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FRAGMENTARY MEMOIRS OF THE CHRIST.

PART II.

"When any Church will inscribe over its altar, as its sole qualification for Membership, Jesus' condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself,' that Church will I join with all my heart and all my soul."—*President Lincoln.*

IN continuing our subject, we can readily imagine the child Jesus mingling with his youthful companions, exercising over them that singular fascination which a precocious intelligence always bestows, united to a due sentiment of justice and active sympathy. We may follow him to the synagogue, where he listens to the Scribes and Pharisees in vehement debate, and where he also must exercise his dialectic power. We see him now and again rebuke the unfruitful interpreters—those doctors of the law—who torture the letter to such an extent as to expurgate the spirit from it entirely. He talks of Heaven with wonder and astonishment, he opens up Paradise in all its glory and beauty—telling them things rarely spoken of on earth. We see him mingling even with pagan life, he prophecies to them and replies to their queries with due regard, he visits the opulent Sepphoris, the capital of Galilee and residence of Antipas, crowned by its acropolis and defended by the barbarous mercenaries of Herod. Perhaps, in one of those voyages so frequent amongst Jewish families, he may have visited one

of those Phenician towns, veritable hives of human beings swarming upon the borders of the sea. In the distance he would perceive the low Temples, with their dumpy columns, enclosed in deep dark groves, from which issued the sounds of mournful flutes and the song of the Priestesses of Astarte. Their acute voluptuous cry, as if arising from anguish, awakened within his startled heart a deep shudder of sorrow and pity. Again we see this little boy amidst the dark and solemn recesses of the Inner Temples of Egypt—where even the oldest Priest dare not venture alone—pacing those silent floors, solitary and cheerful. To his beloved Teacher he confidentially whispers:—"You are one of the few who understand why I am here, and who I am; for there are but few indeed in this world to whom such Mysteries have been revealed. But the day will yet come when the black darkness that now covers the earth will be dispelled by that Sun, whose beams will yet give light to the sons of men."

Afterwards, the son of Mary regains his beloved mountains with a feeling of deliverance. He ascends the rock of Nazareth where he interrogates the vast horizon of Galilee and Samaria. He gazes upon Mounts Carmel, Gilboa, Tabor, old witnesses of the patriarchs and prophets. The "high places" surround him as a circle. they stand erect in the immensity of heaven, like altars awaiting the first spark of the incense fire. But however powerful may have been the impressions of the surrounding world upon the soul of Jesus, yet they all rapidly waned before the sovereign truth, the unspeakable verity of his interior world. That truth expanded in the depths of his heart like a luminous flower emerging from a dark and gloomy lake. It was an increasing splendour which burned within him, when he was alone and wrapt in pious meditation. At this time humanity, as well as material objects near and afar, appeared to him as transparent in their invisible essence. He read the thoughts, he saw the souls. He now discerned within his memory—as through a thin veil—beings Divinely lovely and radiant, who inclined themselves before him and assembled together in the adoration of a resplendent Light. Marvellous visions haunted his sleep, where they interposed themselves between him and reality by a veritable doubling of the consciousness. In the depths of those hallowed ecstasies which bore his ardent soul from sphere to sphere, he at times felt deeply attracted towards a Lightning Radiance, an Incandescent Sun—the great White Throne of his Almighty Father. From these sacred transports he derived an ineffable tenderness, and a singular energy

or strength. He felt as if he was thoroughly reconciled with all beings and in the holiest harmony with the entire Universe. What then was this mysterious Light which gushed forth from the inmost recesses of his heart and soul, in order to carry him away to the farthest distances in space, a Light whose first visible exhalations overwhelmed him, wherein the large soft eyes of his mother had rivetted his attention, and which now united him to all souls by its secret vibrations? Was this not the Source of Souls and Worlds? He named it the Heavenly Father.

