

THE MORNING STAR:

A MONTHLY JOURNAL OF
MYSTICAL AND PHILOSOPHICAL RESEARCH.

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

VOL. I. No. 5.]

SEPTEMBER, 1892.

[PRICE FIVE CENTS.]

EVANGELICAL LEGENDS OF THE CHRIST.

THE REIGN OF THE MESSIAH.

WHEN the spirit of Intelligence will be diffused throughout the earth, a time will arrive when the spirit of the Gospel will be the light of the nations. Mankind will then understand that the principle of power is superior knowledge, as it is said at the commencement of the Gospel of St. John, which has been so long misunderstood. Then the Christ will always be reborn upon our altars, but not symbolically, His rebirth will be universal throughout all the nations of the earth. Has He not said :— "For *all* shall know me even from the least unto the greatest," and also that the least one amongst us is Him, so that at that time the birth of every child will be a Christmas, for all mankind will respect the Saviour, the one in the other. Then will the Christ be no more poor and alone, famished, exiled, without spouse and children, hunted and crucified. Like unto Job after his ordeals, he will be rich, he will be in the abundance of all things, he will be husband, wife, and father, he will reign with justice, and will earnestly pardon those who have been his persecutors.

At this time all nations will form but one community, all the thrones will be subservient to one throne only, and upon that throne there will be seated a virtuous and upright man who will have the spirit of Jesus Christ,* who will thus be Jesus Christ Himself, just as we can all be Him when He is within us. This

*See my "*Book of Light and Life*," Chap. VII.

King will reconcile the Orient with the Occident, and the North with the South. He will give true liberty to the people, because that he will immovably restore and establish the foundation of strict justice. In restraining licentiousness he will repress misery; all mankind will have the right and means for doing well, no one will be under a legal claim to be brutalised and made vicious. The penal system will be replaced by moral hygiene, the guilty will be regarded as mentally diseased and will be treated as lunatics. The grand expiation of the Cross suffices for all human offences, and at this time it will entirely suppress the period of the scaffold, which will become execrable from the moment that it becomes useless. Mankind will no more accord a real existence to error, for truth only exists in reality, and falsehood is fugitive like a passing dream. There will be but one religion throughout the whole world and the Universal Pontiff will, by the right of his supreme authority, declare that the Jews, Mohammedans, Buddhists, etc., of whom he is the chief and father, are but badly instructed Christians. He will bless them and summon them to the Grand National Council, he will open up for them the inexhaustible treasury of Intelligence and Prayer, and he will really and truly confer upon town and country his ardent benediction.

Then will be the epoch of the return of the prodigal child, he no more possesses anything, but his brother will lend him, and he will labour earnestly in order to regain his riches. This will be the time when the foolish virgins, having at last oil in their lamps, will return to knock at the door, but if the bridegroom refuses to open to them, the wise virgins will stretch forth their hands and will enter by the window, for the last expression of Christianity is solidarity, reversibility, universal charity, and I repeat to you in solemnity that there is not a Saint in Heaven who will delay his descent into the Infernal, to deliver the poor souls,—to such imprisoned souls even, as Jesus the Christ went and preached to (*I. Peter* iii. 19.)—even were it necessary for such a Saint to remain there for ages and have its gates shut fast upon him.

Can you, my charitable and humane hearted readers, conceive of a Heaven of bliss superposed over an Infernal of agony? can you fancy an eternal loving Banquet resting over an eternal Funeral Pile, a Home of Peace and Prayer reposing upon a cave full of uninterrupted and eternal sobs, sighs, and tortures? If such a hideous and unjust state of matters existed for our deceased, then one sole thought, one constant wish and prayer must incessantly occupy the mind of every virtuous and

charitable man, a continual petition for the deliverance of the sinful souls; and if this prayer is without hope then would it become a nightmare more terrible even than the very torments of such an Infernal. Intuitional faith, a true sense of right and justice plainly tells man that everlasting torment for even the very worst criminal upon earth would be hideously unreasonable and unjust, for the suffering of one soul forever would be infinitely greater than the sum-total of all finite misery, for the latter would have an end but the other would not, and man would unceasingly suffer an *infinite* punishment for a *finite* offence. To such abnormal depths of cruelty and blasphemy can the human mind descend, that one orthodox writer fiendishly says: "God keeps people alive for ever in order to torture them for ever," such ideas can only in fact emanate from inhuman and pitiless demoniacs. What a God this would be—a frightful monster—for both reason and intuition teach us that such a God could not by any possibility be the good and loving Father described and taught by Jesus, Plato, and in fact all the ancient Sages. We must never forget the wise teaching of St. Paul:—"As in Adam *all* die, even so in Christ shall *all* be made alive." (*1. Cor. xv. 22.*)

