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FRAGMENTARY MEMOIRS OF THE CHRIST.

PART VI.

"Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."—*Luke* iv, 8.

I SHALL now concisely consider the *Temptation*, or *Probation* (*πειρασμος*) of Jesus, in which Satan or *Diabolos* (accuser) appears. In the Gospel according to *Luke* it is stated that "the Diabolos having completed the probation, left him for a specific time, *αχρι καιρου*; and Jesus returned in the power of the Spirit into Galilee." But the *δαβολος*, or Devil, is not a malignant principle, but one who exercises discipline. (See *I Cor.* v, 5: *II Cor.* xi, 14: *I Timothy* i, 20, where in this sense the terms Devil and Satan are repeatedly employed). When Paul was too elated through his epoptic revelations, there was given him "a thorn of the flesh, an angel of Satan" to check him. (*II Cor.* xii, 7, see also *Numbers* xxii, 22, where the angel of the Lord acts the part of Satan to Balaam, also *I Kings* xxii, 19-23.)

Above Engadi, where the Essenes cultivated the Sesame and the Vine, a craggy footpath conducted to a crypt which opened into the interior of the mountain. The entrance was between two Doric columns hewn from the rough rock, similar to those of the "Refuge of the Apostles," in the valley of Jehosaphat. Therein the Novitiates dwelt overhanging a perpendicular abyss, like the young in the nest of the eagle. At the bottom of the gorge there were vineyards and human habitations; in

the distance lay the Dead Sea grey and motionless, and the desolate mountains of Moab. The Essenes had used this retreat for those Brothers who wished to submit themselves to the ordeal of solitude. Within were to be found several rolls of the Prophets, invigorating aromatics, dried figs, and a cup of water, the only nourishment of the ascetic in meditation. Jesus retired to this place.

He now saw in spirit all the past pertaining to humanity, and he pondered upon the gravity of the theme, as well as upon the times. Rome was a powerful mistress; along with her lay that which the Persian Magi had called the reign of Ahriman, and the Prophets that of Satan, the Sign of the Beast, the apotheosis of Evil. Darkness, that dismal Soul of the Earth, overrun humanity. The people of Israel had received from Moses the royal and sacerdotal mission of representing the male religion of the Father, of pure Spirit, of teaching it to other nations and making it triumphant. Had the Kings and Priests fulfilled that mission? Those of the Prophets who possessed a sensitive conscience replied in one unanimous voice:—No! Israel was dying under the lash of Rome. Was it necessary for him to risk for the hundredth time an insurrection still dreamt of by the Pharisees. a restoration of temporal royalty to Israel by force? Was it necessary that he should proclaim himself the Son of David, and cry with Isaiah:—"I will trample down the people in my anger, and I will intoxicate them in my indignation, and I will overthrow their power upon earth." Must he become a new Maccabeus and proclaim himself Pontiff-King? Jesus could try it. He had seen the crowds ready to rise in indignation at the voice of John the Baptist, and the strength that he felt in himself was much greater now. But would it be reasonable to oppose violence to violence, would the sword put an end to the kingdom of the sword? Would this not be furnishing new recruits to the powers of darkness, which lay in wait for their prey in the shadow?

Was it not of much more importance to render all accessible to that truth, which, up till now had remained the sole privilege of several Sanctuaries and a few Initiates; to open up their hearts and souls for the penetration of Intelligence by interior revelation and knowledge; in other words to preach the Gospel of the Kingdom of Heaven to the poor, to substitute the reign of Charity for that of Law, to transform humanity to its very foundation, by the regeneration of souls?

But upon whom would such a victory rest, upon Satan or God? upon the spirit of evil which reigns with its formidable

powers over the earth, or upon the Divine Spirit which rules over the invisible celestial legions, and sleeps in the heart of man as the fiery spark does in the heart of the cold flint? What kind of a Prophet would he be who would dare to rend asunder the veil of the Temple to shew the emptiness of the Sanctuary, to brave at once Herodism and Cæsarism?

This was necessary, however. The interior voice did not say to him as it did to Isaiah:—"Fetch me a large book and write upon it with a pen of man!" The voice of the Almighty said to him:—"Rouse thyself and speak." The question arose within him, how was he to find the living word, that faith which transposes mountains, that power which shatters fortresses to pieces.