The mystic annals of every country demonstrate that those moral and spiritual truths of a highly solemn order have been perceived by the souls of the elect, through contemplation and vision. Those psychic phenomena are even yet but ill understood by modern science, nevertheless they are incontestible facts. Herein it becomes necessary for me to digress a little, in order to devote some attention to a few brief thoughts upon this all-important phase of our subject. There is but one God the Father, in whom is embraced all Thrones, Dominions, Powers, Principalities, Archangels and Angels of the Celestial world. By those beings are the worlds formed, each globe having its own Soul, or Astral Sphere, and conscient individuality, yet all existing in one consciousness which is God. But God is manifest as well as unmanifest. "He that hath seen the Son hath seen the Father also," says Jesus, because the Son is God manifest, the Image or Revelation of the Father, and upon the contrary, "No man," it is said "hath seen the Father at any time," because the Father is God unmanifest. The Scriptures of every nation represent the Deity as of two apparently opposite grades, the one being that God is past finding out, that no man hath seen God at any time, or can see Him and live; the other, that God has been heard and seen face to face, and that He is nigh to all who call upon Him, being within our hearts, and the pure in heart are promised that they shall see God. Numerous are the examples which are recorded of the conscious sensible vision of God by the Seers, Prophets, Apostles, etc. Isaiah says he saw the Lord "high and lifted up;" Ezekiel, that he beheld the "glory of the God of Israel" as a figure of fire; Daniel, that he beheld God as a human form enthroned in flame; John and Hermes record similar experiences. We are told in *Acts* vii. 55, 56:—"But he (Stephen) being full of the Holy Ghost, looked up steadfastly into heaven, and *saw the glory of God*, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right

hand of God," and also that "Barnabas took him, (Paul) and brought him to the Apostles, and declared unto them how *he had seen the Lord* in the way, and that *he had spoken to him.*" (*Acts ix. 27.*)

The testimony of such phenomena has been concurrent and positive, it has been maintained by Sages, Seers, Prophets, Christs, etc., through whose redeeming influence humanity has been raised out of the Pandemonium of its lower nature and preserved from the abyss of soul annihilation; for liberty, reputation, family ties, even life itself, has been sacrificed for the truths of such, from the earliest ages even until now—yea, for the vision of God as the Lord. During the middle ages there existed a very peaceful sect of people—the Hesychiasts—who lived in the region of Mount Athos. They devoted themselves to charity, the healing of the sick, and the complete abstraction of the senses from all mundane matters. One of their writers states:—"Strive mentally to find the position of the heart, where all the mind's powers reside. At first you will only discover darkness and unyielding density, but if you persevere night and day, you will miraculously enjoy unspeakable happiness, for the soul then perceives that which it never saw before, *the radiance in which God resides*; a great light dwelling between the heart and soul." The Apostle Peter very distinctly informs us, speaking of the duties of wives, etc.:—"Whose adorning, let it not be that outward adorning of plaiting the hair. . . but let it be *the hidden man of the heart*, in that which is *not corruptible.*" (*I. Peter, iii. 3, 4.*) "That form of Mine which thou hast seen is very difficult to behold. Even the Gods are always anxious to behold that form. Neither by studying the Vedas, nor mortification, nor almsgiving, nor sacrifice, can I be seen in such a form as thou hast seen Me. But only by worship, of which alone I am the object, can I be really known and seen, Arjuna, and approached in this form. He who performs his actions for Me, intent on Me, devoted to Me, free from selfishness, and from enmity towards any being, comes to Me, Oh! Son of Pandu," says the Indian Krishna to Arjuna in the *Bhagavad-Gita*.

By this beatific vision the Seer knows and realises that the "Kingdom of Heaven" is truly "within," and that the King can there be appropriately found, viz., in the midst of his Kingdom, but he also knows that of this Celestial Kingdom with the King is also the Queen to be found, that man is really and truly created in God's "own image, male and female," and that in becoming "one with the Father," man also becomes one with the Mother,

for in the vision of the LORD, both HE and SHE are distinctly manifested. The Deity is androgynous, male and female in one, which involves that Mystery of the Trinity. God the Father co-operates with God the Mother, the result is the Word, Logos, or Adonai—at once God and the Expression of God, the Personified Thought of the Divine Mind which revealeth or manifesteth God from the beginning. Christhood is thus attained by the reception of the Logos into man, the Son of God thus revealing to him the "Father," whereby he can truly say:—"I and the Father are one." Let the reader carefully study in connection with this the Vision of the Adonai to Hermes, as given on page 19 of this Magazine.

