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FRAGMENTARY MEMOIRS OF THE CHRIST.

PART III.

"But whatever may be the unexpected phenomena of the future, Jesus will not be surpassed. His worship will constantly renew its youth, the tale of his life will cause ceaseless tears, his sufferings will soften the best hearts; all the ages will proclaim that among the sons of men, there is none born who is greater than Jesus."—Renan. *Life of Jesus*.

THAT mystic life profoundly hidden, nevertheless contained within itself in the young Jesus a complete lucidity in the world of real life. *Luke* represents him at the age of twelve years thus:—"And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him," further, that:—"Jesus increased in wisdom and stature, and in favour with God and man." (*Luke* II, 40, 52.) His religious perception was an inborn faculty, absolutely independent of the outside world, his Prophetic and Messianic understanding only awoke public curiosity and misconception, the accomplishment of his mission could in fact only be carried out by a special Initiation, and a prolonged interior perfection. Distinct traces of this are to be found scattered throughout the Gospels.

The first great excitement which happened to him took place during his first visit to Jerusalem along with his parents, of which *Luke* informs us. A strange sentiment of oppression took possession of the soul of Jesus, when he perceived during this his first pilgrimage, the city with its formidable walls, situated upon the mountain like a sombre fortress; when he saw

the Roman Amphitheatre of Herod with its massive gates; the tower of Antonia rising above the Temple; the Roman legionaries with spear in hand, watching him from above. He admired the splendour of the marble porticos, where the Pharisees promenaded in sumptuous costumes, he traversed the Court of the Gentiles, the Court of Women, he advanced amidst the throng of Israelites to the gate of Nicanor and the three-cornered balustrade; upon the latter he observed the Priests in their sacerdotal garments of violet and purple, glittering with gold and precious stones; he saw the officer immolating the goats and bulls before the Sanctuary, sprinkling the people with their blood, and pronouncing a benediction. He next went down again to the public quarters of the lower town. Here he saw the mendicants, pale with hunger, with faces of anguish which faithfully preserved the reflection of the last civil war, with its torments and crucifixions. Departing by one of the gates of the City, he found himself wandering through the rocky valleys, in dismal ravines midst quarries, piscinæ, and the tombs of Kings—a sepulchral sash to Jerusalem. Amidst the latter he saw the insane going forth and wildly blaspheming against the living and the dead. Afterwards, descending by a large staircase to the Pool of Siloam, dark as a cistern, he observed at the margin of its yellow waters a crowd of lepers, paralytics, of miserable people covered with all sorts of ulcerated sores. An irresistible feeling of distress compelled him to fix the inner glances of his soul upon them, and to drink in all their anguish. Some of them demanded assistance from him; others were spiritless and hopeless; others stupefied and appearing no more to suffer. At this sight Jesus says to himself: What is the good of this Temple, those Priests, Hymns, Sacrifices, since they cannot assuage all sorrows? Suddenly, with a large and overwhelming torrent of tears, he felt the anguish of those souls, the sorrows of that town and its people, of all humanity, he felt it flowing into his sensitive heart with a power which was beyond his control. He understood that even herein was embraced a felicity which he could not communicate to others; those imploring looks, those hopeless glances of the sufferers could never be eradicated from his memory. Sad, sad affiance, human Suffering marches on its way and says to him: I will leave thee no more! He found himself seized with profound sadness and anguish, and as he retraced his steps to the luminous peaks of Galilee, this cry proceeded from the depths of his loving heart:—Heavenly Father! I wish to Know! I wish to Heal! and I wish to Save!

That which he wished to know he could only learn with the Essenes. The Gospels have preserved an absolute silence upon the sayings and doings of Jesus before his meeting with John the Baptist, by whom, according to them, he took in a measure the possession of his ministry. Immediately after this period he appears in Galilee with a decided doctrine, with the certainty of a Prophet and the consciousness of a Messiah. But it is quite evident that this first appearance, bold and premeditated as it was, was preceded by a long series of developments and a veritable Initiation. It is no less certain that this Initiation must have taken place with the only Association which still preserved in Israel the veritable traditions, as well as the manner of life of the Prophets. No doubts as to this can possibly arise in the minds of those who, elevating themselves above the superstitions of the "dead letter," and the mechanical mania for written documents, for those who dare to discover for themselves the sequence or chain of causes according to the "spirit." We need only allude to the intimate resemblance between the doctrines of Jesus and those of the Essenes, as well as the silence even which Christ and his Disciples preserved upon this sect. Why does he, who attacks with such freedom all the religious parties around him, never mention the name of the Essenes? why did not the Apostles and the Evangelists speak of them? Simply because they considered the Essenes as themselves, and that they were prohibited from doing so by their solemn oaths in the Mysteries, for the sect established itself with that of the Christians.

