretext of avenging upon him the crimes of the guilty, who has not pardoned the culpable, but has done them a crime worse even than the death of his own son!"

"Why remind me so bitterly of the ignorance and errors of mankind?" replied Jesus, "I know better than thee how they have disfigured the image of God, and thou knowest well thyself that God does not resemble the image which they have made of themselves. God has not given you a thirst for intelligence without allowing you to drink for ever from the fountain of eternal truth. But why shut thy eyes and seek sunshine in thine own darkness, instead of looking at the Sun? If thou seekest the light where it is, thou wilt see it; for there are neither shadows nor mysteries in God, the shadows are in thyself, and the mysteries are the weaknesses of thy spirit. God has not given liberty to His creatures in order to take it back again, but He has given it to them for a bride, and not for an illegitimate lover; He wishes that they may enjoy her without violence, for that chaste daughter of heaven survives no outrage; when her virginal dignity is wounded, liberty is death for those who have disowned her. God desires not His children to be slaves, it is rebellious pride which has created servitude. The law of God is the royal right of His creatures; this is the standard of their eternal liberty. God has not killed His Son, but

the Son of God has given His life voluntarily, in order to kill death; it is for this that He now lives throughout humanity and will save all generations, for through ordeal upon ordeal He conducts the human family into the Promised Land, and already it has tasted the first fruits. I come then to announce to thee, Oh! Satan, that thy last hour is come, at least that thou wilt only be free to reign with me over this world through intelligence and love. But thou wilt no more be called Satan, thou wilt again take the glorious name of Lucifer, and I will place a star upon thy forehead, and a torch within thy hand. Thou wilt be the genius of labour and of industry, because thou hast struggled much, suffered much, and reflected grievously! Thou wilt extend thy wings from the one pole to the other, thou wilt hover over this world; the glory will revive itself in thy voice. Instead of being proud in isolation, thou wilt be proud of devotion, and I will give thee the dominion of earth, and the key of heaven."

"I do not understand thee," says the Demon, shaking his head sadly, "I cannot comprehend thee; thou knowest well that I can never again love," as with a grievous gesture the Fallen Angel shewed to Christ the wound which was cut in his breast, and the serpent which gnawed his heart.

Jesus turned himself towards his mother, and looked at her. Mary understood the look of her Son, she drew near to the unfortunate Angel and disdained not to extend her hand towards him, and to touch his wounded breast. Then the serpent fell of itself and expired at the feet of Mary, who crushed its head; the wound upon the heart of the Angel was cicatrised, and a tear—the first he had shed—slowly trickled down the repentant face of Lucifer. That tear was precious as the blood of God; by it were ransomed all the blasphemies of the infernal. The regenerated Angel prostrated himself upon Calvary, and weeping, kissed the place whereon the Cross had been formerly erected. He afterwards arose triumphant in hope, radiant with love, and threw himself into the arms of Christ. Now Calvary shook and trembled to its foundations; its arid summit was immediately clothed with fresh and brilliant verdure, and was crowned with flowers. Upon the right, where the Cross had stood, a young vine arose and was laden with ripe and fragrant fruits.

The Lord now replied:—"Behold the vine which will furnish the Universal Communion-Wine, it will increase in growth until its branches embrace the whole world." Taking his mother by the hand, He extended his other hand to the Angel of

liberty, and said to him :—" Let our symbolical forms return now to heaven, I shall no more come back to suffer death upon that mountain. Mary will weep no more for her Son, and Lucifer will no more languish in remorse for his crimes now effaced. We are but one Spirit, the Spirit of Intelligence and Love, the Spirit of Liberty and Courage, the Spirit of Life which has triumphed over Death."

All three now took their departure through space, and elevating themselves to a prodigious height, they saw the earth and all its kingdoms interlaced like a network under them, they saw the fields already green with the first fraternal harvests, and from the East to the West they heard the mysterious prelude of the Song of Union. Towards the North, upon the crest of a purple mountain, they observed the gigantic form of a man who elevated his hands towards Heaven. Upon his arms they still saw the recent mark of the chains which bound him, and his breast was cicatrised, like that of Lucifer. Under his right foot, upon the sharpest peak of the mountain, still palpitated the corpse of a vulture whose head and wings were pendant.