This sentiment, originally derived from the Unity with God in the light of Love, was the primeval and grand revelation of Jesus. An interior voice spoke to him and told him to keep such solemn Mysteries within his own bosom, and that it would illuminate him during life. It gave him an invincible certitude, it rendered him gentle and indomitable, it made of his thought a diamond shield, and of his word a sword of light. Where is the little innocent child, religious by Nature—for of such is the Kingdom of Heaven—who delights not in intently perusing the life of Jesus, as related in the Gospel of St. John; indeed, what man of elevated soul does not feel a sweet throbbing within, as if the very pulse-beats were ruffled by the breath of Angels? The life-deeds of the blessed Man of Nazareth will unceasingly remain permanent; his benevolent actions will call forth tears for ages; his trials and sufferings will never fail to cause the noblest hearts to sob in sympathetic sorrow, and all ages, yea, and all generations will acknowledge that amongst the sons of humanity there never existed a grander, a nobler, and a more sympathetic being than Jesus. As a Cosmic Ruler, a moral Vicegerent, or Christ-Angel, his perpetual inspiration, ever streaming forth direct from the life-giving influx of the great heart of his Divine Father unceasingly overflows for the spiritual education and welfare of poor, ignorant, and thoughtless humanity.

"Many indeed begin the rites," says Plato, "but few are fully purified," and a greater than Plato has warned us that "strait is the Way and narrow is the Gate that leadeth unto Life, and few there be who find it," for, "Many are called but few are chosen."

EXAMINATIONS UPON THE GOLDEN VERSES:

PURIFICATION.

(6) If poor in means thou art; it is because a law severe
Binds thy career with that of Destiny.

HERE is the proof of that which I have just mentioned, that Pythagoras has recognised two motive powers of human actions, the first, proceeding from a constrained nature, called Necessity, the second, emanating from a free nature, called Power, both depending upon one primordial well-understood law. This doctrine was that of the ancient Egyptians, with whom Pythagoras had lived. "Man is mortal by his connection with the body," they say, "but he is immortal by his relation with the soul, which constitutes the essential man. Seeing that he is immortal, he has dominion over everything; but relatively with the material and mortal portion of himself, he is subjected to Destiny."*

From these few words we see that the ancient Sages did not allow universal influence to Destiny, as some Philosophers, and particularly the Stoics, gave it by connection, for they only considered it as exercising its dominion upon matter. We must believe that when the votaries of Porticus defined it as a chain of causes by virtue of which the past has taken place, the present exists, the future must be realised;† or better still as the order of law by which the Universe is governed;‡ we must believe, I repeat, that these Philosophers confounded Destiny with Providence, and distinguished not the effect from its cause, inasmuch as these definitions admit only that fundamental law, of which Destiny is but an emanation. This confusion of words should, and does, produce in reality amongst the Stoics, a confusion of ideas which had the most melancholy results,§ for according to their system, they established a chain of good and evil which nothing could alter or break, from which we can readily infer the consequence, viz., that the Universe being submitted to the impulse of a blind fatality, all actions are

*Hermes Trismeg. *Pymander*.

†Senec. *Sen* VI, 2.

‡Aul.Gel. *L.* VI, C. 2.

§Plutar. *de Repug. Stoic. de Fato*.

necessarily determined in advance, forced, and from that time indifferent in themselves, in short that good and evil, virtue and vice, are empty words, things whose existence is purely ideal and relative.

The Stoics would have evaded these baneful results if, like Pythagoras, they had admitted the two motive powers which I have spoken of, Necessity and Power; and if, far from elevating only Necessity as being absolute mistress of the Universe, under the name of Destiny or Fatality, they had viewed it as balanced by the power of the will, and subjected to the Providential Cause from which all things emanated. The disciples of Plato would have equally avoided many errors, if they had fully understood that series of two opposite principles from which results universal equilibrium, but according to a few false interpretations of the doctrine of their Master upon the Soul of Matter, they had imagined that that Soul was nothing but Necessity, by which it is governed;* in short, that that Soul being, according to them, inherent in matter, and bad in itself, gave a necessary existence to Evil: a dogma quite formidable, since it considered the World as the theatre of a struggle without beginning or end, of a contention between Providence the principle of Goodness, and the Soul of Matter the principle of Evil. The greatest fault of the Platonicians—exactly the reverse of that of the Stoics—was that they confounded free power of the Will with Divine Providence, of having established a principle of Goodness, and of thus being placed in a position of asserting that there are two Souls in the World, the one benevolent who is God, the other malevolent which is Matter. This system approved by several celebrated men of antiquity, and which Beausobre assures us was the most generally accepted,† offers, as I have said, the greatest inconvenience by giving a necessary existence to Evil, that is to say an independent and eternal existence. Now, Bayle has ably proved in attacking this system which is that of Manes, that there cannot exist two opposite principles, equally eternal and independent of one another, because that the surest and clearest ideas of order teach us that a Being who exists by Himself, and who is necessary and eternal, must be unique, infinite, all-powerful, and endowed with all sorts of perfections.‡

(To be continued.)