It is thus that the Gnostics (*i. e., those who know,*) in other words the Initiates of primitive Christianity, interpret the Oracles as expressed in the spirit of Jesus Christ; they were followed by the disciples of Origen, etc., but the Church condemned these because they divulged the secret doctrines, and profaned the Mysteries of the Master. We must not, however, in magnifying the hope of the wicked, try to lessen the Divine laws of their strict justice, for the dogma of the infernal expresses the thorough divorce between good and evil. Certainly "God is a *consuming fire*" of spirit which will ultimately purify His creatures, but He is at the same time a God of love (for God is love) and mercy towards all His sinful children. Man is a compound of Seven different Principles. At death we lose our *Physical* and *Electric-vital* Bodies, then during our purgatorial process through the spheres of purification in the soul states of the disembodied, our *Astral Form* and *Animal Soul* are gradually thrown off, atom by atom, for the animal principles belong not to the purified soul. A trinity is only now left, viz., the *Spiritual Body*, the *Divine Soul* and the *Divine Ego*, the latter only becoming a part of this trinity when it has ascended beyond the four realms of the Astral World, and entered upon the sixth state of the Soul-World, where the Union takes place with its other half, its Soul-Mate, the "Bride and

Bridegroom," for until this is permanently and eternally attained there can be no Immortality, for the true Angel requires the spiritual union of both principles, and eternal progression is the grand anthem of evolution. It is thus, as will readily be understood, the re-union of the twin-souls in the realm of spirit that confers upon Man the state of Angelhood. The twin-souls now constitute the complete whole of the Divine Ego. This is the "Marriage of the Lamb," whereby Man becomes the grand Angelic Hierophant of the Celestial Mysteries.

EXAMINATIONS UPON THE GOLDEN VERSES.

PURIFICATION.

Choose for thy friend, the friend of virtue ;
To his wise counsels do thou submit, to his life train thyself,
And for a trifling wrong forsake him never.

AFTER the duties which directly take their source from Nature, Pythagoras recommends to his disciples those arising from the social state, friendship immediately follows filial piety and paternal and fraternal love, but this Philosopher makes a distinction pregnant with meaning ; he commands his disciples to honour their parents ; he orders them to choose their friends. Here is the reason : it is Nature which presides at our birth, which bestows upon us a father, a mother, brothers, sisters, parental relations, a position upon earth, a condition in society ; those things do not depend upon us : with the ignorant all this is considered as the mere work of chance, but by the Pythagorean philosophers those events were understood to be the consequence of an anterior state, severe, irresistible, that which was termed Fortune or Necessity. Pythagoras opposed to that restrained nature a free quality which, acting upon forced things as upon brute matter, modified them and attracted to itself good or evil results. That second nature was called Power or Will ; it is this which regulates the life of man, and which directs his conduct according to the elements with which the first has furnished him. According to Pythagoras, Necessity and Power are the two contrary motive forces of the sublunary world to which man is relegated. These two motive powers hold their strength from a superior cause which the ancients named

Nemesis, the fundamental decree* which we call *Providence*. Pythagoras thus recognised a constrained and a free action in relation to man, according to their dependence upon Necessity or Will; he ranked filial piety under the first and friendship under the second. Man not being at liberty to procure for himself the parents of his own choice, must respect them just as they are, and in this respect discharge all natural duties, whatever wrongs they may have done towards him, but as no constraint has been placed upon his friendship, he needs only shew such towards those whom he finds worthy through their attachment to virtue.