That mountain was the Caucasus; and the liberated giant who extended his hands was the antique Prometheus. Thus the great Divine and human symbols are again met with, they salute one another under the same heavens, after which they disappear in order to give place to God, who comes to dwell for ever with humanity.

### EXAMINATIONS UPON THE GOLDEN VERSES:

#### ~~~~~ PREPARATION.

- (3) . . . . Revere the memory  
Of thy Hero-Benefactors, the Spiritual Demi-Gods.

PYTHAGORAS considered the Universe as one animated Whole, or All, whose Divine Intelligences, each arranged according to its perfection, within its proper sphere, were all Members.\* He was also the first to designate the All by the word *Kosmos*, to express the beauty, order and regularity which reigned therein;† the Latins translated this word by *Mundus*, from which the French word *Monde* has been derived. It is from the Unity,

\*Hierocl. *Aur. Carmen*. v. 1.

†The Greek word *Kosmos* expresses a thing put in order, arranged according to a fixed and regular principle. Its primitive root is in the Phœnician 𐤒𐤍 (*aosh*), a principal Being,

considered as the Principle of the world, that the name of Universe which we give to it is derived. Pythagoras placed the Unity as the Principle of all things, and said that from this Unity proceeded an infinite Duity.\* The essence of that Unity and the manner in which that Duity, who, by emanation was restored, united, or brought back again, were the most profound mysteries of his doctrine, the sacred objects of faith of his disciples, the fundamental points which he prohibited them from revealing. The explanation of this was never committed to writing; they were satisfied by orally teaching those who were deemed worthy of the information.† When it was necessary for the connection of a series of ideas, to make mention of it within the books of this sect, they used symbols and ciphers, employing the Language of Numbers; and these books, all obscure as they were, were concealed with the greatest of care; they took care by every sort of means that they should never fall into the hands of the profane.‡ I could not enter into the explanation of the famous symbol of Pythagoras, *one, two*, without greatly exceeding the limits which I have prescribed for these *Examinations*;§ but it is sufficient to state, that he designated God by 1, and Matter by 2, he expressed the Universe by the number 12, which resulted from the reunion of the two others. That number is formed by the multiplication of 3 by 4; that is to say, that this Philosopher understood the universal World to be composed of *three* particular worlds, which, in being connected the one with the other, by means of *four* Elementary modifications, developed itself into *twelve* concentric spheres.|| The ineffable Being who filled these twelve spheres, the *Fire*. The Latin word *Mundus*, renders very imperfectly the Greek sense. It signifies exactly that which has been produced distinctly and appropriately by means of *Water*. Its nearest root is *Unila*, and its remote root is found in the Phœnician 𐤍𐤏𐤋 (*aoil*), an emanation, a vapour, a source. We see, that, according to this etymology, the Greeks drew their idea of order and beauty from *Fire*, and the Latins from *Water*.

\*Diogen. Laert. L. vii, 25. Plutar. *d. Decret. Philos.* II. C. vi. Sext. Empir. *Adv. Math.* X, 249. Stob. *Ecl. Phys.* p. 468.

†Plutar. in *Numa*.

‡Jamb. *Vita Pythag.* C. 28, 32 and 33.

§Εὐ, δύο. This is the same symbol of Fo-Hi, so celebrated amongst the Chinese, expressed by an entire line — 1, and a broken line — — 2. I intend to say more upon this subject, in speaking, as I propose to do, upon Music, and upon that which the ancients understood by the Language of Numbers.

|| *Vita Pythag.* Phot. *Bibl. Codex.* 239.



without being restrained by any, was GOD. Pythagoras gave Him Truth for a Soul, and Light for a Body.\* The Intelligences who peopled the three worlds were, First, the Immortal Gods properly speaking; Second, the Glorified Heros; Third, the Terrestrial Demons. The Immortal Gods—direct emanations of the increate Being, and manifestations of His infinite powers, were thus named, because that they could not die to the Divine life, that is to say, that they could never fall into forgetfulness of their Father, to wander in the darkness of ignorance and impiety; instead of the soul; of men who may become, according to their degree of purity, the Glorified Heros and Terrestrial Demons, who could sometimes die to the Divine life by their voluntary estrangement from God; for the death of the intellectual essence was, according to Pythagoras as well as Plato, only ignorance and impiety.† It must also be remarked that in my translation, I have not rendered the Greek word *Daimonas* by the word *Demons*, but that of *Spirits*, because of the evil and erroneous meaning that Christianity has attached to it. The word *Diw*, which is also Persian, is equally applied in Persia to the Divine Intelligence, before Zoroaster had changed its signification by the establishment of a new doctrine, which, replacing the *Diws* by the *Iszds*, removed them from the domination of Heaven, and represented them as the Demons of the Earth. See Anquetil de Perron, *Vendidad-Sade*. p. 133. *Boun-De'vish* p. 355. It is thus that Christianity has changed the meaning of the Greek word *Δαίμων* (*Demon*), and rendered it synonymous to Devil; although it signifies in its origin the Divine Spirit and Genius.