*Chalcidius, in *Tim.* not. 295, p. 387.

†Hist. Manich. v. II, L. v, Ch. 6.

‡*Crit. Dict.* Art. Manicheans. D.

MUSINGS ON THE COMING ADVENT.

"Now learn a parable of the *Fig-Tree*: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors."—*Matt.* XXIV, 32, 33.

"In that day, saith the Lord of Hosts, shall ye call every man his neighbour under the *Vine* and under the *Fig-Tree*."—*Zech.* III, 10.

THE present period is a very solemn one for old mother earth, for a new evolution is rapidly preparing for her and her children of humanity. Towards the accomplishment of this grand purpose she has received considerable re-inforcements from the SPIRITUAL SUN—from Superior Angels of the Solar Hierarchy, who fulfil the will of God, those great fluidic Messengers of Light being commissioned to prepare the ways for a new Messiah. This Spiritual Messiah is announced in every nation of the earth, by all the means which the Soul of the Earth is capable of executing. Those efforts are very manifest, as every thinking mind can not fail to observe the oceans of spiritual literary matter which are daily poured out from the Presses of every civilised nation, and which flood this country in particular. Blind materialism, cold and cheerless atheism denies those facts, combats them and turns from them in ridicule, for:—"In seeing, they see not, in hearing, they hear not, neither do they understand."

A large majority of people now perceive those veritable facts, and the vital atmosphere of the planet harmonises with its intelligent centre, all marches onwards towards a planetary crisis not far distant—to a Second Advent near at hand—but God alone fixes the exact hour for such a solemn event to be marvellously manifested. The Celestial and devoted Soul who governs our earth at this highly momentous time, is eager to place Himself in harmonious relationship, in human unity and affinity with mankind. Primordial fluidic Unities of Celestial Nature, long-ago Messengers of this planet, never fail in foresight, and in giving out the knowledge of this actual epoch, visiting various nations of the world in order to disseminate to the prepared ones of earth the tidings, prior to the united action which the latter must take in the work of that Spiritual Resurrection which advances so surely upon us. In other words, the Celestial Adepts thus place themselves for this purpose *en rapport* with those human souls, whose nature and condition render such relationship possible.

Every Grand Soul who has the government of a planet is the Soul of a Star, an immense Spiritual Unity, a Spiritual or Celestial Nucleus, or Director of an innumerable quantity of souls, primary human units amalgamated yet preserving their proper individuality, notwithstanding that coalition or blending which binds them into one whole, one total unity.

As an apt illustration to this brief essay, I cannot do better than quote the words of a remarkably inspired Author, L. Michel. Speaking of the Great Reformer about to become manifest on earth, he says in his "*Key of Life*" (1865) Third Part, conclusion of Chap. XIV:—

"A superior Celestial Soul is now incarnated, but unknown and unrecognised by senseless humanity. A man is born, a Divine instrument, charged with a Mission which is perfectly unknown to him. Later on, he receives the intuition of his destiny, for that destiny will be at last revealed to him. That man, our fellow-creature similar to us, and subject to all the infirmities of our nature, will be a Precursor, a Prophet. He will be a Messiah—the intermediate bodily material of a Messiah—a beam of the Spirit of Truth, according to his Celestial grade conformable with the will of God. This is the law of the worlds which consummates itself; this is the Divine Word which is manifested through that Mediator. It is a particular reality in the life of humanity, immense, through sympathy with us, advantageous for all the worlds bound to universal life; it is a supreme ordinance in the law of God, this is the reality, and the Destined Soul must give himself up to it."

Life itself is a vegetation by which all vital phenomena succeed in a constant order, irresistible and conjoint. Every man who reflects at all knows quite sufficient of his own life for the comprehension of this truth. Nature never pardons the slightest infraction of this order; the continuation of life itself even is attendant therewith. Now the great Universe lives like the little one—or the Macrocosm lives like the Microcosm—planets remotely follow the same law. As is the life of man, so is that of the planet, of planetary humanity, of its ages, its phases, its phenomena and its events, each commencing and finishing periodically. The earth proceeded from the dark chaos in its turn, the various patriarchs and ancient prophets appeared in their's, and Christ came in His turn. At the proper time the Holy Spirit will arrive—the Divine Messiah—when the glorious ascension of our globe will be accomplished, when humanity will be elevated under the same conditions as its Saviour.

