

THE MORNING STAR:

A MONTHLY JOURNAL OF
MYSTICAL AND PHILOSOPHICAL RESEARCH.

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

VOL. I. No. 8.]

DECEMBER, 1892.

[PRICE FIVE CENTS.]

FRAGMENTARY MEMOIRS OF THE CHRIST.

PART IV.

"For as the *body* is *one*, and hath *many members*, and all the members of that one body, being many, are one body; so also is *Christ*. . . . Now ye are the *body* of *Christ*, and *members* in particular." (*I Cor. XII, 12, 27.*)

THE only Jewish sect who preserved the Key to the secrets of the Kabala, at the birth of Christianity, was the Essenes. They were the intellectual descendants of the Egyptian Priesthood, and Initiation into the Mysteries of Osiris or Isis had never ceased with this Jewish legislator. The Essenes—the Brothers-proper, so-called—lived in community and celibacy, dwelling in retired places, cultivating the ground, and sometimes raising up strange children. As to the married Essenes, they constituted a kind of third Order, affiliated and subjected to the former. Silent, mild, and solemn, they cultivated the arts of peace, they were Weavers, Carpenters, Vine-Dressers, or Gardeners, but never Armourers, nor Merchants. Scattered in small groups throughout the whole of Palestine, in Egypt, and as far as Mount Horeb even, they gave themselves up to the most perfect hospitality. Thus we see Jesus travelling from house to house, from province to province, always certain of finding a lodging. "The Essenes," says Josephus, "were of exemplary morality; they exerted themselves in the suppression of all passions and every trace of anger: they were always kind in their relation-

ships, peaceable, and trustworthy in the highest degree. Their word was of more weight than an oath, for they considered an oath in common life as a superfluous thing, even a perjury." "Again ye have heard that it hath been said by them of old time, Thou shalt not foreswear thyself, but shall perform unto the Lord thine oaths; But I say unto you, Swear not at all: neither by heaven; for it is God's throne, nor by the earth; for it is His footstool. . . But let your communication be Yea, yea; Nay, nay: for whatsoever is more than these *cometh of evil*," says Jesus. (*Matt. v, 33-37.*) With an admirable strength of soul, and a smile upon their lips, they submitted to the cruelest tortures, rather than violate the slightest religious precept. Indifferent to the exterior splendour of the culte of Jerusalem, repelled by the harshness of the Sadducees, by the pride of the Pharisees, and by the pedantry and sterility of the Synagogue, Jesus was attracted towards the Essenes by a natural affinity.

The premature death of Joseph rendered the son of Joseph entirely free in growing to manhood. His brothers could continue the trade of the father and support the household. His mother allowed him to depart in secret to Engaddi. Welcomed as a Brother, saluted as a chosen one, he naturally and rapidly acquired an invincible ascendancy by his superior faculties, by his ardent charity, and that Divine principle which shed itself so powerfully throughout all his being. But in this ancient Fraternity he received that which they—the Essenes—could alone give him, the esoteric tradition of the Prophets, and through this, his proper historical and religious training. This spanned that gulf which separated the official Jewish doctrine from the antique wisdom of the Initiates; the veritable mother of all religions, but who was incessantly persecuted by Satan, the spirit of evil, of selfishness, of hatred and negation, united to absolute political power and sacerdotal imposture. He learned that *Genesis*, under the closed seal of its symbolism, embraced a Theogony and Cosmogony as far removed from its literal or apparent sense as the most profound knowledge is from the most infantile fables. He contemplated those creative "Days" of the Elohim, or the eternal Creation by the emanation of the elements, the formation of worlds, the origin of ethereal souls and their return to God through their progressive existences or "Generations" in Adam. He was struck with the grandeur of the thought of Moses, who wished to preserve a religious unity amongst the nations, by forming the culte of the one only God, and instilling that idea into the minds of the people.

After this the Essenian Masters communicated to Jesus the doctrine of the Divine Word, taught ages ago by Krishna in India, by the Priests of Osiris in Egypt, by Orpheus and Pythagoras in Greece, and universally acknowledged and known amongst the Prophets under the name of the *Mystery of the Son of Man and Son of God*. According to this doctrine, the highest manifestation of God is Man, who by his constitution, form, organs and intelligence, is the image of the Universal Being, and who can possess himself of the Divine faculties. But in the terrestrial evolution of humanity, God is as it were dispersed, divided, mutilated, in the multiplicity of humanity and human imperfections. He suffers, he seeks within himself, he struggles with his lower nature, he is the Son of Man. The Perfect Man—the Typical Man—who is the most profound Thought of God, dwells concealed in the infinite depth of His desire and power. At certain periods, however, when He thinks of drawing humanity out of the gulf, of gathering them towards a higher elevation, an Elect Soul identifies itself with the Divinity, it is attracted to earth through Power, Wisdom, and Love, and manifests itself anew to mankind. Those Elect Souls by the power and influence of the Spirit which is completely present in them, become Divine receptacles of the Living Word, for the *Son of Man* becomes the *Son of God*. In ancient times and amongst many nations there were "Sons of God," but from the time of Moses there had been no superior Son of God raised throughout Israel. All the Prophets ardently expected that Messiah, the Seers even said that he would at this time be called the *Son of Woman*—of the Celestial Isis, of the Divine Light which is the Spouse of God, that the light of Love would shine in him above all others, with a lightning brilliancy yet unknown upon earth.