The Order of the Essenes constituted at the time of Jesus the last remnant of those Brotherhoods of the Prophets organized by Samuel. The disposition of the Masters of Palestine, the jealousy of an ambitious and servile Priesthood, had driven them back into silence and retreat. They struggled no more like their predecessors, they were contented in preserving the tradition. They possessed two principal centres, the one in Egypt, upon the borders of Lake Maris; the other in Palestine, at Engaddi, upon the shores of the Dead Sea. The name of Essene which was given to them, came from the Syrian word, *Asaya*, physicians; in Greek, *Therapeutæ*, for their only ministry recognised by the public was that of curing moral and physical maladies. "They studied with great care," says Josephus, "certain writings in Medicine which treated upon the occult virtues of Plants and Minerals." (*War of the Jews*, II, etc. *Antiquities*, XIII, 5. 9; XVIII, 1, 5). Some of them possessed the gift of Prophecy, such as Menahem who had predicted to Herod that

he would govern. "They serve God," says Philo, "with great piety, not in offering Him victims, but in sanctifying their spirit. They avoided the towns and applied themselves to the arts of peace. No slavery existed amongst them, they were all free and laboured for one another." (Philo *Contem. Life*.) The rules of the Order were very strict. In order to gain admission there was a novitiate or probationship of one year. If the young Neophyte had given satisfactory proofs of Temperance, etc., he was admitted to the Ablutions or Purifications, without however being permitted to enter into communication with the Masters of the Order. It was necessary that other two years be spent in ordeals before being admitted into the Brotherhood. They vowed by the most solemn oaths to observe the duties of the Order and never to betray its secrets. Those only could take part in the common repasts which were celebrated with great solemnity, and constituted the inner cult of the Essenes. They considered the clothing which they had worn at those Feasts sacred, and they always put it off before resuming their labours. These fraternal Agapæ, or Love-Feasts—the primitive form of the Lord's Supper or Communion instituted by Jesus—commenced and terminated by prayer. The inner, or concealed interpretation of the sacred books of Moses and the Prophets was always given there, but in the explanation of these texts, as in Initiation, there were three meanings and three degrees. Very few reached the superior degree. All those things wonderfully resembled the organisation of the Pythagoreans; it is also certain that it existed nearly the same with the ancient Prophets, for it is met with everywhere that Initiation exists. We may add that the Essenes professed the essential dogma of the Orphic and Pythagorean doctrine, viz., that of the Pre-existence of the Soul, the consequence and reason of its Immortality. "The Soul," they said, "descended from the most subtle ether, attracted within the Body by a certain natural delight, dwells there as in a prison; delivered from the bonds of the Body in a long slavery, it flies away with joy." (*Josephus*, A. J. II, 8.)

The common points between the Essenians and Pythagoreans are the following. Prayer at sunrise; garments of linen; fraternal Agapæ; a novitiate of one year; three degrees of Initiation; organisation of the Order and a community of property managed by the curators; the law of silence; the oath of the Mysteries; the division of the instruction into three parts, being 1st, knowledge of the *Universal Principles*, or *Theogony*, that which Philo calls *Logic*; 2nd, *Physics* or *Cosmogony*; 3rd, *Moral*

Philosophy, all that which treats upon man, a science to which is specially consecrated Therapeutics. The similarities between the doctrine of the Essenes and that of Jesus are: the love of our neighbour ranking as the first duty; prohibition from swearing in order to certify the truth; hatred of falsehood; humility; the institution of the "Suppers" borrowed from the fraternal Agapæ of the Essenes, but with a new meaning, that of sacrifice.

In a succeeding article it will be seen *why* we wish our readers to have a slight knowledge of the Essenes and their Mysteries, in connection with the life of Jesus, and in the next Part we shall further explain some of the rites of the Essenian Brotherhood.

EXAMINATIONS UPON THE GOLDEN VERSES:

PURIFICATION.