But as the shadow attends material objects in the light, so do the souls of the evil satellite surround our planet earth, under the domination of evil, for they are not yet ready to give place

without a fierce combat against the increasing influence of good. Their power is certainly very great even yet upon this globe, and from re-inforcements long ago, which had given occasion eighteen centuries since to those prophetic words of Jesus Christ:—"Do you think that there will be much faith upon earth when I will return?" Those distracted and evil souls of the dark satellite have redoubled their efforts to neutralise the power of goodness. All those evil forces and manifestations are counterbalanced by other communications of a superior power, by those of the great Archangelic Messengers of Light who prepare and facilitate the mission of the Divine Representative. Such is the immutable will of God, and such Divine messages are transmitted to the Precursors, sometimes by means of luminous Celestial Messengers, and sometimes by the wish of the all-powerful Representatives of our Heavenly Father. Endowed by their Celestial Essence with the faculty of shewing themselves under whatsoever appearance they may judge the most suitable for the execution of that immense work, they labour on for the great spiritual and universal reformation which our globe must participate in by the Spiritual Resurrection of its humanity.

Visible or invisible Co-operators of the Messiahs, assistant Messengers, grand fluidic Emissaries attached to the worlds, they flash in throngs, in brilliant hosts, throughout the atmospheres of the planets at the solemn epochs which await humanity. Those Divine Messengers shewed and manifested themselves to Abraham and others of the patriarchs; they took on material forms and spoke to their chosen sons of earth, just like common humanity. Under these forms they appeared at other times to the Prophets, to the Children of the people of God. Representatives of our Almighty Father, Archangelic Messengers of His supreme will, they vigorously assisted in the mission of Moses, and at his behest performed many prodigies; they struck Pharaoh with terror and imposed silence upon the Magicians. Those grand Messengers—the Biblical Angels—appeared several times to the disciples of Jesus Christ and delivered them from their fetters.

Who can possibly doubt but that the present moment may be as solemn, even more solemn perhaps for us, than that wherein was accomplished the first mission of the Christ upon earth? Who can doubt but what humanity may not be even now pregnant with its next childbirth? and who then could possibly be surprised at the presence within our atmosphere of the Great Messengers attendant upon the Dawn of the New Advent.

Those exalted Harbingers are certainly within the atmosphere of our planet, preparing the ways of the Divine will, attracting humanity in divers modes by their Precursors. The eyes and souls of mankind are thus opened up in wide relief upon the spiritual wave which ascends from many parts of our globe, to open the hearts of earnest people to the Divine teachings.

Our present White Race is only yet in its infancy, it will certainly not reach its maturity during the present generation. At its apogee there will be developed from its womb a perfected race, through the re-establishment of Initiation* and spiritual selection in Marriage. Thus will race follow race and thus will humanity progress. The ancient Initiates go even further in their previsions than several of the modern ones; they admit that a time will come when the great mass of mankind will pass to another planet, there to commence a new Cycle—the “new heavens” and the “new earth” of the Gospels. “Nevertheless we, according to His promise, look for a new heavens and a new earth, wherein dwelleth righteousness,” says Peter. (*II. Peter*, III, 13.) In the series of Cycles which constitute the Planetary Chain, humanity will develop entirely the intellectual, transcendental, and spiritual principles that the great Initiates had themselves cultivated ages ago, and this will consequently bring about a more general progressive efflorescence. In characterising such, Plato says that at this time, the Gods will really dwell in the temples (bodies) of mankind, which is fully confirmed in the Old and New Testaments, for we are all “anxiously awaiting the *manifestation* of the Sons of God.” “But Christ as a son over his own house; whose house are we,” says St. Paul (*Heb.* III, 6), and he further states:—“Ye are the Temple of the *living* God; as God hath said, I will *dwell in them*, and *walk in them*: and I will be their God, and they shall be my people.” (*II. Cor.* VI, 16).

“Listen within yourselves and look within the infinity of Space and Time. There resound the Songs of the Stars, the Voices of Numbers, and the Harmony of the Spheres. Every Sun is a Thought of God, and every planet a mode of that Thought. It is that thou mayest know the Divine Thought, Oh Souls! that thou must descend and reascend painfully the path of the Seven Planets and their Seven Heavens. What say the Stars, what mean the Numbers, why roll the Spheres? “Oh! lost or saved Souls,” they say, they sing, they express by revolution,—“you are certainly liable to your Destiny.” *Fragment from Hermes.*

* See *Book of Light and Life*, Chap. VI.