These hidden realities that the Patriarch of the Essenes unveiled to the young Galilean upon the desert shores of the Dead Sea, in the solitude of Engaddi, seemed to him at once marvellous and comprehensive. It was with a singular emotion that he heard the Chief of the Order teach him, and comment upon the words that we find even to-day in the "*Book of Enoch*":—"From the beginning the Son of Man existed in the Mystery. The Most High preserved him by His power, and manifested Himself to His Elect. . . . But the Kings will be frightened and shall fall down on their faces, when they see the *Son of the Woman* seated upon the throne of his glory. . . . Then will the Elect call all the forces of heaven, all the saints from on high, and the power of God. Then the Cherubim, the Seraphim, the

Ophanim, all the Angels of *strength*, all the Angels of *the Lord*, in other words, those of the Elect and the *other Power*, who serve upon earth and above the waters, who will elevate their voices.”*

These strange relations, so often spoken of by the Prophets, had a profound and terrible meaning in the eyes of the young Nazarene, they were to him vivid as the lightning's flash in midnight darkness. Who was that Elect One, and when would he come to Israel? such were the thoughts that passed at this time through the youthful mind of Jesus.

EXAMINATIONS UPON THE GOLDEN VERSES:

PURIFICATION.

(7) Unto thee it is, however, granted to war with and conquer
Thy foolish passions; learn those to subjugate.

It seems that Lysis, foreseeing the bad inferences which people would draw from that which he had said, as if he had a presentiment that they would not fail to generalise the influence of Necessity upon the actions of mankind, had wished beforehand to combat the destructive dogma of Fatality, in establishing the empire of the Will over the passions. In the doctrine of Pythagoras, this is the true basis of the liberty of mankind; for according to this philosopher there is no person so free as he who knows how to command himself,† and the yoke of the passions is even heavier and more difficult to throw off than that of the most cruel tyrant. Pythagoras however had not commanded, according to that which Hierocles tells us, that the passions should be at once destroyed, such as the Stoics taught; but upon the contrary that we ought to watch over them and gradually repress all excesses, because all excess is vicious.‡ He regarded the passions as useful to man, and although produced at first by Necessity, and bestowed by an irresistible Destiny, yet nevertheless subject in their employment to the free power of the will. Plato was very sensible of this truth, and had strongly

**Book of Enoch*, Ch. XLVIII, LXI. The above passages demonstrate that the doctrine of the Word and the Trinity, which is found in the Gospel of John, existed in Israel a long time before Jesus, and was based upon the foundation of esoteric prophecies. The *Lord of Spirits* represents the Father, the *Elect One* the Son; and the *other Power* the Sacred Spirit.

†*Axioms of Pythagoras*, preserved by Stobæus, Sermon 6.

‡Hierocl. *Aur. Carm.* v. 10, 11.

pointed it out in several portions of his works; we may find it especially in the second dialogue of Hippias, where this philosopher evidently shews, apparently without design, that man, good or bad, virtuous or criminal, veracious or lying, is only such by the power of his will, and that passion which leads him to virtue or vice, to truth or falsehood, is null by itself; in short that no man is wicked except by the faculty that he has to be good; nor good save by the faculty which he has to be wicked.

But has man the power of being good or evil according to his wish, and is he not irresistibly drawn towards vice or virtue? Here is a question which has exercised all the thinking minds of earth, and which, according to circumstances has caused disturbance more or less violent. We must pay particular attention to one thing, which is, that before the establishment of Christianity and the admission of original sin as a fundamental dogma of religion, no founder of any sect, no celebrated philosopher had positively denied free-will, and had never ostensibly taught that man was necessarily resolute in good or evil, and predestined from all time to vice or virtue, to dire misfortune or to eternal happiness. It is quite true that that cruel Fatality appeared often to proceed from those principles as an inevitable consequence, and that their adversaries reproached them; but almost all resented it as an injury or a false interpretation of their system. The first who gives occasion to that accusation in ancient times was a certain Moschus, a Phœnician philosopher, who, according to Strabo. lived at the epoch of the siege of Troy, *i. e.*, about twelve or thirteen centuries before the Christian era.* This philosopher having disengaged himself from the theosophic doctrine, the only one known in his time, and having sought the cause of things in things themselves, may be considered as the true founder of Physics; he was the first to maintain the abstraction of Divinity and intelligence, and pretended that the Universe existing through itself was composed of indivisible particles, which, endowed with divers figures and movements, produced, by their casual combinations, an infinite series of beings, generating themselves, destroying themselves, and renewing themselves unceasingly. These particles that the Greeks named *Atoms*,† because of their indivisibility, constituted the particular system which still bears this name. Leucippus, Democritus, Epicurus, adopted it and added

*Strabo. l. xvi. p. 512; Sect. Empir. *Adv. Mathem.* p. 367.

†*Atom*, in Greek *ατομος*, is formed from the word *τομος*, *a part*, to which is joined the *a* privative.

their peculiar ideas; and Lucretius having naturalised himself with the Romans, favoured its advance up till modern times, in which the most of our philosophers only renewed it under other forms.* Assuredly there is no system from which the fatal necessity of all things proceed more inevitably than the atomic, nevertheless it is certain that Democritus was accused of admitting an absolute Destiny,† although he like Leibnitz attributed to every atom an animate and sensitive nature.§ We do not know whether he replied to that accusation; but we have certain proofs that Epicurus, who had less right than him to resent it, inasmuch as he regarded atoms as absolutely inanimate,§ nevertheless resents it, and wishing not to admit a dogma subversive of all morality, he declared himself against it, and taught the liberty of man.||

That which merits our particular attention is that that Fatal-ity which appears attached to a system of atoms, whence the materialistic promoters, faithful to their principle, banish the influence of Divine Providence.¶ There is a more natural system opposed to this, wherein the spiritualist philosophers admit that Providence in all the extent of its power. According to this last system, one and the same spiritual substance fills the Universe, and by its various modifications produces therein all the phenomena with which our senses are affected. Parmenides, Melissus, and Zeno, who adopted it, support it with great success; they pretend that matter is but a pure illusion, that there is no reality in matter, that bodies and their accidents are but mere appearances, and that nothing really exists outside of Spirit.* Zeno especially, who denies the existence of movement, brings forward objections against that existence, objections which are very difficult to meet.† The Stoic philosophers are more or less strongly attached to that opinion. Chrysippus, one of the strongest pillars of the philosophic Temple, teaches that God is the Soul of the World, and that

*Huet. *Cens. Phil. Cartes.* c. 8, p. 213. If we examine carefully the systems of Descartes, Leibnitz, and Newton, we will see that in their last analyses they reduce all to atoms, or to the inherent forces which move them.