BUT it is not at all certain that Plato had the idea that his disciples have attributed to him, seeing that far from regarding Matter as an independent and necessary existence, animated by a Soul essentially bad; he appeared even to doubt of its existence, in fact to go as far as to regard it as a pure nonentity. He calls the bodies which are formed, equivocal things, holding a mean between that which always exists and that which exists not;* he sometimes affirms that matter has been created, and sometimes that it has not:† and thus falls into contradictions which his enemies have taken advantage of. Plutarch, who has noticed this very well, excuses them by saying that this great Philosopher had purposely done so in order to conceal some Mystery; a mind such as his never affirming two contraries under the same meaning.‡ The Mystery that Plato wished to conceal—seeing that he had given quite enough to be understood—§ was the Origin of Evil. He avowed that he had never exposed it, and that he never would expose it by writing its true sense, upon any consideration. Thus, that which Chalcidius, and after him Andrew Dacier, have given for the doctrine of Plato are only very remote inferences and conjectures drawn from a few of his dogmas. Celebrated men are often treated in this manner and

*Cicero, *Tusc. L. I.* Clem. Alex. *Strom. L. V.* p. 501.

†Justin, *Cohort ad Gen.* p. 6. Cyril, *Con. Julian*, Fa'ric, *Bibl. Græc. V. I.*

‡Plutarch, *Procr. Anim.*

§Plato, *E'pis. 2* and *7*, V. 111, p. 312, 313, etc.

their writings commented upon; particularly when there is any reason for presenting their ideas in a manner which agrees with, or favours an opinion, whether favourable or unfavourable. It is this which has happened more with Manes than any other, they having greatly calumniated his doctrine upon the two Principles, without at all comprehending what he understood by them, and they have even hastened to condemn him without thoroughly examining that which he said; adopting as axioms, that he had laid down the most fantastic and ridiculous inferences, which his enemies had drawn from several ambiguous phrases.* That which causes me to make this observation, is that he had no less than proved that Manes had in reality admitted two contrary Principles, Good and Evil, eternally independent, and holding a proper and absolute existence in themselves, although it is easy to see that Zoroaster, whose doctrine he had principally imitated, had not admitted such, but equal issues of a Supreme Cause, upon the essence of which he remains silent.† I am very much inclined to believe that the Christian Doctors who have transmitted to us the ideas of this powerful heresiarch, blinded by their hatred or ignorance, have disguised them, just as I observe that the Platonic Philosophers, misled by popular opinions, have entirely disfigured those of the celebrated founder of the Academy. The error of both has been to take for abstract existences, that which Zoroaster and Pythagoras, Plato or Manes, had set down as emanations, results, forces, or even simple abstractions of the judgment. Thus Ormuzd and Ahriman, Power and Necessity, the Same and Another, Light and Darkness, are only the basis of the same things differently expressed, understood, but always restored to the same origin, and always under the subjection of the same fundamental Universal Cause.

It is not then true, as Chalcidius has said, that Pythagoras had demonstrated that evils exist by necessity,‡ because that Matter in itself is evil. Pythagoras never said that Matter was

*See the excellent work of Beausobre upon this subject, *Hist. of Manich.*

†When Zoroaster spoke of that Cause, he gave it the name of *Time without limits*, according to the translation of Anquetil du Perron. That Cause does not appear exactly absolute in the doctrine of this Theosophist; for in a passage of the *Zend-Avesta*, where there is a question as to the Supreme Being, the producer of Ormuzd, he calls that Being, the Being absorbed in excellence, and says that the Fire acting from the beginning, is the principle of union between that Being and Ormuzd. (36 ha *Vendidad Sade*, p. 180, 19th *Fargard*, f. 415.) We find in another book, called *Sharistha*, that when that Supreme Being organised the matter of the Universe, he sent his Will under the form of a shining Light. (*Afud. Hyde*, c. 22, p. 298.)

‡In *Tim.* not. 295.

an absolute existence of which Evil was the essence. Hierocles, who had studied the doctrine of this grand man and that of Plato, has denied that either the one or the other had ever supposed Matter to be a being existing by itself. He has upon the contrary, proved that Plato had followed the footsteps of Pythagoras; that the World had been produced from No-thing; and that his votaries had deceived themselves when they admitted an increate Matter.* Power and Necessity, which have been placed at the head of this Examination, are not as has been erroneously believed, the absolute source of Good and Evil. Necessity is no more evil in itself than Power is good: it is from the use that man makes of them, and of their employment indicated by wisdom or ignorance, virtue or vice, that Good or Evil results. This has been perceived by Homer, who has expressed it in an admirable allegory, in representing the God of Gods himself, Jupiter, opening up indifferently the sources of Good and Evil upon the Universe:—