FRAGMENTS OF ANTIQUE ASTROLOGY.

PART I.

"The *Seven Genii* who have for their thrones the planets Saturn, Jupiter, Mars, Sun, Venus, Mercury, and the Moon, are the agents by which the Universal Intelligence exercises its empire upon mankind and mundane things, conformable to the general laws which maintain the Divine order in the circle in which is exercised the portion of authority accorded to human action." *M. Guyon.*

FOR the present we shall confine our attention to a few remarks upon the Nativity of Napoleon the First, who was born August 15th, 1769, and who died May 5th, 1821. The year which may be Astrologically fixed upon for his promotion is 1804, and in an early Number of our Magazine we shall explain *why* this year happens to be so. Now this year added Kabalistically gives us the Arcanum XIII, thus $1+8+0+4=13$. Add to 1804 the generators of the number 13, that is 1, 3; the sum obtained will be 1808, viz., $1804, 1+3=1808$, and $1808=17$. Decomposing and adding this sum Kabalistically, we have $1000=10$; $800=8$; 8, 10, 7. Now Bonaparte was born under the Royal Constellation of the *Lion*, we seek now for the above numbers upon the Samaritan Tarot, and in setting out from that Constellation, we find:—

1000 or 10=10	Sceptres
800 or 8=8	Cups
8=8	Swords
10=10	Swords
7=7	Shekels

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The sum of the above, as will be seen, is 43; but the Decans of the Theban Calendar reach only to 36, therefore we must take the generator signs of the sum produced by the Samaritan Tarot, which is $4+3$. This new sum, 7, indicates the relative Decan. This 7th Decan of the Zodiac belongs to the Planetary Spirit of Jupiter, which marks the major Fortune in House x of the Horoscope. He presides over the first 10 degrees of *Gemini*, or the sign of the Twins, which extends from the 20th to the 30th of *May*. From this it will be understood that the 20th May 1804, would be the period about which Napoleon's elevation would be realised. Now for his fall.

It is the 15th Decan, ruled over by the Spirit of Mars, which presided at his Nativity, and it was simply impossible for him to defy this xvth Arcanum of the Rose-Cross. The number

Fifteen was irrevocably bound to his Destiny, in the computation of years which followed 1804, and the same number in that of the days throughout those years. For instance 1815 is the fifteenth year of the century, and the generative signs of this number 1815, 1, 8, 1, 5, reproduce the number 15; that is the notification of *Fatality*, as signified by the xvth Arcanum of the Rose-Cross. The Emperor was confined in the Bellerophon upon the 15th July, 1815, which was his first prison, and from this vessel he disembarked upon the 15th of October, landing upon the island of St. Helena, where he experienced 5 years of suffering culminating in death. If you take the year of his death and add it Kabalistically you will find the sum to be 12, 1, 8, 2, $1=12$, and now reduce this last number by Theosophical addition, thus, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, $12=78$, and 78 is $7+8$ again equal to the mysterious number 15!

Now multiply the Arcanum XIII, significator of *Death*, by the number 400, which is that of the *Crown* of the Magi, the talisman of supreme Fortune attached to his Horoscope, signified by the Seal of Solomon; $400 \times 13 = 5200$, but as he could not live 52 centuries, we must read it Kabalistically, or 52 years. Jupiter, the dominant planet, or the sign of the Major Fortune, in House x of his Horoscope, unites itself upon the 10th circle of the Rose-Cross to the number 4, which has for a Hieroglyph the Cubic Stone, and for significator, the work accomplished. Multiply this number 4 by the Arcanum XIII; $4 \times 13 = 52$, and if you add 52 to the year of his Nativity, you will find the year of his Death thus, $1769 + 52 = 1821$.