This application of the number 12 to the Universe was not an arbitrary invention of Pythagoras; it was common to the Chaldeans and Egyptians, from whom he had received it, and to the principal people of the world:‡ it had given rise to the institution of the Zodiac, whose division into twelve asterisms has been found to exist everywhere from time immemorial.§ The distinction of three worlds and their development into a greater or lesser number of concentric spheres, inhabited by Intelligences of different purity, was alike well known before the era of Pythagoras, who only propagated the doctrine which he had received in Tyre, in Memphis, and in Babylon.¶ This

\**Life of Pythag.* by Dacier.

†Hierocl. *Aurea Carmin.* v. 1.

‡Timæus of Loc. C. 3. *Batt. Ed.* 8. Doid. Sic. L. II, p. 83. Herod. L. II, C.

4. Hyde, *de vet. Pers. Relig.* C. 19. Plat. in *Tim.* in *Phæd.* in *Legib.* etc.

§Bailly, *Hist. Anc. Astr.* L. III, 10.

¶Pythagoras, being very young, was conducted to Tyre by Mnesarchus, his

doctrine was that of the Indians. Even to-day amongst the Burmese we find the division of all created beings established into three grand classes, each of which contains a certain number of species, from material unto spiritual beings, from sensible unto intelligible.\* The Brahmins reckon fifteen spheres in the Universe,† they appear to re-unite the three primordial worlds into twelve concentric spheres which result from their development. Zoroaster, who admits the dogmas of the three worlds, limits the inferior world to the vortex of the Moon, according to him, the empire of evil and of matter terminates there.‡ This idea, thus conceived, has been general; it was that of all the ancient Philosophers;§ and that which is very remarkable, is that it had been adopted by the Christian Theosophists, who certainly had not been so sufficiently instructed as to act by mere imitation.|| The votaries of Basilides, those of Valentinus, and all the Gnostics have borrowed the system of Emanations, which possessed such great celebrity in the School of Alexandria. According to this system, they conceive the Absolute Unity, or God, as the Spiritual Soul of the Universe, the Principle of Existence, the Light of Lights. They believed that this creative Unity—inaccessible to the understanding even—produced by Emanation a diffusion of Light, which, proceeding from the centre to the circumference, departed or retired by losing insensibly its radiance and purity, in proportion to its remoteness from its Source, until it was imprisoned in the darkness in which it terminated by mingling itself therewith, becoming less and less spiritual, besides being repelled by that darkness in which it was condensed and mixed. Taking a material form, it was fashioned into all the different species of beings that the world embraces. Thus they admitted between the Supreme Being and Man, an incalculable chain of intermediary beings, whose perfections decreased in proportion

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father, in order to study the doctrine of the Phœnicians; in attending to this he visited Egypt and Arabia, and went to Babylon, where he sojourned twelve years. It was there that he had frequent conferences upon the principles of things, with a very learned Mage whom Porphyry calls Zabratos, Plutarch Zaratos, and Theodoret Zarados. (Porphyr. *Vita Pythag.*) Plutarch is inclined to believe that this Mage is the same as Zardusht, or Zoroaster, and Chronology is not entirely contradictory to this. (Plutar. *de Procreat Anim.* Hyde, *Relig. Pers.* C. 24, p. 309, and C. p. 374.)

\* *Asiat. Research.* v. vi. p. 174.

† Holwell's *Histor. interest. Events*, C. iv, 5.

‡ Beausobre, *Hist du Manich.* T. I, p. 164.