"At the feet of Jupiter are two uniform vases,
From one proceedeth Good, and from the other Evil."†

Those who have rejected that thought of Homer have not been very considerate upon the prerogatives of Poetry, which particularises that which is universal, and represents as finished that which is yet to do. Good and Evil emanate from Jupiter in act, but in power, or in other words, the thing represented by Jupiter, or the Universal Principle of Will and Intelligence, becomes good or evil according as it is therein determined by the particular operation of each individual principle of Will and Intelligence.‡ Now Man is to the Being called Jupiter by Homer, that which the particular is to the universal.§

*See Photius, *Cod.* 251. Plotin. Porphy. Jamblich. Proclus and Simplicius are of the same opinion as Hierocles, as the learned Fabricius says. *Bibli. Græc.* v. 1. p. 472.

†*Iliad.* L. ult. v. 527.

‡Cicero, *Nat. Deo.* L. 1. c. 15.

§—Do—, *Fate*, c. 17.

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ON the other side of the grave, when the Spiritual Body shall become reclothed with the sublimated particles of its physical nature, and the resurrection of the body shall be completed, the power of re-habilitation will be in favour of such as *have commenced* the redemption of the Spiritual Body here; because sublimated particles can only be attracted by a sublimated Spiritual Body. A Spiritual Body in the natural state must first become redeemed from the natural condition, before it can wear the purified garment of Divinity.

## MAN KNOW THYSELF.

## CHAP. I.

"Say not ye, There are yet four months, and then cometh Harvest? Behold, I say unto you, Lift up your eyes, and look at the fields; for they are white already to harvest." *John* iv. 35.

THE Messianity of Man now awakens many earnest souls. The century marches on towards its termination, and the high foreboding of the Coming Era accumulates as the years diminish which separate us from the dawn of the Heavenly Jerusalem. We have seven years still to run before the Solar Cycle which opens in 1899, and then—Ah! well, there's not a long time to wait.

The Christ is Humanity itself, of which every member thereof possesses a spark, a ray emanated from the Divine Source which was its cradle. Humanity confuses and tortures itself every day by the base passions which it allows to prevail within it, but before the diffusion of the Divine Light can be infused into our veins, we must be gradually reborn to the intellectual life. Christ is the *Eternal Word*, whom we call the Only Son, *consubstantial* with the Father, because that He is precisely the radiation of the CENTRAL SPIRITUAL DIVINE SUN, which penetrates through us, just as the rays of our common Sun penetrate the plant and flower. This is the *Lumen de Lumine* which enlightens every man that cometh into the world, *genitum non factum*, emanated but not engendered; this Divine Ray which continually infuses a new blood within the veins of Humanity, a renovative germ, and a ferment of *Superior Life*.

Every *real* Christian believes in Prayer, as well as in the Communion of Souls. Man is made in the image of God, our Heart and our Brain are the centres of Cosmic Forces which the majority of mankind little dream of, which shed themselves throughout the atmosphere as Wishes and Thoughts, (and Thoughts are living existences) about to be implanted within the brain of our fellow-creatures. It is thus that Good and Evil depend upon us, and God reveals not Himself to Humanity, except through Humanity, or by the Perfected Ones who have offered themselves voluntarily to His services. All existences intercommunicate with one another, as Liebnitz has so well expressed in his intuitive work, "*Monadology*," and the



fluid of the Thought is a fluid voluntarily emanated by our Souls, in order to reach a determined and intended end. It is thus that the fluidic emanations of Prepared Souls, *praying in unison*, can surround a sick person and cure him.

Every thought of man passes, when developed, into the interior world, where it becomes an active entity by its association, by that which we may call its blending with an *Elemental*, that is to say, with one of the semi-intelligent Forces, or Spirits of the Kingdoms of Nature. It survives as an active intelligence, a creature engendered by the Spirit, for a greater or lesser period of time, according to the original intensity of the cerebral action which has given it birth. Thus a good Thought is perpetuated as an active benevolent power; a bad one as a maleficent demon. In this manner man continually peoples his atmosphere, or surroundings, with a species of world wherein are presented to him the children of his fantasies, of his desires, impulses, and passions; this current reacts, in proportion to its dynamic intensity, upon every sensitive or nervous organisation which may be in contact with it. The Hindus give this the name of *Karma*, the Adept consciously evolves these forms, whilst the common man allows them to escape without being conscious of them.