Observe herein an important fact. In China, where filial piety is regarded as the root of all the virtues and the first source of instruction,† the exercise of those duties which it imposes receives no exception, as that legislation teaches that the greatest crime is the want of filial piety, it supposes that he who has been a good son will be a good father, that nothing will break such social bonds‡; for it at once establishes that this virtue comprises all, from the Emperor even to the lowest of his subjects, and that it is for the people that which the regularity of the celestial motion is for ethereal space; but in Italy and Greece, where Pythagoras established his tenets, it would have been dangerous for him to have given them the same extension, since this virtue was not established by the state, and this being so, then the danger would not be increased by that abuse of paternal authority which was already so excessive amongst some of the people. This is why the disciples of this philosopher, in remarking the difference between the actions arising from Necessity or Will, judged wisely that it was herein necessary to apply the distinction: they therefore recommended each to honour his father and mother, and to obey them in all those things pertaining to the person and mundane matters, but without abandoning his mind to them.§ for the Divine law declares that that which has not been received from them is free, and is thus

**Nemesis*, in Greek *Νεμεσις*, derived from the Phœnician words 𐤏𐤍𐤔 (*nam* or *nem*), expressing all judgment, all order, all decision expressed in a living voice; and 𐤀𐤔𐤍𐤕 (*ashish*), all that which serves as a principle or a foundation. This last word has for a root 𐤀𐤕 (*as*, *os* or *æs*) which has given rise to much controversy.

† *Hiao-King*, or *Book of Filial Piety*.

‡ Kong-Tze, in the *Hiao-King* which contains his doctrine.

§ Hieroc. *Comment. Aur. carm.* v. 5.

exempted from their power. Besides, Pythagoras had favoured that opinion, in saying that after having chosen a friend amongst mankind the most commendable by his virtues, it was necessary to instruct himself by his actions, and to regulate himself by his discourses; that which shewed the high idea he had of friendship. "Friends," says he, "are like fellow-travellers, who ought to reciprocally aid one another and persevere in the path of the better life."* It is to him that we owe that beautiful remark, so often repeated but so little recognized by the generality of people, which a victorious king, Alexander the Great, felt so good that he happily made it his motto:— "My friend is another myself."† It is also from him that Aristotle had borrowed that beautiful definition:— "A true friend is a soul who lives in two bodies."‡ The founder of Lyceums, in giving a similar definition to friendship, speaks rather from theory than practice, when reasoning one day upon friendship, naively exclaims:—"Oh! my friends there are no friends."§ Pythagoras does not conceive friendship as a simple undivided affection, but as a universal benevolence which must be extended to all mankind in general, but particularly to good people.¶ He gives to that virtue the name of philanthropy. It is that virtue, which under the name of charity serves as the foundation of the Christian religion. Jesus propounded it to his disciples as being immediately next to Divine love, and as the equal of piety.¶ Zoroaster placed it next to sincerity,* he wished that man would be pure in thought, word, and deed, that he would speak the truth and do good to his fellow-creatures. Kong-Tze, as well as Pythagoras recommended it as next to filial piety.† "All morality reduces itself," says he, "to the observance of three fundamental laws and connections between sovereigns and subjects, between fathers and children, between husband and spouse; and in the exact practice of the five cardinal virtues, of which the first is philanthropy, that is to say, that universal charity, that expansion of soul which binds man to man without distinction.

*Ibid. v. 7.

†Porphyry, *Vit. Pythag.* p. 37.

‡Dacier, *Life of Pythag.*

§Diog. Lært. L. v. 21.

¶Hieroc. *Aur. carm.* v. 8.

¶*St. Matt.* C. xxii.

**Zend-Avesta*, 30 ha, p. 164, *Ibid.* 34 ha, p. 174, *Ibid.* 72 ha, p. 258.

†*Life of Confucius*, p. 139.

DEATH AND THE BEYOND.

“From the spheres of the Stars, where dwell the Gods of Light, Wisdom descends to the inferior spheres.—*Creuzer*.”