§ Macrob. *Somn. Scip.* L. I, C. 11.

|| Behme. *The Six Points*, C. 2.

to their distance from the creative Principle. All the Philosophers and sectaries who admired that spiritual hierarchy, considered the relation which was proper for it in the different beings who constituted it. The Magi of Persia, who saw therein spirits more or less perfect, gave them names corresponding to their perfection, and employed those names for evoking them: from this was derived the Magic of the Persians, which the Jews received by tradition during their captivity in Babylon, which was called *Kabala*.\* That Magic became mixed with Astrology amongst the Chaldeans, who considered the stars as animated beings belonging to the universal chain of Divine Emanations. In Egypt it connected itself with the Mysteries of Nature, and confined itself within the Sanctuaries where the Priests taught it under the shield of symbols and hieroglyphics. Pythagoras, in conceiving this spiritual hierarchy as a geometrical progression, considered the beings who composed it, under their harmonic similitude, and by analogy founded the laws of the Universe upon those of Music. He termed Harmony the movement of the celestial spheres, and used Numbers to express the powers of different beings, as also their relation and influence. Hierocles makes mention of a sacred book attributed to this Philosopher, in which he calls the Divinity the Number of Numbers.† Plato, who, several centuries afterwards, considered these same beings as ideas and types, sought to fathom their nature, to subdue them by logic and the force of thought. Synesius, who united the doctrine of Pythagoras to that of Plato, sometimes called God the Number of Numbers, and sometimes the Idea of Ideas.‡ The Gnostics gave to the intermediary beings the name of *Æons*.§ This name which in Egyptian signifies a Principle of will, developing itself by a plastic, inherent faculty, is applied in Greek to an infinite duration.|| We find in Hermes Trismegistus the origin of this

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\*The word קבל signifies in Hebrew, in Arabic, and in Chaldean, that which is antecedent, that which is received from the Ancients by tradition.

†*Aurea Carm.* v. 48.

‡Synes. *Hymn III*, v. 174. *Hymn IV*, v. 68.

§Beausobre, *His. du Manich.* T. 1. p. 572.

||The word *Eon*, in Greek *Αἰών*, derived from the Egyptian or Phœnician א (ai), a principle of the will, a central point of development, and י (Jon), the generative faculty. This last



change of meaning. That ancient Sage remarks that the two faculties, the two virtues of God, are the understanding and the soul, and that the two faculties of the Æon are perpetuity and immortality. The essence of God, he further observes, is goodness and beauty, beatitude and wisdom; the essence of the Æon, is to be always the same.\* But, not content with comparing the beings of the celestial hierarchy to Ideas, to Numbers, or to Plastic Principles of the will, there are some Philosophers who love better to designate them by the name of Words. Plutarch says somewhere that the Words, Ideas, and Divine Emanations reside in Heaven and in the Stars.† Philo gives in more than one place the name of Word to the Angels; and Clement of Alexandria reports that the Valentinians often called them their Æons.‡ According to Beausobre, the Philosophers and Theologians, seeking for terms to express incorporeal substances, designated them by some of their attributes, or by some one of their operations, they called them *Spirits*, because of the subtlety of their substance; *Intelligences*, because of their thoughts; *Words*, because of their reason; *Angels*, because of their ministries; *Æons*, because of their manner of existence, always uniform, without change and alteration.§ Pythagoras called them Gods, Heros, and Demons,|| according to their respective elevation and harmonious position in the three worlds which they inhabit. This cosmogonic Trinity, joined to the creative Unity, constitutes the famous Quaternary or sacred Tetrad which will be a theme for future pages.

(To be continued.)

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word signifies, in a restricted sense, a Dove, and is the symbol of Venus. It is the famous *Yoni* of the Indians, and even the *Yn* of the Chinese; that is to say, the plastic nature of the Universe. From this, the name of *Ionia* has been given to Greece. (I may also add that the name given to that small island in the west of Scotland—*Iona*, where St. Columba, the early Apostle of Christianity lived and died, is derived from the same root, which I will explain in detail in a forthcoming issue. P.D.)

\**Hermes Trismeg.* C. 11.

†Plutarch cited by the Father Petau. *Notes on Synes*, p. 42.

‡Clem. Alex. *Eclog. Theod.* 30.