†Cicer. *on Fate*, c. 17.

‡August. *Epist.* 56.

§—Do— —Do—.

||Cicer. *Nat. Deo.* L. I, c. 19; *Quas. Acad.* L. IV, c. 13; *Fate*, c. 9.

¶Diog. Laert. L. X, 123. Cicer. *Nat. Deo.* L. I, c. 30.

*Senec. *Epist.* 88. Sect. Empir. *Adv. Math.* L. VII, c. 2, Arist. *Metaphys.* L. III, c. 4.

†Arist. *Physic.* L. VI, c. 9. See Bayle. *Crit. Dict.* art. Zeno. rem. F.

the world is the universal extension of that Soul. He says that Jupiter must be understood as eternal Law, fatal Necessity, the unchangeable truth of all future things.* Now it is evident that if, according to the forcible expression of Seneca, this unique Principle of the Universe has at once ordained obedience always to its proper command,† the Stoics could not avoid the reproach of admitting the most absolute Fatality, since the Soul of man, according to them, was only a portion of the Divinity, therefore its actions could have no other cause than God who wishes such.‡ Chrysippus, however, resents this reproach in the same manner as Epicurus: he always sustains the liberty of man, notwithstanding the irresistible power which he admits in the Unique Cause;§ and that which appears to be a manifest contradiction, by teaching that the Soul sins not but through the impulse of its own will, and that thereby no one ought to be excused for his faults upon account of Destiny.||

But it is sufficient to reflect for a moment upon the nature of the principles laid down by Epicurus and Chrysippus, as well as by all those who had preceded them, and those who had followed them in their different opinions, in order to see that the inferences drawn by their adversaries were just, and that they could not refute them without contradicting themselves.¶ Once that we pretend to establish the Universe upon the existence of a material, or spiritual nature only, and that this single atom is supposed to explain all phenomena, we expose ourselves to insurmountable difficulties. It is always in demanding what is the Origin of Good and Evil, that we irresistibly crush all the systems of this kind, from Moschus, Leucippus, and Epicurus, to Spinoza and Liebnitz; from Parmenides, Zeno, and Chrysippus, to Berkeley and Kant. For, not to deceive ourselves, the solution of the problem upon free-will depends upon the knowledge previously necessary as to the Origin of Evil, for every one can by no means clearly reply to this question:—From whence proceeds Evil? Can we no more reply to the query:

*Cicer. *Nat. Deo.* L. 1, C. 15.

†"Semel jussit, semper paret," says Seneca. "The laws that God has prescribed for Himself," adds he, "cannot be revoked, because that they have been dictated by the Divine Perfections; the same plan, the same design, having pleased Him once, must please Him eternally." (Senec. *Pref. Nat. Quest.*)

‡Cicer. *on Fate*, c. 17.

§Cicer.—Do—.

||Aul. Gell. L. vi, c. 2.

¶Cicer. *Nat. Deo.* L. 1, c. 9. Plutar. *Refut. Stoic.* Diog. *apud.* Euseb. *Prof. Evang.* L. vi, c. 8.

Is man free? But do not let us be deceived, the knowledge of Good and Evil, although it has been acquired, *has never been openly divulged*; it was profoundly concealed, along with that of the *Unity of God*, in the antique Mysteries, and is never given out to the world, except *covered with a triple veil*. The Initiates impose upon themselves a stern silence upon that which they call: "*The Sufferings of God*,"* His death, His descent into the Infernal, and His Resurrection.† They know that the serpent was generally the symbol of evil, that it was under that form that Python fought and lacerated Apollo.‡ The theosophists put no stop to the public dogma of the Unity of God, precisely because of the explanation which it would have been necessary to give as to the Origin of Good and Evil; for without that explanation, the dogma in itself would have been incomprehensible. Moses was perfectly aware of this, and in the plan which he conceived of making an impression upon the people whose legislator he was, of a character as extraordinary as permanent, in founding his culte upon the publicity of a dogma up till that time concealed in the depths of the Sanctuaries, and only reserved for the Initiates, he hesitated not in divulging that which he knew regarding the Creation of the World, and the Origin of Evil. It is true that the manner in which he allegorically does so, is veiled under apparent simplicity and clearness, but yet with a profundity and obscurity almost unfathomable, but this form which he gives to that redoubtable mystery, suffices to sustain amongst the vulgar the dogma of the Unity of God, and this was all that he wished for.

THE Celestial life of the Soul may endure from centuries to thousands of years, according to its rank and impulsive force. But it is only for the most perfect, the most elevated, those who have surmounted the "Circle of Generations" to prolong such indefinitely, for they have attained temporary rest, veritable immortality; they have "recovered their wings." They are the inviolable Essences of Light, the Governors of superior worlds. As for the others—the wicked souls—an inflexible law obliges them to re-incarnate; to be reborn to new trials in order to "overcome," and reach elevation.

* Hierod. *Euterp.* 171. Julian Firm. *Error. fro.* p. 45.