Let the adherents of Atheism, Ignorance, and Voltairism laugh as they may, they seem to forget the very words, of Voltaire himself, addressing himself to Jesus Christ:—"I take you for my only Master," says he. (See *Philosophical Dictionary*, Article upon *Religion*.) After all, what is our present human existence of "three-score-and-ten" within the unfathomable abyss of Eternity, were this life even extended to centuries upon centuries of years? much less than a drop of water in the ocean, or an atom in the constitution of our globe. If there were no spheres of perfection in the Soul-World, how is it that a Soul newly departed from this earth could be *immediately* purified from its ignorance and pride: with all its faults and all its vices; how would it be possible for that Soul to *immediately* bathe itself in the bosom of Divine Purity and Radiance? Nothing is annihilated throughout the Universe, nothing impure can enter Heaven; in the spheres of Purification in the Soul-World we have—almost all—to work out our clarification. Each receives according to his work, in other words, "we shall be rewarded according to our works," as the Christ says, and herein is strict Justice. According to Divine laws, Life has for its aim, the correction of faults, whereby we can be elevated without ceasing, upon all the planes of Perfection, in Science, Wisdom, and Virtue.

"Man know thyself," and "correct thyself," is the old adage which repeats itself throughout the centuries in the voice of Conscience and Reason. Man is capable of infinite perfection, he is like the acorn, a simple miniature abortion which becomes a gigantic Oak, whose roots reach as far as the empire of darkness and death, and whose branches can embrace a Universe.

To the poor but earnest followers of the beloved Nazarene, to those lowly children of earth who had so eagerly listened to His voice, to those who not only had accompanied Him upon His sacred sojournings, who had shared His sufferings with tranquillity, and who had witnessed His extraordinary spiritual powers with wonder and astonishment, the existence of Jesus was no fable, no dream, nor mystery. Often had His hearers marvelled at His wondrous words, often had they failed to understand that in His humanity He was so far like one of themselves, representing Himself only as an imperfect being, but when in "the spirit," He described Himself as having lived before Abraham, as being the Son of God, the long-promised Messiah who came to redeem sinful and suffering humanity. This sublime devotion, this remarkable faith which has survived the crash of dynasties, the rise and fall of kingdoms, and those changes which have altered and revolutionised our old earth, and constructed and reconstructed it again, has never been based upon a fable, a mistake, or an idle superstition. It was His Gospel of earnest love, His purity in life, His Divinely compassionate nature, which endeared His memory to sensitive and suffering hearts, and which supported the faith of His disciples and saints midst the bitter fires of persecution and the terrible tortures of martyrdom. But, alas! this Gospel of Love has waned much since then, for it became selfishly defiled and entangled in the sophisms of man-made creeds, and the incomprehensible systems of metaphysical speculation, but this diminution now gives place to a mighty augmentation, an enormous wave of constant and accumulative energy which will overwhelm not only the Occident, but the Orient as well, within its universal grasp.



THE history of the Terrestrial Paradise, or Garden of Eden, is an allegory. The description which the Bible gives us of this Garden contains the Sacred Numbers of the Kabala. The history of the creation of the world, which precedes the description of Eden, is rather a recital, than a symbol expressing the eternal laws of creation, of which the summary is contained in the six hieroglyphical letters of the word **בראשית**.

## BIRTH.

"Every creature groaneth with us, and earnestly longs to be delivered from the vanity, which it is subject to *against its will*." *Rom. VIII. 20.*

"*Against thy will* thou becomest an embryo, and *against thy will* thou art born."—*Mishna.*

DEATH and the grave are solemn things, but Birth and infancy are equally so. Life is the sigh and the smile of Nature, Birth is the kiss it bestows upon the human Soul. Respect in all sincerity the Woman, the Wife, for the actual presence of Nature is within her, and *Jonah*, the plastic principle of Nature, dwells within her bosom and delights therein. Soul, Spirit, Love, all descend from the heights of Heaven to rest themselves and sport within her heart; the grand secret of Creation smiles in her in the little infant, when its Soul descends within her in the Mystery. An Immortal Soul after Death but yet pre-existent to Birth, for Birth is only the *embodiment* of Souls. Within the social state of Life the Ancestral Angels enter again within the Generations by means of Woman. Evoked to social Life in consonance with the Mysteries of the Holy Spirit and those of the Father, the immortal Ancestor, in an *apparently* impure manner, becomes the child, liable to physical Death, which in its turn takes place at the appointed time.