WHEN the agonies of Death approach us, when the cold hand of the Death-Angel is about to embrace us in its chilly grasp, then our Soul generally has a presentiment of its imminent separation from the body. It now sees and reviews with dreadful clearness all its earthly existence, which in abbreviated pictures, is spread out before it in rapid succession, a marvellous panorama of past thoughts and deeds. But when the exhausted life is arrested within the brain, it is troubled and loses all perception. If it is a sacred and pure soul, its spiritual senses are already awakened to the gradual detachment of matter, and before dying it has had to a certain extent an introspection of its proper state, and a slight knowledge of the presence of another world. To silent solicitations, to distinct appeals, to vague rays of the Invisible it is puzzled and bewildered, the earth has already lost its consistence, and when the Soul has at last escaped from the chill corpse—happy at its delivery—it feels itself carried away in a great light towards *that spiritual family to which it belongs*. But this is not the case with the ordinary man, he whose life has been divided between his material instinct and his superior aspirations. He awakes in a semi-conscious condition, like the torpor of a nightmare. Now he no longer possesses arms and hands for grasping, he has no voice for crying, but he begins to recollect himself, he suffers, he exists within a Limbo of darkness and dread. The only thing which he perceives therein is the presence of his corpse, from which he is detached, and for which he still experiences an invincible attraction, for by it has he lived, and now where is it? He attempts with fear to find his former self in the frigid fibres of his brain, in the congealed blood of his veins, but he finds his former self no more. Is he dead? or is he alive? he wishes to comprehend his condition and to fasten himself to something; but he understands not, and can take hold of nothing. Darkness surrounds him, all is chaos around him and in him. He perceives only one thing, and this thing attracts him but yet gives him horror, it is the sinister phosphorescence of his bodily remains, and again his nightmare recommences.

This state may last for months or years, its duration depending upon the strength of the material instincts of the Soul, but

good or bad, celestial or infernal, that soul learns little by little the knowledge of itself and its new condition of existence. Once free from its body, it has escaped within the gulfs of the terrestrial atmosphere, whose electric rivers carry it to and fro. It begins to perceive its manifold weaknesses—more or less similar to its own identity—like the fugitive glimpses of light passing through a dense fog. Now commences a giddy struggle of the desperate soul—still clogged and heavy—to rise within the superior strata of the air, to liberate itself from the terrestrial attraction, and to reach that Heaven of our Planetary System which is proper for it, where its loving guides can only shew themselves to it. But before comprehending and seeing them it is often the case that a long time elapses. This particular phase of the life of the Soul has borne divers names in religion and mythology. Moses calls it *Horeb*; Orpheus, *Erebus*; Christianity, *Purgatory*, or the *Valley of the Shadow of Death*. The Greek Initiates identify it with the cone of shadow that the earth always drags after her, which extends as far as the Moon, and is for this reason called the *Gulf of Hecate*. Within those dark pits, according to the disciples of Orpheus and Pythagoras, whirl those souls, who seek by desperate efforts to gain the circle of the Moon. but the intensity and volume of the winds propels them downwards towards earth by thousands. Homér and Virgil compare them to whirlwinds of leaves, and swarms of birds maddened by a tempest.

“Man,” says Plutarch, “is compound; and they are mistaken who think him to be compounded of two parts only. For they imagine that the Understanding is a part of the Soul, but they err in this no less than those who make the Soul to be a part of the body, for the Understanding (*nous*) as far exceeds the Soul, as the Soul is better and diviner than the Body. Now this composition of the Soul (*Ψυχη*) with the Understanding (*νοῦς*) makes reason; and with the body, passion; of which the one is the beginning or principle of pleasure and pain, and the other of virtue and vice. Of these three parts conjoined and compacted together, the Earth has given the Body, the Moon the Soul, and the Sun the Understanding to the generation of man.

“Now of the deaths we die, *the one makes man two of three*, and the other *one of two*. The former is in the region and jurisdiction of Demeter, whence the name given to the Mysteries *τελειν* resembled that given to Death, *τελευταν*. The Athenians also heretofore called the deceased sacred to Demeter. As for the *other death* it is in the Moon or region of Persophone.

And as with the one the terrestrial, so with the other the celestial Hermes doth dwell. This suddenly and with violence plucks the Soul from the Body; but Proserpina mildly and in a long time disjoins the Understanding from the Soul. For this reason she is called *Monogenes*, *only-begotten*, or rather *begetting one alone*; for the better part of man becomes alone when it is separated by her. Now both the one and the other happens thus according to Nature. It is ordained by Faith that every Soul, whether with or without Understanding (*voûs*), when gone out of the Body, shall wander for a time, though not all for the same, in the region lying between the Earth and the Moon. For those that have been unjust and dissolute suffer there the punishment due to their offences; but the good and virtuous are there detained till they are purified, and have, by expiation, purged out of them all the infections they might have contracted from the contagion of the Body, as if from foul health, living in the mildest part of the air, called the "Meadows of Hades," where they must remain for a certain prefixed and appointed time. And then, as if they were returning from a wandering pilgrimage or long exile into their country, they have a taste of joy, such as they principally receive who are Initiated into Sacred Mysteries, mixed with trouble, admiration, and each one's proper and peculiar hope.