† Meurs. *Græc. Feriat.* L. 1. Plutar. *Alcibiad.* Porphy. *Abs.* L. 11, 36, Euseb. *Præp. Evang.* L. 1, c. 1. Schol. Apoll. L. 1, v. 917. Pausan. *Corinth.* p. 73.

‡ Porphy. *Life Pythag.* p. 10.

A CHAPTER FROM A FORTHCOMING REMARKABLE BOOK.

(The Manuscript of the following Chapter was handed to me several months ago by the Author, but I have hitherto been unable to insert it in the "*Morning Star*." I now publish it as a December (Christmas) Supplement to this Magazine. It is a Chapter from an extraordinary book, and I give it to my Readers in compliance with the wishes of the Author. Although I agree in a general manner with many of the statements herein-after made, yet I take no responsibility upon myself for several of the prophetic announcements, nevertheless the generality of them certainly concur in many respects with various forecasts I have read, notably, those of Paracelsus, Mohammed, Luther, Behme, Swedenborg, several Kabalistic, Buddhistic, and Brahminical Prophecies, as well as the numerous examples I have given in Chapter VII of my "*Book of Light and Life*."

The Editor "Morning Star.")

THE COMING REFORMER.

CHAPTER II.

"And in mercy shall the throne be established; and he shall sit upon it in truth in the *Tabernacle of David*, judging and seeking judgment, and hasting righteousness." (*Isaiah* xvi, 5.)

"And the *Kēf* of the house of David will I lay upon his shoulders; so he shall open, and none shall shut, and he shall shut, and none shall open." (*Isaiah* xxii, 22.)

As *John the Baptist*, the "*Precursor*," or "*Forerunner*" of Christ our Lord, in his nobility of heart and soul, came wisely announcing the all-saving "*Word made Flesh*," so will God in His omnipotent wisdom and justice send His "*Chosen Messenger*," in those *last days*, to proclaim the Second Coming of Christ, to prepare his ways, and to establish his Kingdom in and throughout the world, during the Sabbatic Morn of the Universal Christian Birth. Prior to this next ostensible reign of the Christ, a *National Reformer* will arise in power of the Word, a man occupying the sphere of humble, lowly life, but Divinely appointed, as well as perfected and quickened by God. He will be the "*Chosen One*," from amongst God's Elect people—the humble, the poor, the good, the true, and the simple—his eye, radiant and Divine, will be "*single*," (*Luke* xi, 34-36) and his mind illuminated with the Light of Divine Wisdom, since within his Soul has God perfected and arranged His latent *Sun*. Within him therefore is the Light of men, the Divine Life even

to Salvation, when Christ our Lord again returns in power and majesty. At the present time his name is completely concealed and enveiled from the world, yet although it is perfectly unknown to the populace, God will soon Nominate this Messenger to his position, and bestow upon him great renown. This *Nomination* will be in itself an admirable phenomenon, indeed of such a strange nature as to cause within a few minds the utmost disorder. This *Call* however is in perfect correspondence with Scriptural Prophecy. "The Lord hath *called* me from the womb; from the bowels of my mother hath he made mention of my name. . . . I have even called thee by thy name: I have surnamed thee, though thou hast not known me. . . . I girded thee, though thou hast not known me," says God by *Isaiah* (XLIX, 1 : XLV 4-5. He further adds :—"Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, 'Thou art my servant, I have chosen thee, and not cast thee away.'" (*Isaiah* XLI, 9.)

His name will be marvellously heard throughout all portions of the world, for it will be whispered by the mystical, living power of the Word. It will be sounded in the ears of some, in the gentlest and sweetest accents, it will be communicated to others in more energetic tones, whilst men and women will be greatly astonished and struck with wonder, as to *why* this mysterious voice—at one time soft and dulcet in sound, at another reverberating in the ears like the peals of heaven's artillery—yet remains unheard and unrecognised by many of their friends and neighbours. Many will deem themselves strangely bewitched, haunted, or psychologised, and upon narrating the occurrence to their acquaintances, they will discover that they also have heard in weird accents this same name. Thus will the Divine Nomination gradually become known to the world, and people will then anxiously enquire—Who is the possessor of that name? As there are many people bearing exactly similar names, for a time a slight difficulty will be experienced, and the next interrogatories will be :—Who is this humble man that God has thus proclaimed, and how can he come to be known as the true Nominee, whom God doth thus appoint to bring to this mundane sphere due harmony, amidst the frightful tribulations which will close this soul-cycle? This is a question of easy solution, for the Law of *Divine Correspondences*, which God will bring to bear, will indubitably shew the validity of the proper man, through his *credentials*—for it is only to the man in whom God hath chosen to place His *Sacred Sun*, that the Divine Call of the Holy One can be legitimately applied.

He who bears not this holy mark, this "Seal of the *Living God*," all duly manifesting itself in his head and bosom, can never be hailed as earth's Vicegerent to *Ancient of Days*. "But the path of the *just* is as the *shining Light*, that shineth more and more unto the *perfect day*." (*Proverbs* iv, 18.) . . . "After those days, saith the Lord, I will put my law in their *inward parts*, and write it in their *hearts*." (*Jeremiah* xxxi, 33.) "Then shall the *righteous shine forth as the Sun* in the Kingdom of their Father. Who hath ears to hear, let him hear," says Jesus (*Matt.* xiii, 43,) and *Daniel* informs us that:—"They that shall be *wise* shall *shine* as the *brightness* of the firmament; and they that turn many to righteousness as the *stars for ever and ever*." (*Dan.* xii, 3.) "The *just* shall *shine*, and shall run to and fro like sparks among the reeds." (*Wisdom* iii, 7.) "When Christ, who is *our Life*, shall appear, then shall ye also appear with him *in glory*," says Paul, (*Coloss.* iii, 4.)