During that evocation which commences by a promise and a giddiness of immortality, according to its degree in the Soul-Hierarchies, the Soul leaves one of its cosmogonic dwellings and descends. Invisible, but sensitive to loving hearts, it tenderly haunts the woman who has been chosen for its care, and during *nine* lunar revolutions it prepares its Astral principles, through the blood and soul of the mother, for the completion of that fleshly body whose first aspiration is a wail of sorrow. Provide yourself then, earnest Reader, with the concealed Key to all this, in the Hebrew text of the *Sepher Bereshith*, the *Book of Generations*, or *Cosmogonic Principles*, (*Genesis*), and if God sees fit, the Divine Science of the Egyptian Sanctuaries will respond to thee through Moses, and you will then comprehend who *Aisha* (Woman) the volitive faculty of *Aish* (Man) is. Moses has lifted the first veil of the concealed interpretation; discover the second for thyself through thy own Intuition, it will be well worth thy earnest effort, thou mayest perhaps find it in the Mystery of Sex and in the name of Jehovah, in the Second Chapter.

The Soul is the immortal principle of existence, the radiant cause of the visible as well as the invisible body. Theurgy discloses this, Psychurgy, which is the science and art of *loving* and *willing*, proves it experimentally. From Physiology we learn that the Soul is the force which animates and kills, which attracts or repels, and which chooses or rejects. Birth is then a solemn Mystery, Love and the Sexual Mysteries are sacred subjects, and nothing is commonplace in Nature any more than in God. Your Soul has existed long before your present Birth and it will certainly survive your physical Death. To know is but to remember; let us Immortal Souls remember then, that within terrestrial space we are struggling for the Celestial Kingdom and earnestly yearning for the Divine life. In the Mysteries of the Holy Spirit is the totality of Science, the consummation of Art, and the perfect Love of Life, for It "will bring all things to thy remembrance." It reveals Itself in the Morning Dawn, in the eyes of Bride and Bridegroom, in the sighs, sobs, and tears of Maternity. Bend yourself over the cradle, it is the sunrise of social life as well as the tomb of the cosmogonic life of the Soul. Within the bosom of the smiling infant palpitates the Mystery of the Holy Spirit and the Bride of the Father. That infant is an Angelic Ancestor, a Celestial Soul in a Terrestrial likeness, an Immortal being who comes to mortify himself, to purify himself through sorrow, to perfect himself through tribulation, to pursue his calling as best he may, whether by expiation, elaboration, or mission, since the centuries commenced and renewed themselves. To the Sage the inequality of conditions is only that which each perfectly deserves; it is the scale of justice which graduates the soul states, the indispensable necessities to the souls, who must exert their good will in a social sphere corresponding to their merit. This is why a gradual Initiation of Sex and Degree has been bestowed upon us by Providence; in order that man may cease from cursing that Destiny which most frequently is the very law which has created his will.

The Soul is born within the world of effigies and ordeals, it longs to be delivered and cries for freedom. Its element was the Celestial Fluid, the inner Light of the Universe, the Spirituous Ether, the interior and source of cosmogonic substance. Now it is outwardly reversed, it is in midnight darkness, it no more possesses its Celestial Body, for it is eclipsed, it has lost real Knowledge, Perception, and Life, its Intelligence is closed up, its direct Clairvoyance is extinguished, its Understanding is paralysed, and its Psychurgic sensibility is completely crushed.

Between it and the Universe a terrible obstacle is interposed, something obscure and limited, curved, obtuse, bitter and hot, a strange compound which rustles and crawls, a veil skilfully and artistically woven and plaited over itself, with all sorts of living contextures, images of the Universe, and in precise communication with it, figures of the soul-faculties in substantial and specific conjunction with her, interlacing and twisting in winding organs and viscera—in short, the body of man. If this body weeps, it is because the soul suffers. Again the infant wishes to soar above, but it falls down with an irradiation which recalls to it the living light of *Ionai*—the celestial substance—this is the kiss of the affectionate mother. In the mother's arms it is placid as she ascends with it, but when she descends it is fretful and troubled. At times it seems to it as if was dead. It recalls as if in a dream the immensity of that secret Light in whose resplendent eddies it nudely bathed itself, it recollects the brows of the lovely hills, the ethereal dales of a beloved planet having no elementary atmosphere or physical attraction, a world of essences, of balmy aromas and perfumes of life, a sphere wherein it heard the interior Harmonies and Melodies of Time and Space, the inner voice of all Beings and Realities, from which it was launched in tremor, in order to contemplate the *Shamaim*, the Ether, the azure Sea of Heaven, the Isles, the Astral Fleets, the motions of their animating Genii and living Powers.