"... The Soul, like a dream, flies quick away, which it does not immediately, as soon as it is separated from the Body, but afterward, when it is alone and divided from the Understanding (*nous*). . . The Soul being moulded and formed by the Understanding (*nous*), and itself moulding and forming the Body, by embracing it on every side, receives from it an impression and form; so that although it be separated both from the Understanding and the Body, it nevertheless so retains still its figure and resemblance for a long time, that it may, with good right, be called its image.

"And of these Souls the Moon is the element, because Souls resolve into her, as the bodies of the deceased do into Earth. Those, indeed, who have been virtuous and honest, living a quiet and philosophical life, without embroiling themselves in troublesome affairs, are quickly resolved; because, being left by the *nous*, Understanding, and no longer using the corporeal passions, they incontinently vanish away."

This intermediate state of Souls in the realms of Purification is plainly referred to by many texts of Scripture, which affirm that God *will render to every man according to his works*; so that such as die in minor sins shall not escape purification in

the Soul-World, for nothing impure can enter Heaven. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (*Matt.* xii. 36), and, "Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing," (*Matt.* v. 26.) or as expressed in (*Luke* xii. 59), "I tell thee thou shalt not depart thence, till thou hast paid the very last mite," says Jesus. He further states:— "And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (*Matt.* xii. 32). "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. . . If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire," says Paul (*I. Cor.* iii. 13, 15), and Peter informs us that Jesus went and preached unto the spirits in prison, the disobedient ones (*I. Peter* iii. 19.)

The Moon plays a grand role in ancient esotericism. Upon its surface which is turned towards heaven the souls were supposed to purify their Astral Bodies, previous to continuing their celestial ascension. It was also believed that the Heros and Geniuses sojourned for a time upon that portion of its surface which is turned towards the earth, in order to be reclothed with a body suitable for our world before incarnating thereon. This is in perfect consonance with the truths of the Sacred Science, as we shall shew more distinctly in a subsequent Number of our Monthly. In one respect the Ancient Sages attributed to the Moon the power of magnetising the soul for terrestrial incarnation, and of de-magnetising it for Heaven. In a general manner these assertions, to which the Initiates attach a meaning real as well as symbolic, signified that the soul must pass through an intermediate state of purification, and thus extricate itself from the impurities of earth, previous to continuing its long voyage.

But how can we describe the arrival of the pure Soul within its world? To it our earth has disappeared as a dream; a new sleep, a delicious swoon envelops it like an affectionate endearment. It sees its Angelic Guide, who bears it throughout the profundities of space with the speed of lightning. What must we say of its awaking in the lovely valleys of starry ether having no elementary atmosphere, but where all mountains, flowers and vegetation, are formed in an exquisite manner, sensible and arti-