Hitherto I have told you, my Readers, to beware, and to watch the mysterious ways of the Almighty. The Prophets in ancient times have certainly foretold of such a *Reformer* coming, assuredly so, although the Sacred Records do not plainly give forth the name; nevertheless this is but a matter of minor import, for we know that Jesus stated:—"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and *greater works* than these shall he do, because *I go to my Father*," until the completion of the Christian Dispensation, he further states, when:—"I will come again," and perfect the Salvation of the world. (*John* xiv.) Thus does Jesus prophecy of his approaching earth-born Brother, who, by Wisdom shall exalt his name; and who shall arise as a Representative of Christ's Salvation, bearing the radiant "*Sun of Righteousness*" in his breast, the *Servant's Sign* to the Saviour of the Macrocosm. Almost all the Prophets speak of this *Messenger*, who shall surely come in these last days, as the "*Forerunner*" who is to announce the Second Advent of the Christ. "Howbeit when he, the Spirit of Truth is come, *he* will guide you into all truth: for *he* shall not speak of *himself*, but whatsoever *he shall hear*, that shall *he* speak; and will shew you things to come," Jesus further affirms (*John* xvi, 13:) and St. Paul pointedly refers to this Coming Dispensation, when speaking of Jesus, "Whom heaven must receive until the time of *restitution* of all things, which God hath spoken by the mouth of all His holy Prophets since the world began." (*Acts* iii, 21.) The Nazarene himself even distinctly announces this—"Elias shall first come, and *restore all things*." (*Matt.* xvii, 11.) Is it Elijah

or Cyrus then who shall precede Christ, reforming and ruling over us? The word *Elijah* signifies "Faith in God," and *Cyrus* means "Sun," now we must carefully ascertain whether the man, as the *Holy One*, is a perfect Cyrus, by virtue of his own *Sun*, thus unifying the duality of the two Holy Spirits. God chooses whomsoever He will, and calls, anoints, and fills him with His all-hallowing Spirit, enjoined in Love and Wisdom to Christ. In other words, he whom God calls as His *Reformer* will be His "Anointed Instrument," or crowned Emperor, yea, an *Emperor-Ruler* of all the Nations of the world, upon the eve of the day of the Universal Christian Birth.* The Holy Spirit of God says:—"Behold. I will send you Elijah, the prophet," and expressly tells us that this will take place "Before the great and dreadful day of the Lord." (*Malachi* iv, 5.) "After this I will return, and build again the Tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (*Acts* xv, 16, 17: *Amos* ix, 11.) The Lord explicitly tells us that "*this generation* will not pass away until all these things be fulfilled," for "Lo! I am with you always, even unto the end of the age." (*Matt.* xxviii, 20.)

Behold the rosy beams of the Dawning of the Morning Ray, but alas! as yet those rays are premature, for it is only a very limited number of people who are capable of perceiving this *Sun*, for the first breaking beams from the glorious Empyrean skies are scarcely yet begun to scintillate. Elijah comes however, and will faithfully fulfil his grand and glorious mission; he will with fidelity awaken the slumbering world to its oncoming transition, yea, he shall come in love, to "turn the heart of the fathers entirely aright unto the children," and fill them with the Light of the Divinity, as well as "direct the heart of the children unto the fathers," lest the Almighty "come and smite the earth with a curse." (*Malachi* iv, 6.) "Yea, I will send my *Messenger*," saith God, "and he shall prepare the way." (*Malachi* iii, 1.) "Then the Lord God, whom ye seek, shall suddenly come unto His Holy Temple, and there abide with man," for the Kingdom of God will veritably come upon earth, permanently dispelling the foul darkness of Satan, or, the union of the two planes--those of heaven and earth--will be fully accom-

*For a more detailed account of this see my "*Book of Light and Life*," Chapter VII.

plished, in fulfilment of the course of courses which man has to pass through in the evolution of his Microcosmic embryonic *Sun*. Then shall we be "Face to face, knowing as we are known, transformed into the image of His glory," as the Apostle remarks. It is this which enables man to be a likeness of God the Father, and which develops within him, similar to the Christ. "And David my servant shall be King over them. . . . they all shall have one shepherd. . . . And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt. . . . even they, and their children, and their children's children, for ever, and my servant David shall be their prince for ever. . . . And I will set up my Sanctuary in the midst of them for evermore. My Tabernacle also shall be with them; yea, I will be their God, and they shall be my people." (*Ezekiel xxxvii, 24-27.*)

Christ was a *Solar Centre*, a *Sun* enveiled in Jesus—pure, bright, and sublime—even more glorious than was *Primæval Man* in his early perfection. "In the beginning was the Word," St. John sagely informs us, "and the Word was with God," the appropriate position for God's only Son, "and the Word was God," yea, God the Father, Christ the Son, *one* God, who framed the heavens and the starry jewels in the realms above. This was the Divine consequence, the essential result of Nature's unified concord in Love and Wisdom. Oh! Divine, and ever-glorious truth, transparently clear, superbly grand, so eloquently foreshowing man to be a similitude of that *Sun of Righteousness* which stands as the Primal Rock of Ages, and magnificent *Sun of Suns*, which lives throughout eternity, yet comes from time to time. "All things were made by Him, and without Him nothing was made," for the Son of God worked with and for the Father; "in Him was the Life, and the Life was the (saving) Light of men," but this Light will soon increase in power and brilliancy. "The Light shineth in darkness," alas! how true, for poor blind man, in his utter darkness, is perfectly unable to comprehend it, for man still pursues his material pleasures, his sensual gratifications, in preference to the Divine Life. This sorrowful period of man's great benightment is rapidly drawing to a close, and soon the world will be aroused from its dormant lethargy, for the signs which were so truly foreshadowed to happen in those days, plainly shew that the *Sun of Righteousness* will soon arise, and diffuse His all-healing Light upon our world of darkness, sin, and sorrow. Then will the benighted ignorance of man be lightened up with the sheen of Divine Radiance, for those who have eyes Divine will unmistakably see that the period of Christ's