§*Hist. du Manich. T. I. p. 572.*

||The Gods, the Heros, the Demons, signify in the Greek words Θεός, Ηρώς, Δαίμων, from which are derived, the Principle-Beings arrived at perfection; the ruling Principle-Beings; the Terrestrial Existences. The word Θεός is formed from the

## FEMALE INITIATION, AND WHAT IT TEACHES.

"Oh, blind Soul! arm thyself with the torch of the Mysteries, and amidst Terrestrial darkness, thou wilt discover thy radiant Double, thy Celestial Soul. Follow this Divine Guide who will prove thy Genius, for It holds the Key to thy past and future existences."

*Appeal to Initiates from the "Book of the Dead."*

IN introducing this momentous subject to the notice of our Readers, it will be necessary to preface it by a few introductory remarks written for the benefit of those who are only commencing to study out such important themes. I may observe then, that the highest ideal is realised by a certain class of men, who by a royalty of intelligence over soul and instinct have governed their own existence through the accumulated power of Will. By the domination and possession of all their faculties, they exercise the very greatest freedom. They have realised the *Unity* in the human *Trinity*. Owing to that marvellous concentration, which gathers together all the powers of life, their *Will*, being projected towards others, acquires an almost unlimited power, an intensely radiative and creative energy. Those men have borne divers names throughout history, for those primordial men are the "*Adepts*," the "*Great Initiates*," the "*Magi*," the "*Wise Men of the East*," etc., sublime geniuses who transform humanity. They are so rare that we might readily enumerate them in history; Providence sows them at long intervals, like the stars in the blue vault of heaven.

From the pure summits of Hermetic Wisdom, the doctrine of the life of worlds is unrolled according to the rhythm of Eternity. Grand Epiphany! but under the magic beams of the unveiled firmament of heaven, earth, humanity, and life itself, unfolds to us their profound secrets. We must be able to again recognise the infinitely great in the infinitely little, in order to feel the presence of God. It is this which the disciples of Pythagoras experienced, when the Master, in order to crown his teachings, shewed them how the eternal Truth was manifested

word  $\text{𐤀𐤓}$  (*aos*), a Principle-Being, preceded by the hemantic letter  $\text{𐤌}$  (*th*), which is the sign of perfection. The word  $\text{𐤀𐤓𐤌}$  is composed from the the same word  $\text{𐤀𐤓}$  (*aos*), preceded by the word  $\text{𐤌𐤌𐤌}$  (*herr*), expressing all that which rules. The word  $\text{Δαίμων}$  comes from the old word  $\text{Δημη}$  the *Earth*, united to the word  $\text{ων}$  *existence*.

in the union of Husband and Spouse in marriage. The beauty of the Sacred Numbers that they had understood and contemplated in the Infinite, they sought to again recognise even in the very heart of life, and God reflected Himself for them in the Grand Mystery of Sex and Love.

Antiquity had thoroughly comprehended a leading truth which the following ages have very much ignored, for our ancient ancestors were not by any means the ignorant creatures that superficial minds supposed them to be. Woman in order to completely fulfil her function of spouse and mother requires esoteric instruction, and in fact a *special Initiation*, an Initiation purely feminine, *i.e.*, entirely reserved for females. It existed in India in the Vedic times, when woman was a Priestess at the domestic altar. In Egypt, it reascended to the Mysteries of Isis, and Orpheus organised it in Greece. Up till the period of the extinction of paganism we see it flourishing in the Mysteries of Dionysius, as well as in the Temples of Juno, Diana, Minerva, and Ceres. Throughout the Old and New Testaments we find many examples of female Initiates,\* from Pharaoh's daughter, and Miriam, etc., down to the Almas of Israel, inclusive of Anna, Elizabeth, etc. The word Moses, like that of Orpheus, signifies "Saviour," saved by Water, for we must not apply the dead-letter meaning, which killeth, to that allegorical episode of the ark of bulrushes coated with pitch, any more than to the pretended fish and Jonah, which is only one of the many forms of *Jonah*, or *Female Initiation*. It consisted of symbolic rites and ceremonies, in nocturnal festivals, embracing a special teaching given by the elder Priestesses, or by the High Priest, who instructed the female Neophytes upon the most intimate matters and relationships of conjugal life. They furnished them with valuable advice and rules concerning the Mysteries of Sex, pointing out to them the epochs of the year and month which were the most favorable for beneficial conception, for the latter is certainly governed by Planetary influx. They attached the highest importance to the physical and moral health of the wife during pregnancy, in order that the sacred work, the production of the child, might be accomplished according to Divine laws. In short, they taught the science of proper conjugal life, and the art of maternity. The latter period extended beyond the birth of the child. Up to the age of seven years, the children remained in the women's portion of the house, the privacy of which the husband never encroached upon, the