Again, you may reckon 51 years as accomplished upon the 15th August 1820. Divide 51 by 12, the cyclic number of the Solar Houses and Signs of the Zodiac. To the remainder of the division, which is 3, add 5, which is the Hieratic number of *Leo*, or the Lion, under which he was born, upon the 5th day 5th month! The sum 8 indicates that the 1st House of the Horoscope, in the Annual Revolution of 1821 was occupied by *Scorpio*, the 8th Sign of the Zodiac. This indicates Destiny menacing him with Death, far from his native country, also a voyage by water, during which he would be a prisoner. Let us look at the House of Voyages, or Long Journeys, which is the ixth. It is found occupied by *Cancer*, a *watery* Sign, and by the Arcanum XII, foreboding an unforeseen death. The beams which Mars projects upon the viiith House, occupied by *Gemini*, a dangerous sign, presages Death either by poison or murder, and it is believed that the illustrious captive of St. Helena was slowly poisoned by his jailor. The beams that the Moon and Mercury project upon the same House, also presage Death.

Here is a brief glimpse, then, of a few facts, as plainly revealed by the Astro-Tarot method of Astrology. In future Numbers a series of plain Explanations will be given, inclusive of the necessary Tables of the Theban Calendar, the Arcane Numbers and Significations of the Rose-Cross, etc., whereby students will be able to understand some of the minor Mysteries of this antique and grand system of Astrology.

HALT!

(By the Editor).

Halt! Halt! behold starvation gaunt, ye men of power and wealth,
 Infests this land with fell disease, instead of blooming health;
 The nation's life-blood, Anarchy, broods o'er with murderous aim,
 A spark as yet, but growing fast, 'twill soon become a flame.

This monster, born of woe and want, still fosters dark revenge,
 Then Halt! and bind it firmly fast, or matters soon will change;
 The wrongs of rich against the poor, intensify each day,
 And breeze to cyclone will become, which nations can not stay.

Then Halt! ye rich, you're only stewards of mammon just your own,
 The nations' health you ought to be, which now so sadly moan;
 Oh! Halt! and try with earnest minds this trouble to amend,
 And help the Coming Ages on, by Charity want to tend.

To save your country, rouse from sleep, for coming times prepare,
 Which ominous are, as you will see, by symbols rich and rare;
 God reigns for ever, governs all, for ends both good and wise,
 Yet men deny and mock at Him, His works they even despise.

But only to His *Sons* is given Perfection here on earth,
 Christ's Spirit fills their Souls with Life, the vigor of re-birth;
 For such can only save the world from future want and woe,
 From Anarchy and all its ills which haunt us here below.

Then Halt! my Brothers, Halt in time, and measure out your dole,
 A warning take from one who speaks in earnest from his soul;
 The nation must be heal'd, prepar'd, for future of the Lord,
 His Kingdom on this earth must come, according to His Word.

TO CORRESPONDENTS.

W. W., CHICAGO. THE HOLLOW GLOBE.—As to the Hollow Globe theory of our earth, Dr. Teed (Cyrus) is by no means the first who has vindicated this opinion. At the time specified the following Advertisement appeared in the American Journals, one of which stated that the Advertiser was not only a respectable, but a *sane* man! It was said he got 20 volunteers for his expedition. If any Correspondent can give us further information about this enterprise we shall feel obliged. The following is the Advertisement.

"Light develops light *ad infinitum*."

St. Louis, (Missouri Territory).

North America, April 10, A. D. 1818.

"To all the world.—I declare the earth to be hollow and habitable within; containing a number of concentric spheres one within the other, and that their poles are open twelve or sixteen degrees. I pledge myself in support of this truth, and am ready to explore the concave, if the world will support and aid me in the undertaking. I ask one hundred brave companions, well equipped, to start from Siberia, in Autumn, with rein-deer and sledges, on the ice of the Frozen Sea. I engage we will find a warm country, and rich land, stocked with thrifty vegetables and animals, if not men, on reaching about sixty-nine miles Northward of latitude 52°. We will return in the succeeding spring.

John Cleves Symmes,

"Of Ohio, late Captain of Infantry."

Let the Reader compare the writings of Cosmos Indicopleustes, who lived in the 6th. century B. C., with the above, also the Legends of Armenia, Persia, etc. Occultism teaches that the land which crowns the North Pole is the only portion which exists during the whole Manwantara cycle or period of one "Round;" that there a fountain of life exists—the blood of the earth—or the Electro-Magnetic current. We shall again revert more fully to the Occult teachings upon this subject.

T. W., NEW YORK. BIRTH, ETC.—Birth is the death of the soul to the world of causes and its re-entry within the material world of effects. Death, upon the contrary, is the veritable birth of the soul into the spiritual world. At the re-entry of the soul into the carnal world, we sever the cord which binds the infant to its mother, just as in the re-entry of the Soul into the spiritual world, the Perispirit or Astral Body is severed from the material body which serves to bind and subject the soul to this body.