Second Coming is really and truly at hand. His effulgent *Sun*, will then illuminate the world through His own everlasting Light, and in a similar manner, Man's *Sun*, like unto God's—when man is *at-one* with God—will act in conjunction therewith. "And the city had no need of the Sun, neither of the Moon to shine in it, for the *glory* of God did lighten it, and the *Lamb* is the light thereof," says the Seer of Patmos (*Rev.* xxi, 23,) quoting from (*Isaiah* lx, 19, 20,) who renders this in a clearer manner:—"The Sun shall be no more thy light by day; neither for brightness shall the Moon give light unto thee; but the *Lord* shall be unto thee an *everlasting light*, and *thy God thy glory*. The Sun shall no more go down, neither shall thy Moon withdraw itself, for the *Lord* shall be thine everlasting light, and the days of thy mourning shall be ended."

The Soul that fully reflects the *Sun*, becomes itself a Sun, it mirrors the brightness of the Divine glory and represents the express image of the Divine person. The "Sun-Gods" have been those who have fully manifested the power of the Soul as a Spiritual Sun, whose histories correspond to the apparent annual course of our Solar Orb, as indicated in the Zodiactal planisphere. The Sacramental Wafer is a type of the Bread of Life, or Body of God, as figured in the orb of the Sun, yea, and reflected in the circular disc of every twinkling star, every wandering planet and sparkling molecule, mighty symbols lifted up for solemn adoration upon the Monstrance of the Universe. The Heavenly Virgin—*Virgo*—the Regenerate Eve, the Immaculate Mary, the Mother of the Sun-God has, Astrologically speaking, for her first "Decan" that of the Sun resting upon her head, whilst the "Decan" of *Libra*, which is that of the Moon, is under her feet, the allegorical woman of the Apocalypse, who overcomes the Dragon and restores the equilibrium—*Libra*—of the Universe.

The sacred life of Jesus was the *Sun of Righteousness*, man's Primal Fountain of Light and ultimate blessedness, for the sacred Prophecies of the Bible plainly indicate that the Perfected Man—he who is in the likeness of God—is all irradiated with the Primal Living Sun, *God's Source* of Eternal Life, with which man in his perfection is ever replete. In ancient times God's chosen Man—Jesus, the Christ—when he came to John the Baptist, was fully recognised by the Precursor through the attesting symbol of God's Holy Spirit—the descending *Dove* (*Iona*)—demonstrating the Source from which man inherits his true life. Christ says "there will be no sign given to this wicked and adulterous generation, but the sign of the prophet

Jonas." (*Matt.* xvi, 4.) This is deeply mystical language, for amongst the Hebrews, the word *Jonas* signifies a "Revealer of the Word," or "the Voice of the Most High," according to Heyschius; Jesus blessed his disciple, Peter, and named him "Simon Bar-Jona," or Simon, *Son of Ionah.* (*Matt.* xvi, 17.) In a like measure, when God calls forth His *Coming Reformer*, he will be indubitably known by his "Sacred Seal," or *Central Sun*—the true type of the *Sun of Righteousness*—revealing him as the man truly stamped with the impress of God's human Microcosm, and a perfect miniature of the Great Macrocosm. "In that day, saith the Lord of Hosts, I will take thee O Zerubabel, my servant, the Son of Shealtiel, saith the Lord, and I will make thee as a *signet*, for *I have chosen thee*, saith the Lord of Hosts," says the Prophet *Haggai* (ii. 23.) "And Righteousness shall be the *girdle of his loins*, and faithfulness the girdle of his reins," says *Isaiah*, in mystical language. (*Isaiah* xi, 5.) As God is the Central Sun of His own ubiquitous Soul, unifying all the entities of His own Divine Totality, so the Divine Man, the Son of God, has his own Sun Divinely centered within his unfolding Soul, since the commencement of the ages.

Let not the Reader therefore be surprised to learn, that to be a merely *human* being is not to be a *Man*, for *Man* is truly the Child of God, while all are creatures of the Primal Creator—God—and alike inherit their rights upon this earth; but in order to be a Child of God, man must be in His likeness, or a complete and perfect type of the *Sun of Righteousness*. Thus the humble Man of God, though of earth, who will be chosen as the first-fruits of his kind, and so strangely Nominated—who will be called of God—the first of the Illuminated—is known by the effulgent *Sun of Righteousness* which gives him renown; he is thus a type of and in a measure similar to the Lord God, who is a "Sun and a Shield," as the Psalmist affirms. This *Messenger* will go forth to the world, armed with the *Sword of Truth*, which he will wield in the important work of social Reformation, preparatory to the Coming of Christ. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto him shall ye hearken. . . . And I will raise them up a Prophet, from among their brethren, like unto thee, and *will put my words in his mouth*; and he shall speak unto thee all that I shall command him," says God through Moses. [*Deut.* xviii, 15, 18.] "Behold the days come, saith the Lord, that I will raise unto David a Righteous *Branch*, and a King shall reign and prosper, and shall execute judgment and justice in the earth," etc. [*Jerem.* xxiii, 5, 6.] "In those days, and at that