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\*See "*Book of Light and Life*," Chap. II.

children being under the exclusive direction of the mother. The ancient Sages considered the child as a delicate plant, much in need of the warm vital atmosphere of the mother. Nursing by the father would injure the child, but the husband must brighten up the mind of the mother by fond carresses, he must in earnest love and affection surround the mother with harmonious tenderness, and he must defend her from all external injuries and sights which would be apt to hurt or terrify that admirable soul who was bearing infantile life. It was because that she accomplished in open and full consciousness those functions which antiquity considered as truly Divine, that woman was in reality the Priestess of the family, the guardian of the Sacred Fire of Life, the Vesta of the home circle. Female Initiation may therefore be considered as the true reason for the beauty of the race, the stability of generations, and the duration of the Greek and Roman families of antiquity.

In establishing a Section for the women in the Pythagorean Institute, the Master only purified and examined more thoroughly that ritual which had previously existed. The Initiated women received along with their rites and precepts the supreme principles appertaining to their office in life. He then explained the Sexual Mysteries, etc., to those who were worthy of receiving such knowledge. He revealed to them the transfiguration of love in perfect marriage, which is the penetration of two Souls to the very centre of love and truth. Is not man by his force and vigour the representative of creative Spirit, does not woman in all her energy personify Nature in its plastic force, in its marvellous realisations, Terrestrial and Divine? The fact is, those two beings may attain complete coalition with one another—Body, Soul, and Spirit—they can form in themselves two a perfect epitome of the Universe. But in order to have full faith in God woman requires to see herself living within man, as in the first Adam of the Scriptures, and ere this can happen the man must become an Initiate. He alone is capable by his profound knowledge of life, by his creative will, of impregnating the feminine soul, of transforming it through the Divine ideal. And that ideal—the beloved woman—sends back again to him her transfigured image, she becomes his ideal, for she *realises* by the power of love with her soul proper. By her he becomes living and visible, he is made in flesh and blood, and if man creates by desire and will, woman physically and spiritually generates by love.

In her functions of lover, spouse, mother, inspirer, she is no less great, and is more Divine even than man is, for to love is to

forget one's self. The woman who forgets her self and who sinks through her love, is always noble. She finds in that humiliation her celestial re-birth, her crown of light, and her immortal radiancy of existence. Religious tradition and philosophy have preserved certain traces of the Initiated woman. Concealed amidst the ancient Poetry and official Philosophy, several women appear half-veiled but luminous. We know that the Pythoness, Theoclea, inspired Pythagoras, that after this came Corinna the Priestess, rival of the Initiated lyric, Pindar, and the mysterious Diotyma, who appears in the *Banquet* of Plato to give the supreme revelation upon Love. Diotyma, "a woman excellently learned and inspired with a prophetic spirit," was one of the teachers of Socrates. Indeed, Socrates himself affirms that he was instructed by her concerning the Soul, the Angelical world, and God. See Plato's *Phædrus* and that long discourse in his *Symposium* upon this subject, which Socrates confessed to be owing to her.

It is only the tender and affectionate woman who is capable of conceiving Heros, Artists, Poets, etc., in the Mystery of Love, who moulds them in her womb with a desire for beauty, who incubates them under her maternal wings so to speak. It may also be carefully noted that for the man and woman who are truly Initiated, the creation of the child has a meaning infinitely prettier, a signification far greater than for us common mortals. The father and the mother, knowing that the Soul of the child has pre-existed long anterior to its human birth, look upon conception as a sacred duty, an appeal for a Soul to incarnate. Between the incarnate Soul and the mother there is almost always a profound degree of similitude. As wicked and perverse women never fail to attract demoniacal spirits, so is it the case that tender, and affectionate mothers attract Divine beings. That invisible Soul whom the father and mother expect, who wishes to come and who does come—so mysteriously and so surely—is certainly worthy of some little attention. Its birth, its imprisonment in the flesh will be a sorrowful event, for between it and that heaven which it has left, there is a thick veil interposed, it ceases to remember such—but it suffers more or less. It loses all remembrance of the past, it only gradually returns to consciousness when the instinct of babyhood gives place to reason and intelligence. Holy and Divine is the task of the mother who forms for that Soul a new dwelling, she sweetens for it its prison-life and facilitates for it the ordeal. In the Father, in the Mother, and in the Child, the Initiate knows how to recognise the Spirit, the Soul, and the Heart of the living Universe.