HELIOS, GA. THE TWIN-SOUL.—In the "Book of the Dead," we find that at the termination of the Initiate's ordeals, bravely and triumphantly borne, a woman representing his soul extends a Papyrus towards him, and says:—"I am thy invisible sister, I am thy Divine Soul, and here is the Book of Life. It embraces the copious pages of thy past existences and the white pages of thy future lives. One day I will unroll them all before thee. Thou knowest me now, call upon me and I will come."

ASTRO, PITTSBURG. INITIATE.—An Initiate is one who has been Initiated into the arcane knowledge of the Sacred Mysteries. The Chief Adept at the Initiation bore the title of *Hierophant*, or the Hebrew and Chaldaic *Peter*, the "Opener" or "Discloser;" he who explained the mysterious knowledge to the Neophytes and who kept the Mysteries

of Life and Death. Jesus says:—"Thou art Peter, and upon this rock I will build my church; and the gates of Hell shall not prevail against it. And I will give unto thee *the Keys of the Kingdom of Heaven.*" (*Matt.* xvi, 18, 19). To become a Hierarch is open but to a few. The candidate for Christhood submits himself to training the most severe, he must accomplish the Twelve symbolical Labours of Hercules, his life being truly a *Via Dolorosa*. The Initiate is under *vow* but the Hierarch is *free*, for he has undergone all ordeals and freed his will. The Sacred Science still possesses a few earnest and exalted votaries upon earth, no matter what prejudice, conceit, and ignorance may think.

I. J., SAN FRANCISCO. PARABLES.—Jesus Christ is the beautiful Sun of humanity; it is within His Evangel that we must seek the law of eternal life, His Spirit in its entirety. At the same time we must not forget that He has *drawn a veil* over those sacred themes—over the chaste and marvellous Isis—for:—"The letter killeth, but the Spirit giveth life," says He.

NOVICE, WASHINGTON. MAGICAL PLANTS.—The *attractive* plant of Van Helmont (*De Magn. et. vuln. curatione*, Ch. xxvii), is not the only one which possesses extraordinary occult properties. The ancient Magi knew xxii plants whose virtues corresponded with the esoteric meanings of the xxii Arcanes of the Absolute Doctrine—the Tarot. Should circumstances permit, we shall publish a detailed account of those marvellous plants in a future Number of our Magazine.

F. L., LONDON.—Be patient, we cannot write upon "all and everything" every month within the short compass of a 16 page Magazine.

THEOSOPHIST, SCOTLAND. ASTRAL BODY.—Generally speaking, the *Life*, *Astral Body*, *Perispirit* of the French School, the Kabalistic *Ruach*, and the Indian *Linga Sarira*, are words identical in meaning; they designate the same thing—the *Organic Nervous Fluid*—and to study the one is to study the other.

IGNORAMUS, N. Y. REINCARNATION.—Yes, man passes through many incarnations before his soul reaches this earth as a human being. Before we can attain the summit of our material evolution—the end of our earthly incarnations—we must have passed through different existences upon each of the *Seven Planets* to which our psychic and human nature bears strict correspondence.

DR. G., GLASGOW. MYSTERIES OF MAN.—The *Physical Body* supports all the elements which constitute incarnate man, it has its centre of action in the *Abdomen*. The *Astral Body* animates all the elements of the body, it has its centre of action in the *Breast* and constitutes the principle of *Cohesion* of the human being. The *Psychic Being*, or *Soul*, moves all the elements of incarnate man, with the exception of those which are placed under the dominion of the Spirit; it has its seat of action in the hinder and lower part of the *Head*. The *Spirit*, combining the three preceding principles, illuminates by the Intelligence, and serves the entire organism by the Will. It has its point of contact in the material Brain, and only in the rarest exceptions does it incarnate in the human being. Study the "Sepher Jetsirah," of the Second century, which says:—"Three Mothers in Man; the Head, the Stomach, and the Breast. The Head has been created of Fire, the Stomach of Water, and the Breast (in the centre between them) of Spirit." "The Head is the seat of the Intellectual Soul; the Breast of the Vital Soul; and the Stomach, of the Sensitive Soul," says Robert Flood, in the Sixteenth century. Don't think the old Sages were Fools!! they were a great deal wiser and more learned than we are upon the Mysteries of Man and the Universe.