time, will I cause the *Branch of Righteousness* to grow up unto David; and he shall execute judgment and righteousness in the land," *Jeremiah* further states. [xxxiii, 15.] But herein let the Reader reflect well, that when the *Sun of Righteousness* appears in man, a *correspondence* arises in all those who have "ears to hear" the Nomination of God's Chosen Messenger, and all who thus hear are heirs of the "New Jerusalem." But man is not alone to be thus called, for *woman* also will be Divinely elected, for the purpose of Divine Wisdom was, that man was created as a *dual* being—male and female *in one*—or his biune, or two primal natures *un-fied*, but subsequent changes, the sequence of the transitional "Sleep" of Adam, develop its latent *masculine* nature, the other nature manifesting its *feminality*; this re-development changing their nature, and adapting it for sexual communion, which was essentially necessary for Divine Spiritual evolution, by means of carnal generation. At the termination of this Cosmic Generative Cycle—which also corresponds with the close of this Christian Dispensation—man will suddenly re-develop, by means of *Transmutation*. Mortality will then take on Immortality. ostensibly each will be one unified male and female. It was thus with Primeval Man in the old Sabbatic Day, and thus will it be again, when the *Ancient of Days* comes to illuminate our world, for it is written:—"The thing that hath been, it is that which shall be; and that which is done, is that which shall be done: and there is no new thing under the Sun." [Eccles. i, 9.] The Almighty is no impotent Sovereign, His Divinely ordained ages run on, and result in perfect ultimates; He is omniscient and omnipresent, a distinct *Personality*, enthroned upon the resplendent *Central Throne* of His own *Mental Ubiquity*, and maintaining His *Divine Integrity*. Who can question the Almighty? Man—a poor dark shadow, a mere image unfolding—must necessarily suffer, if he strives to attain perfection. The Wisdom of God plainly demonstrates to man that pains and troubles are good, are in reality quite essential to true manhood. The innocent suffer, true—but every heart-throb, every pulse-beat of pain and sorrow is but a stepping-stone upwards and onwards, for he that suffers not is either *dead*, or *dying*, and descends in the scale of Infinite Justice, but he that wisely perceives the benefits of suffering, ceases to suffer as his knowledge increases, save that his Soul, tuned in sacred sympathy, feels responsively for the sufferings of another. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal Salvation unto all them that

obey him; Called of God an high-priest, after the order of Melchisedek," Paul informs us. (*Heb.* v, 8, 9. 10.) The man who is unable to perceive ultimate good in sorrow and affliction, is blind, yea, *soul-blind*, he truly *dies*, his *end* is the grave, and he is devoid of Divine generative germs.

Oh! vain, presumptuous, proud, and ignorant man! at times claiming thyself to be God, and in thy sordid impudence denying even the ubiquity and omniscience of the Almighty, as an excuse for thine own imperfections and weaknesses. Ephemeral flash of short-lived lustre, learn the wisdom of humility, and go thy way until thou art called by thy Lord and Master, whom thou neither seest nor knowest. Far hence, ye vile pretenders, ye false "Messiahs!!" ye, who claim to be incarnations of God, Buddha, Brahma, Confucius, etc.; weak incarnate clods, mediums of Satan, who deny the omnipotence, omnipresence, and omniscience of God, and who make of the Almighty a mere "energy!" a "blind force!" a "will-less, mind-less nothing!" Ye are too learned in your metaphysical paradoxes to be wise, ye are dead to God but alive Satan, to doomed to downfall, and utterly steeped in the degrading slime of your own *self-exalted* impudence, foregone to common sense, and utterly devoid of that Illumination which ever tends, with unerring accuracy, to inculcate Love and Charity towards thy fellow-creatures. But as this is the age of Antichrist, such false abortions, such spurious Teachers and "Messiahs"—perverters of Divine truth—are a necessary consequence of the age, and a certain sign of the Coming Times, as has been so pointedly and plainly indicated in the pages of the Sacred Writings.

THE COMING ADVENT.

THE blessing which Judah received at Jacob's decease, was, that the sceptre should not depart until Shiloh come. Ten tribes were ultimately scattered, and two tribes—Judah and Benjamin—held possession of the promised land. Joseph and Benjamin were sons of Jacob by the *Heavenly* marriage, wherein conception occurred through Divine grace. The ten tribes were scattered throughout the world, but with the two tribes it was entirely different, for they are a reserved power, kept for

the day that is coming. Their lives have been comparatively chaste, their food has not been unclean, and there are amongst them organisations prepared and matured by refinement, for the first fruits of transfusion.

Chosen from amongst the two tribes, was that maidenhood by whose mystic union has come the Divine Jewish power which shall find a hold and a home in the life and blood of Israel's children. It will reach those who have come down from the ten tribes, it will also reach the two that have been holding together, and are amongst us an organised power. Their Feast of the Passover is the type of another passing over yet to come, in which they may prove to be a portion of that leaven which shall yet leaven the whole mass. From the Mount of Olives, amongst the last utterances made to the disciples, previous to the scenes at Gethsemane and Calvary, were the words:—"This gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then the end shall come;" this gospel has become the inheritance of the Soul of the World, and its full manifestation may be early looked for amongst those whose honour, destiny, and privilege it is to count Him as a Brother in Israel.

When the Seventh Sun of God (for Joseph was the seventh son) dreamed, or saw in vision the Anointed One, and the entrance into Heaven of a daughter, he did not see obeisance, because that belonged to a condition of opposites, which had not yet been established. Seeing that his experience was a digression, it became law that he should part company from his brethren, and come down into the wilderness of this world, in that pit where we yet remain awaiting ascension. From the tribe of Judah cometh the maiden poet whose song, the Magnificat, has become a portion of Nature itself.