Like a star reflected upon the ruffled water does the memory still linger and tremble in that of the grand reality. That soul still exhales the celestial ambrosia of the eternal Mysteries of the Holy Spirit, and the aromas of the other world evaporate but slowly from the balsamic essence which the mother drinks, breathes, and kisses with such a strange intoxication for the profane. That infant soul imagines it still sees the white and Divine men and women, the diaphanous Gods and Goddesses, luminous forms, types of beauty, chalices of truth, moving, hovering, and entwining in the magical waves of Celestial Love, in the dazzling communions of Wisdom. A shadowy idea of sacred theories, of living poems of the Occult Word, of hymns of creative thought, of symphonies of living sentiment, hierarchical teachings of soul-cycles, a sacred confusion of grand Mysteries of the Gods, of a ray of God, whose light is shadow, a luminous trail, the aromal flight of Angels, Messengers, of perfect Intelligences and Immortal Spirits, of victorious and glorious Souls—such are the weird things which at times flit through the psychic brain.



Oh ! blissful intoxication, is not this the quadruple inferior circle of souls ascending or descending, the sparkling fluidic ocean upon which floats the breath of Love, from the foundation of which scream Birth and Death ? A severe trouble, an unsuspected intoxication, a strange feeling of oppression, a distant magnetism, an attraction sweet but terrible, a chant of stars, a word of command, a cry from sphere to sphere, heart-breaking adieus to the Superior Life, to the well-beloved, a prayer, a solemn ceremony, melancholy rites, a last fond embrace, a parting kiss, an oath of remembrance and return, a swift Angel who takes the Immortal and hurries her away towards the Gulfs. The immensity from on high is shut and that of below is opened with a crash, the tumultuous ocean of generations, abysses of souls arriving at, or leaving the summit of the atmosphere of another planet, electric battle of passions and instincts. Here is the orb of Earth, the metallic Ocean rolling and unrolling in its ceaseless ebb and flow. The infant soul traverses the whirlpools of souls who are elevated or debased, the former diaphanous and pure, spiritualised and light, exhorting one another to conquer those who are opposed, to climb up the celestial ladder of light, to pass through the regions of clouds and fluidic currents, to gain the Igneous Citadel of the Superior Fire, the circle of Ether ; the latter, obscure, and marbled over with stains, like the skins of tigers and serpents, defiled by vices, wrapt in the darkness of crimes, materialised by animal passions, overburdened through selfishness, powerless to cross the Electric rivers of the atmosphere, borne away by storms and winds, struggling in the demoniacal pits of the Abyss, and winding far away from the barque of Isis, in the intoxicating cone of darkness which the Earth drags within the heavens, screaming in the silence and catching hold of the foremost, and trying to be dragged along with them, so as to diminish as much as possible the frightful weight of Destiny.

There are within the atmosphere of clouds the great Polar currents, the breezes of the Orient, and the squalls of the Occident, the aerial rivers shaking off the scum of the clouds, setting in motion the Electric serpents ; this is the inferior ocean of Air with its four regions, that of the Eagles, the Migrators, the Larks, and the Doves. Within this last commences the realm of plastic substance upon Earth, along with its four Kingdoms—the Mineral, Vegetable, Animal, and Man, and its seven Vortices of generative Powers and specific Generations. Next come the giddy amphitheatres of white mountains, with their dazzling enchantment of glaciers and chasms, then comes

the infinity of soft undulations of green hills, the foaming flow of torrents, the serpentine rivers and metallic streams, the roll of sounding forests, the circular immensity of country fields of green grass playing in the breeze.

This is Earth, one of the thousands of Mansions pertaining to the Kingdom of Man the mortal and immortal Son of the GOD OF GODS ; this is Demeter, the world of Effigies and physical Realities, the Infernal, one of the Purgatories as well as one of the Paradises conformable to the soul which is incarnated, to the Spirit who reigns within the flesh of incarnate Souls, to Truth, Law, Morals, and the social state, The real Celestial Chart of the soul's birth will always indicate its soul-state and Destiny, and that Destiny *must* be accomplished. The soul's Guide will come back to it again when it knows how to call it. Immortal Soul, behold thy Mother ! In the name of God and Nature, in the name of *Iod* and *Hevah*, behold thy native country here below—our Earth—for thou art united to it by all the magical powers of Life. You still recollect your conversations with the maternal Soul, your indivisible and mutual sagacity, your mysterious communions full of super-mundane remembrances and hopes, griefs and joys, ecstasies, the slow passage of the nine Selenic cycles, the song of birth, the sufferings, a ferruginous exhalation ascending abruptly from the fiery gulfs of Earth, whirling and attracting itself to the maternal soul, confinement in a dark pneumatic prison, a pulmonary heat, a movement, a cry. . . .