"Honour, then, to Woman, upon earth and in heaven, for she it is who enables us to comprehend that Grand Woman—Nature. May her image be sanctified, and may she aid us in gradually re-ascending even to the Soul of the World, who brings forth, preserves, and renews the Divine Cybele, who gathers the world of souls under her mantle of light," declare all the real ancient Initiates

Everything in our visible Universe is the outcome of a *Trinity*, a microscopic three-in-one truly. Those Divine Triads move in majestic circuit around the SPIRITUAL SUN, just as in our common heliocentric system the planets revolve around their *visible* Suns. The Pythagorean *Monad*, all solitary and alone, may remain upon this mother-earth of ours forever invisible, unrealised, or undemonstrated by physical science, but notwithstanding this the whole Universe itself may be revolving around it, as it did from the "beginning," but every second, every minute of our earthly time brings man and atom nearer and nearer to that solemn period in God's eternity, when the Invisible Presence will truly and solemnly manifest Itself clearly to the spiritual vision. When every particle of earthly or fleshly matter, even the most ethereal, shall have been cast off from us like the serpent's skin, when this final portion shall have been eliminated from our last material form which unites us in the chain of double evolution, physical and spiritual, which through millions of years and ages of transformations has forced us onwards and upwards; and when we shall find ourselves re-clothed in that *Primordial Matter* or *Essence*, identical with that of our Creator and our God, then can we truly and thoroughly say with the poet,

"My race is run; my warfare's o'er,"

for this once impalpable organic atom will have run its course, and the Sons of God will shout for joy at the return of the wandering pilgrim to the blessed Home of his loving and affectionate Father—God.

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The *true* and *real* Father and Mother—the Husband and the Spouse—are ONE, just as *IEVE* is One. The Man has not attained the Woman until after long years of religious hope, patient watching, and calm servitude; they devoutly enjoy Heaven here upon Earth, by the Law of the Kingdom of God. The children of Israel lost the ark, because Sampson allowed his strength to be dissipated by his impurity with the seductive Delilah.

## THE GRAND SESSION FOR PENTECOST.

To the readers of "*The Morning Star*:"—

You that love the truth, the knowledge of which makes free, as the Master said, (*John* VIII, 32), will cherish a timely warning from the ancient associated saints. For you I translate the following, which is recited at the present day, on the night preceding the day of Pentecost, by those Jews, who believe in the truth of the Kabala. It seems to be taken from the *Sohar*, although I can not find, for the present, the place where it occurs in that extensive work. I take it from the book entitled: "*Order for the night of Pentecost, and that of the Great Hosannah*," the last being the great feast mentioned in *John* VII, 37. The piece is entitled: "*The Grand Session for Pentecost*." That there were such Sessions kept by the ancient Jews is evident from *Acts* II, 1, where we read that the disciples of Jesus the Christ were assembled in one place, and for one purpose, when the fiftieth day after the Passover fully came, that is, according to Biblical reckoning, the evening, or night preceding that day.

"We have learned," Rabbi Simon said to the associates, "how long shall we sit around in the covenant of a single association? It is written, 'Time to do for Jehovah, they have frustrated Thy Law!' \* The days are short, and the Master of duty is pressing. The proclamation calls every day, and the harvesters of the field are few, and they that are in the outskirts of the vineyard do not observe, and do not know to what place they go, as it is proper. † Gather yourselves together, Associates, into the house of Session, clothed with mail, swords and spears in your hands. ‡ Be quick in your preparations, with pen, with wisdom, with understanding, with knowledge, with propriety, with hands, with feet. Make King over you Him, in whose free power is life and death, to decree words of truth, words of the Holy Ones above. Be obedient unto Him, and rejoice to listen to Him, and to confess yourselves to Him. Rabbi Simon sat and wept, and said, 'Woe if I do reveal, woe if I do not reveal!' The Associates that were there were silent. Rabbi Abba rose, and said to him, 'Does it not please the Master to reveal? Lo it is written, 'The secret of Jehovah is for those who fear him,' (*Psalms* XXV, 14), and lo, these Associates, they are worshippers of the Holy One, Blessed be He; and they have already entered into the Session of the Tabernacle House, some of them have entered, and some of them came out.' § We have learned that the Associates counted themselves before Rabbi Simon, and there were found (present) his son Rabbi Elozor, and R. Abbo, and R. Judah, and R. Yonsai bar Yackob, and R. Isaac, and R. Hezkeeyah bar Rav, and R. Heeyah, and R. Yonsai, and R. Yeaso. They gave their hands to R. Simon, and lifted their fingers upward, and entered in the field among the trees, and sate down. R. Simon rose and prayed his prayer, sate down in their midst, and said, 'Every one straighten out his hand with his might.' They straightened out their hands, and he took them. He began and said, 'Cursed be the man who shall make a graven image, or a molten one, the work of an artificer, and shall put it in hiding,' and they all answered and said, 'Amen!' (*Deut.* XVII, 15). R. Simon began and said, 'It is time to