culate? What must we say regarding those effulgent luminous forms, those men and women-souls who surround the newly-risen soul like a sacred tiara of sparkling gems, in order to Initiate that soul into the Sacred Mystery of its new life? Are those souls Gods, or Goddesses? neither, for they are souls like itself, and the marvel is that their inmost thoughts are expanded and represented upon their countenance, that lovely tenderness, Divine Love, solemn desire or fear, shines through their diaphanous bodies in a brilliant scale of luminous colours! Here bodies and countenances are no more masks for the soul, but the transparent soul appears in its true form, and sparkles with the grand light of pure truth. Psyche has again found her Divine native country. That secret Light wherein she bathes herself, which emanates from herself, and which returns to her the smile of her well-beloved, that Light of felicity, in short, is the *Soul of the World*, and she feels therein the presence of God. Strange and marvellous blessings! she feels herself united to all her companions by profound affinities. In the life of the beyond she celebrates along with the loving souls the Divine Mysteries, within the loveliest Temples, and she finds there a much more sacred and perfect communion than those of earth. Those eloquent communings are living poems of life, always new, of which every soul is a portion, and where each revives its life in that of others. Trembling with ecstatic love she launches herself into the light on high, at the appeal of the Divine Messengers, the Holy Genii, those whom we call Gods, because they have escaped from the sphere of generation. Conducted by those sublime Intelligences, she endeavours to spell the grand poem of the *Occult Word*, to comprehend which she must be able to catch the symphony of the Universe. She will receive the hierarchical teachings from the spheres of Divine Love. she will endeavour to see the Essences who are distributed throughout the worlds of animate Angels; she will contemplate the glorious Spirits, the Living Rays of the God of Gods, and she will be unable to bear their blinding splendour which makes the Suns pale in shadow, like immense smoky lamps! When she will return dizzy with her dazzling voyages—for she shudders before these immensities—she will at intervals listen to the appeal of beloved voices, and will repose upon the golden seashore of *her Star*, under the rosy veil of a vibrating sleep, accompanied with white forms, heavenly perfumes, and supernal melody.

It will be almost necessary herein to diverge a little, in order to briefly explain what is meant by “her Star,” which I have

italicised in the foregoing passage. The chief features of our life are always in accordance with the "Star" one is born under, or to express it more correctly, with the characteristics of its animating Principle, or the Deity that presides over that "Star," or "Constellation," whether we may call it Planetary Angel, as in the Orient, or an Archangel, as in the Greek and Roman Churches. Those are the "Angels of the Stars," of general Christianity. There never was a great World-Reformer who was not an *essential* Incarnation of one of the *Seven*, of the Divine Spirit who is *Sevenfold*; in other words a direct emanation of the LOGOS, or WORD. It matters not what the mere name as recognised by us chances to be, whether Jesus or Moses, etc., for they have appeared before in the past Cycles. Each has at first manifested upon earth as one of the *Seven* Powers of the LOGOS, and has appeared individually as a God, Saviour, Angel, or Messenger. Thus the LOGOS has *Seven* forms, and each has become the central figure of one of the seven main branches of the ancient Sacred Science. The Planets are not mere spheres twinkling in the heavens for our amusement, but they are the Domains or Houses of various beings whom the ignorant and profane know little or nothing about, nevertheless a mysterious, unbroken and powerful connection exists between humanity and the Planets. Each heavenly body is the Temple, or House of *a God*, and these Gods themselves are the Temple of GOD; "In my Father's House are many Mansions," says the Christ. The "Angel" of that Star or Planet, under which a human being may be born, will remain his guiding or presiding Angel throughout all his innumerable existences, or incarnations, during the Great Cycle, and *It is a part of his own essence* even, although he may remain for ever ignorant of that solemn fact. Man, however, at Supreme Initiation, learns this grand Mystery when placed face to face with his bright "Image" and his "God."

It is the Seven Sons of Light, named after the Planets, that are according to the Sacred Science our Heavenly Parents, or "Father" synthetically. "I and my Father are one," says Jesus (*John* x. 30), but when addressing Mary, at His Resurrection, He says:— "I ascend unto *my* Father, and your Father; and to *my* God, and your God" (*John* xx. 17), which of course plainly means that Mary, and His disciples belonged to the same "Star," "Planet," or "Father," or to the same Planetary division and realm as He did. The identity with, and also the illusive differentiation of the *Angel-Monad* and the *Human-Monad*, or the *Higher* and *Lower* Self, is shewn in

the following sentences :--“ *My Father is greater than I*” (*John* xiv. 28); “ *Glorify your Father who is in Heaven*” (*Matt.* v. 16); “ *The righteous will shine in the kingdom of their Father,*” (not *our* Father,) (*Matt.* xiii. 43); “ *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you*” (*I. Cor.* iii. 16.) etc. Jesus worshipped no Planetary God except His own Father whom He knew, and with whom He communed, as every real Initiate does. This is quite plain in the Gospels, as spoken by Jesus Himself. “ *I speak that which I have seen with my Father; and ye do that which ye have seen with your Father. . . Ye do the works of your Father.*” etc. (*John* viii. 38.)