Oh ! blind materialists, you who dishonour the name of the race by your theories of descent from Gorillas, Monkeys, etc., you who scarcely deserve soul-ascension ; dismiss from your gross minds this Celestial Mystery, allow intuitive woman to instruct you and to pray, for she knows how to say at least :—“Our Father who art in Heaven.” Remain, you Virgins, Spouses. Mothers, Grandmothers, Druidesses of the Tree of Life ; remain near to the *Living Mistletoe*, pray to the ANCESTOR of Ancestors. Remember also, that if in the circle of Generations, the Father gives the germ of the effigy—the initial movement of the species—the Mother gives substance and specified form. The human Soul comes from Heaven but the souls of Animals come from the Terrestrial Fire.

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“The Soul,” they said, “descended from the most subtle ether ; attracted within the Body by a certain natural delight it dwells there as in a prison ; delivered from the bonds of the Body in a long slavery, it flies away with joy.” *Josephus*, A. J. 11, 8.

## TO CORRESPONDENTS.

SCEPTIC, BOSTON. THE WISDOM-RELIGION.—All those Teachings to which you refer are, esoterically speaking, *one* in reality, although under different *names*. Moreover, does not the Apostle Paul, in exalting the teaching of Christ, claim, as the special glory of that teaching, that it is a later wave of the *same* world-wide stream of spiritual influx, through which the *same* Divine Wisdom had previously conveyed its instructions, at "sundry times and in divers manners" appropriated to the needs and degrees of receptivity of those various times, to the earlier Races or "Generations" of humanity. The Hermetic, the Orphic, the Eleusinian, the Kabalistic, and other Mysteries, embrace *esoterically* the same great doctrines, the discrepancies being only *apparent*?

CALEDONIAN, CANADA. REVIEWS.—No, we do not expect *favourable* Reviews from *every* Newspaper. For instance, take that *soi-disant* Advent paper, the "Herald of Life," Springfield, Mass. We certainly expected—seeing that our "Book of Light and Life" bore specially upon the Coming Advent—that the Editor would have said something good, bad, or indifferent about it, but no! their *space* is precious, as the following P. Card will shew. Springfield, Aug. 14, '92

Dear Sir, I have *not space* to notice your book, and *have not and cannot* give it *any attention* in our columns.

Yours, etc.,

Mrs. E. W. Smith, Edr.

Again, in the leading Scottish Newspaper—The *Scotsman*—of Sept. 5th, the flippant Editor condenses his nonsensical opinions into one sweeping assertion, viz. "That there is an uncommonly close resemblance between the Divine Mysteries and Sheer Nonsense!!" God, Archangels, Angels, Spirits, etc., you will see, are nonentities to this man of great political learning but little *real* knowledge; an Editor who has no room in his literary brain for faith in such realities, but whose business appears to be to form judgment and pronounce opinions upon matters which he knows as little about as a native African does of Mathematics or Stenography! It is very easy for Press mercenaries to mock at things too wonderful for them to understand, for the price of a paragraph is more than the value of sincerity, and that sage old saying of the sorrowful Man of Galilee holds just as good now as ever:—"Cast not pearls before swine lest they turn and rend you." Such people are of the earth, earthy, but the fact is what *do* Newspaper Editors in general know of such profound subjects? Absolutely nothing.

MRS. M. C. T. GA. INEQUALITIES OF LIFE.—You, I, and every other person, have made ourselves exactly what we are. What you refer to is only explicable by the law of *Karma*, or merit and demerit, the results of past conduct, and consequent Destiny; as we sow so shall we reap. This includes the philosophy of Re-incarnation. Psyche, or the Soul must sever all relationship with things of earth, before she can become the "Bride," the "Lamb's Wife," and this can not take place until every molecule of her essence is pervaded by Spirit, and indissolubly married thereto. Every fault, yea every evil, tends for good; we must "overcome," for each life has its value from the lesson that it teaches us, from the impulse which it gives us to advance and elevate ourselves, for every imperfection finds a fitting place upon the stepping-stones of an endless life. Read, reflect, and study well our forthcoming article: "Man Know Thyself," Chap. 11, which will appear in the New Year's Number of our Monthly.