\*Notice. This correct translation differs from the com. Engl. vers., which erroneously declares Jehovah to be the doer, while the text calls upon man to work for Jehovah.

†Compare *Matt.* IX, 37, and parallels.

‡Compare *Luke* XXII, 36.

§Compare *Matt.* XVII, 4, and parallels.

do for Jehovah, *because they have frustrated Thy law.* What law have they frustrated? The Law that is above; for that one is frustrated if it is not performed in the order of that Name, and if it is not said to the Ancient of Days. — It is written, 'Blessed art thou Israel! who is like thee?' (*Deut. xxxiii. 29*), and (again) it is written, 'Who is like Thee among the gods, O Jehovah,' (*Exod. xv. 11*, "he called his son R. Elozer, (and) sate him before himself, and R. Abba behind his shoulders,\* and said:—" We have fulfilled the rule of the whole of it up till now!" They rose, they were silent, they heard a voice, and their knees knocked against each other. What voice was it? of the Assembly above that gathered itself together. R. Simon rejoiced and said:—"O Jehovah! I have heard Thy hearing, I was afraid' (*Habakkuk. iii. 2*), he said so, *there it was proper that he should fear, as for us, things depend on Love!* for it is written:—"And thou shalt love thy Jehovah of Elohim," (*Deut. vi. 5*), and (again) it is written:—"Because Jehovah loved you" (*Deut. vii. 8*), and (again) it is written:—"I have loved you, said Jehovah," (*Mal. i. 2*)."

Compare with this *I John iv. 7* to the end of the Chapter, particularly the 17th. and 18th. verses. And suffer, ye all, the few, who love the truth as it is in Jesus, suffer ye from an aged brother of yours in Him, a word of exhortation. As in the times of Simon bar Yehhoyah, so now, 'It is time to work for Jehovah,' who has manifested, and does manifest Himself to us in Jesus, His Anointed One. Time *now*, "for," as Simon said:—"Because they," that is they, who profess, and who are reputed to accept the Law of Jesus, they, these very ones, have frustrated that very Law. There is none like Jehovah and His Christ, among the gods, and there is none like the Israel of God among the nations on earth. Israel and Jehovah are one in Jesus the Christ, their Love to and for each other, this makes them both One, and Israel must do the work of Jehovah-Jesus. Beloved, read over again what I have translated for you above, and let the Love of the Christ bring us together to work for Him. How? When? Where? His Love will show us.

E.

#### THE THREE WITNESSES.

The Double Triangle of Solomon is explained by St. John in a very remarkable manner. There are, says he, three witnesses in Heaven: the Father, the Logos or Son, and the Holy Spirit, and three witnesses upon Earth: the Breath, the Water, and the Blood. St. John is thus in perfect accord with all the Masters of Hermetic Philosophy, who give to their Sulphur the name of Ether, to their Mercury the name of the Philosophical Water, and to their Salt the title of the Blood of the Dragon, or the Menstruum of the Earth. The Blood, or Salt corresponds through opposition, with the Father; the Azotic or Mercurial Water with the Word or Logos; and the Breath with the Holy Spirit. But the Mysteries of high Symbolism can not be fully understood except by the true children of the Sacred Science.

\*Compare *Deut. xix. 15*. "By two witnesses, or by three witnesses shall a thing be established." Hence this confession was made by the third between the two witnesses.