Such, then, is the Celestial life of the Soul, as vaguely comprehended by our Spirit clogged with earthly fetters, but which Initiates clearly elucidate, those who are veritable Lucids and who demonstrate the law of universal analogies and concordances. Our gross images and imperfect verbiage fail utterly in rendering such beauties in appropriate language, but every *living* Soul will feel the germ within its own mysterious depths. If in our present state, it is impossible for us to realise it, Hermetic Philosophy formulates for us the necessary psychic conditions. The idea of Ethereal Stars, invisible to us, but forming a portion of our Solar System, and serving as the sojourn of happy souls, is often met with in the Mysteries of Esoteric Science and Tradition, and is based upon the Rock of Eternal Truth Itself.

MYSTERIES OF MOTHERHOOD.

“ *If a pregnant woman imagines something strongly, and projects it by her desire, the effects of her imagination will become manifest in the child.*”

Paracelsus, “De Virtut. Imag.”

PREGNANT women are, above all others, under the influence of the Astral Light, which contributes towards the formation of their child, and which incessantly presents the reminiscences of forms with which it is filled. It is thus that very virtuous women are often by malicious husbands erroneously suspected of infidelity, owing to the ambiguous resemblances in the offspring. They often imprint upon the fruits of their marriage an image which has impressed them in dream, and it is thus that similar physiognomies are perpetuated from century to century. “ *The Kabalistic use of the Pentagram can determine the countenance of the unborn child, and an Initiated woman*

could give to her son the features of an Achilles, or a Nereus, as well as those of Louis xv or Napoleon," says the learned Kabalist E. Levi. It is this Kabalistic Pentagram, or sign of the Microcosm, which Goethe exalts the power of so much in his "*Faust*." (1st. Part, Scene 1st.)

"Ah! at this sight nearly all my senses tremble within me! I feel the young and sacred voluptuousness of life bubble up within my nerves and veins. Was it a God who traced this sign which pacifies the whim of my soul, which fills my poor heart with joy, and in a mysterious transport unveils around me the Forces of Nature? All becomes clear to my vision; I see in these simple traces active Nature revealing itself to my soul. Now for the first time I fully recognise the truth of that speech of the Sage:—'The world of Spirits, is not altogether shut up! Thy judgment is obtuse, thy heart is dead.'"

The mental images of the mother are faithfully transmitted to her unborn child. The pores of her skin are opened, she perspires an odic emanation, one of the forms of the life-principle, which Magnetises, and Magnetic currents develop themselves into Electricity when emitted from the body. Any object which makes a striking impression upon the mind of the mother, is instantly projected into the Astral Light, which is the repository of the *spiritual* images of all thoughts and all forms. It reacts and rebounds more or less powerfully, impressing itself upon the fœtus, for common Physiology even admits that every maternal feeling reacts upon the offspring.

The disturbance occasioned within the atmosphere, by means of the Astral fluidic cord of the mother in labour, announces the arrival of a human being to this mundane sphere of existence. The Soul of the World intuitively anticipates this advent of the new-born infant, and when the umbilical cord is severed, the lungs become inflated with the Magnetic atmosphere; now there is a fluidic cord established between the lungs of the child and all the fluids of the atmosphere. The first act in the life of the new-born child here below is a cry, a wail of sorrow, provoked by the afflicted soul upon its arrival within a world so far removed from its celestial natal country.

It will now be seen, then, that a pregnant woman is mentally and physically in a highly abnormal, or sensitive condition, and she is generally affected in an unusual manner by the merest trifles even. She exudes a peculiar perspiration from her skin, her odic condition is intense, in fact she appears to be in such an impressible, or receptive condition, as to be sensitive to all the influences throughout Nature, and her Magnetic emanations attract and unite themselves with the descending current which already bears the image upon it.

TO CORRESPONDENTS.