The tribe of Joseph or Ephraim, is a type and antitype, it is numbered among the scattered ten tribes, a "fruitful bough over the wall," it exists in many human forms, particularly in America, actuated by the life of the God of Nature, here in the pit of the Universe, typically called "Egypt," seat of psychic power, and centre of the Mysteries.

We have had our years of plenty and our years of famine, even the brother Stars, Suns, or Planets have been drawn to us through sympathy, and yet now await the Advent of the Bride amongst the mansions of the Father's home. Judah, by means of mystical union of its blossom of maidenhood with God, has been the means of taking us out of the world, of drawing us out

of the pit. The Child of the Union of God and woman has for nearly two thousand years been at the head of the Mysteries of our infinitely evolved planet.

And now we are upon the very threshold of that period when the opening of the long-closed gate of Jerusalem will take place. The two tribes have been reserved, they are in place and position, and they await a *man-begotten* Messiah. Amongst those two tribes of Ephraim and Manasseh there awaiteth those who are in condition for an early experience of the "*manifestation of the Sons of God*," and transfusion. The Seventh Seal has been broken, and the two—as well as the ten—tribes will hear in no uncertain voice that a Messiah begotten by God, and become thereby the Holy Spirit, is the only power capable of completing the redemptive links of the chain from Abraham to the gate of the four square city. That the tribes should so long prefer to patiently await for a mere man of Nature, would in itself be a marvellous fact, were it not perfectly clear and plain that such has been the Divine will.

Another fact no less significant, is that all those who survive the moving of God upon the land and waters, on the morn of the Octave Day—the Advent—will, by the transfusion of the Holy Spirit, partake of the Jewish nature sublimated into the Divine nature. Both Jew and Gentile will then become one in body, blood, and spirit. In the maiden blossom of Israel, the physical blood of Jew and Gentile was combined, as we can see by tracing back her ancestry.

As Judah prevailed with his brethren, so will the blood of the Jews prevail throughout the world; the transfusion of the Holy Spirit will bring Joseph's blessing to the Cherubim and Seraphim, as typified in his two children, Ephraim and Manasseh, whose blessings come through the Cross. The latter half of this century has already witnessed great changes, *far greater changes* are in store for us, and when once a fire is lighted, the degree of its intensity advances cumulatively. The distance from the Mount of Olives to Calvary is but short, and the utterances that have come down to us through the centuries, as recorded in *Matthew*, Chapters xxiv and xxv, and xii to xvii inclusive of St John's Gospel, possess a special value, when read by the dawning light of this advancing morning.

"He who lived well during the proper time of his life, shall, again returning to the habitation of his *Kindred Star*, enjoy a blessed life." *Plato's Timæus*.

TO CORRESPONDENTS.

NOVICE, N. Y. RESURRECTION BODY, ETC.—Paracelsus tells us (*De Natura Rerum*) that the *real* man will be re-born at the day of the Resurrection into another spiritual and glorified body, just the same as St. Paul tells us. Speaking of this day of the Resurrection, Paracelsus refers to a great Mystery alluded to in the *Revelations* of St. John, but more plainly spoken of by some of the Oriental Adepts, when at the end of the *Seventh Round* of this planet, all the memories of the various Personalities with which our "Inner Man," or Spiritual Monad, has connected itself during its many objective existences, or re-incarnations—those Personalities which have been preserved in the Astral Light—will re-enter the field of consciousness of the Divine Man, for then "all things will be brought to his remembrance."

T. R., IND. BIRTHS.—There are three kinds of *Birth*; the birth of the Body, of the Soul, and of the Spirit; and each birth has three stages—Generation, Germination, Fructification. The first birth is of course the natural birth of man, the second is the awakening of the Soul, and the attainment of its power to control the desires and passions; it is so to say, an invisible Fire penetrating the whole of the Body. St. Paul alludes to it thus:—"Till we all come in the *unity* of the faith, and of the knowledge of the Son of God, unto a *perfect* man, unto the measure of the stature of the fulness of Christ." (*Ephes. iv, 13.*) The third birth is the regeneration of the Spirit, its awakening to spiritual consciousness. The last stage is attained by very few people. "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit," says Jesus to Nicodemus, (*John iii, 6.*) and St. Paul tells us that:—"The first man is of the earth, earthy; the second man is the Lord from Heaven." (*I Cor. xv, 47.*)

LEO, TEXAS. PARENTLESS PEOPLE.—What you allude to is this: the Primordial Men, without fathers or mothers and without sex; produced by the thought of God in the matrix of Nature, true images of the Creator, the Children of God, without sin and without material elements. Refer to Melchisedec, who was: "Without father, without mother, without descent, having neither beginning of days, nor end of life; but, made like unto the Son of God, abideth a Priest continually." (*Heb. vii, 3.*) Being attracted to matter and desiring to enjoy material pleasures, they gradually sank into matter and became material, but we can only *hint* at this Mystery.

W. M., BOSTON. DEVELOPMENT.—As long as man continues to fancy that his highest ideal, or God, is *outside* of him—somewhere far away above the clouds—he will go outside of himself to seek for It in his fancy. This is not *real* religion but merely a dreaming about it; it is not the wisdom that exists outside of him that renders him wise, but only that which *takes root within him*. St. Paul used a very powerful argument to persuade the Athenians to own the true God and real religion, when he told them God "made of *one blood* all nations of men. . . . that they should *all seek* the Lord. . . . seeing He is *not far* from any of us, *because in Him we live, move, and have our being.*" (*Acts xvii, 24.*) Spiritual regeneration requires the opening of the *inner* senses, and this involves the development of the *internal organs of the Spiritual Body*, which Body is intimately connected with the physical form. You will thus see that Regeneration is not *altogether* a spiritual process, but productive of great changes in the *physical body*.