- LITHOS, PITTSBURG. THE "MORNING STAR."—Yes, certainly our "Morning Star" is the literary Star of the *Second Advent*.
- W. S. GA. JOAN OF ARC, HER "VISIONS" AND "VOICES."—As to that noble heroine Joan of Arc of Orleans, and her "Visions" and "Voices," an early Number of our Magazine will contain a short essay upon the truth of the matter. She was a poor, ignorant, and simple peasant girl of 18, who was the salvation of France, but who ultimately was infamously sold to the English, by whom she was treated with the utmost cruelty, being burned to death in Rouen. The brutally demoniacal and inhumanly barbarous treatment of this noble-minded, generous, pious, and patriotic girl, reflects the deepest disgrace upon all parties connected with it, the English authorities, the renegade Frenchmen, her judges and accusers, as well as the King of France who in reality was so deeply indebted to her.
- L. F. CHICAGO. PROVIDENCE.—Providence is one of the three Forces in action throughout the Universe.
- G. F. LONDON. SOHAR.—The *Sohar* is one of the two fundamental books of the Kabala, the *Book of Light* corresponding to the *Mercavah*, or Celestial Chariot.
- X. X. BOSTON. THE LIFE WAVE.—The amount, or totality of the *Astral Force* destined to evolve either the Minerals, Vegetables, Animals, or Man and civilisation. It arrives periodically to saturate nations, continents, planets, or in short the Universe.
- A. J. TEXAS. THEOSOPHY.—Theosophy is the origin of all science and revelation, it is as old as the world. The best known of the modern Theosophists have been Behme, Van Helmont, Swedenborg, St. Martin, etc. It is important not to confound this word with the *Theosophical Society* which was founded in 1875.
- T. M. SCOTLAND. TAROT.—The Tarot is a hieroglyphical and numerical book, constructed upon the Keys of the Kabala, a knowledge of which is still possessed by the wandering Bohemians. The Tarot is the father of all "Fortune-telling" and Plays by Cards.
- G. R. OHIO. ELEMENTALS.—*Elementals* are instinctive and mortal beings, or spirits, intermediate agents between the spiritual and material worlds. In man the psychic world is constituted by his Soul, whose essence is the conscience, his material world being formed by his physical body. The Elementals of man are those instinctive beings designated by the name of Globules, the Red Globules of the blood or the *Hematii*, and the White Globules or the *Leucoctæ*. Embryology shews us that these embryonic cellules, veritable *Leucoctæ*, preside at the formation of the

human body. According to Occultism, there are within the Universe analogous beings to those which exist in man. These purely instinctive beings who preside indifferently either at his construction or destruction are the "Spirits of the Elements," or "Elementals," which we must not confound with the "Spirits of Men," or "Elementaries,"

E. G. FRANCE. THE MOON.—We shall have an article upon the Moon and its occult properties, its connection with human souls, etc., in a forthcoming Number of the "Star."

DR. S. INDIANA. PLANETARY WORLDS.—The Soul of the planet is the general spiritual intermediary of all the orders of Souls upon that planet, and of all the spiritual communications which may arrive exterior to it. Never forget that the vital fluids come from the spiritual worlds.

J. K. EDINBURGH. ASTROLOGY.—Yes, the *higher* Astrology is certainly worthy of attention, and within this year we shall issue several articles upon this interesting Science. There are only *Seven* Planets in the *Octave of Life*, those being the Seven Planets of the Ancients. The human soul proceeds in the following order:—

Moon, Mercury, Venus—Sun—Mars, Jupiter, Saturn.

It leaves the Earth by the Moon. Study the trinity of the spheres—Mercury, Venus, the Earth, then the centre, the Sun, along with the complementary trinity of the superior spheres—Mars, Jupiter, and Saturn. You can easily recognise in the variety of the above two trinities the analogy of their series. It has been well expressed in the order in which they are naturally arranged in the days of the week, the Sun the common centre, being placed at the head of all these, thus:

Sun, Moon Mars, Mercury Jupiter, Venus Saturn.

It is in the above order that the human soul, when it is finally launched from the surface of the Moon, traverses our world; in returning at each fresh start it goes to that Solar Centre to which it is so strongly attached.

MRS. E. D. SALT LAKE CITY. PURGATORIAL WORLDS.—Generally speaking the Soul, after its last human incarnation, has to traverse the inferior spheres of the soul-world where it still has many ordeals to submit to. It is very rarely the case that man, after his last incarnation, is sufficiently purified and free from terrestrial passions to be able to elevate himself into the superior spheres of soul life. Only the elect or perfected soul can accomplish this, nothing impure can enter heaven. Souls clogged in the attractions of earth can only *gradually* ascend.

PRINTED BY ALEX. DAVIDSON, LOUDSVILLE, WHITE CO., GEORGIA.