Jesus betook himself to fervent prayer. Now, a strange restlessness, an increasing trouble took possession of him. He had a feeling of losing that marvellous felicity which he had lately shared, and of sinking down in the abyss of darkness. A black cloud enveloped him, and this cloud was filled with shadows of all sorts. He distinguished therein the forms of his Brothers, of his Essenian Masters, and of his Mother. The shadows successively said to him:—"Madman, who wishes for impossibilities! Thou knowest not that which awaiteth thee. Renounce!" The invincible interior voice responded:—"This ordeal must take place." He struggled thus during a series of days and nights, sometimes standing, sometimes kneeling, and sometimes prostrate. As he descended, the abyss became deeper, and thicker grew the clouds around him. He had a sense of approaching nearer and nearer to something frightful and unpronounceable.

At last he entered into that state of lucid ecstasy which was necessary for him, where the inner portion of the consciousness awakens and enters into communication with the living Spirit of things, and projects upon the diaphanous curtain of vision the images of the past and the future. The exterior world disappeared: his eyes were firmly shut. The Seer contemplated the Truth in that light which inundated his being, and made an incandescent focus of his intelligence. The thunders of heaven rolled, the mountain shook to its very foundation. A whirlwind seemed to come from the depths of space, and to carry the Seer to the summit of the Temple of Jerusalem. Roofs and minarets glittered in the air like a forest of gold and silver. Hymns proceeded from the Holy of Holies. Clouds of incense arose from all the altars and came in whirling eddies to the feet of Jesus. People in festival robes occupied the

porches; lovely women sang to him hymns of ardent love. Trumpets sounded, and a hundred thousand voices cried:—"Glory to the Messiah! to the King of Israel!" "Thou wilt be that King if thou adorest me," said a voice from below. "Who art thou?" says Jesus.

Again he seemed carried throughout space to the summit of a high mountain. Kingdoms of the earth were stretched out at his feet in golden light. "I am the King of Spirits and the Prince of Earth," says the voice from below. "I know who thou art," says Jesus; "thy forms are innumerable. Thy name is Satan. Appear under thy terrestrial form."—The figure of a crowned monarch appeared, sitting upon a throne of clouds. A wan aureole encircled his imperial head. The sombre figure detached itself from a blood-covered cloud, his visage was pale, and his look was like the gleam of polished steel. He said:—"I am Cæsar. Bow thyself only, and I will give thee all these Kingdoms." Jesus said to him:—"Get thee behind me, Tempter! It is written, Thou must worship only the Lord thy God." Soon the vision vanished.

Finding himself alone in the cave of Engadi, Jesus said within himself:—"By what sign must I conquer the powers of the earth?" "By the sign of the Son of Man," replied a voice from on high. "Shew me that sign," said Jesus. A brilliant constellation appeared upon the horizon. It was formed of four Stars in the shape of a Cross. The Galilean recognised the sign of ancient Initiations, familiar in Egypt and preserved amongst the Essenes. In the infancy of the world, the sons of Japhet had adored it as the sign of terrestrial and celestial Fire, the sign of Life with all its joys, of Love with all its marvels. At a later period the Egyptian Initiates had seen therein the symbol of the Great Mystery, the Trinity governed by the Unity, the image of the sacrifice of the ineffable Being who rent himself in pieces, so to speak, in order to manifest himself throughout the worlds. Symbol at once of Life, Death, and Resurrection, it covered the Hypogees, the Tombs, and the innumerable Temples. The splendid Cross enlarged itself and drew nearer, as if attracted by the heart of the Seer. The four living Stars blazed as Suns of power and glory. "Behold the Magical Sign of Life and Immortality," said a celestial voice. "Mankind possessed it in times of old; now they have lost it. Wishest thou to restore it to them?" "I do wish such," says Jesus. "Very well, behold! there is thy destiny."

The four Stars were now abruptly extinguished and the darkness of night set in. A subterranean thunder shook the

mountain, and, from the depths of the Dead Sea arose a sombre mountain surmounted by a black Cross, to which a dying man was nailed. A demoniacal crowd covered the mountain and with infernal sneers howled:—"If thou art the Messiah, save thyself!" The Seer opened his interior eyes widely, then he fell backwards to the earth in a cold sweat, for that crucified man was himself. He had thoroughly understood the vision. In order to conquer, it was necessary that he should identify himself with that frightful double, evoked through himself and placed before him as a sinister interrogation. Suspended in his incertitude like as in the void of infinite space, Jesus at that time felt the tortures of crucifixion, the insults of men and the profound silence of Heaven. "Thou art able to bear it or to repel it," said an angelic voice. Already the outlines of the vision quivered in places, and the phantom-Cross commenced to pale with its executed criminal, when suddenly Jesus perceived near to him the sick people of the pool of Siloam, and latterly came a crowd of despairing souls who murmured, with joined hands:—"Save us, thou who knowest how to love!" Then the Galilean slowly stood erect, and full of love, extending his arms, he cried:—"The Cross for me! and may the world be saved." Soon afterwards Jesus felt a great laceration in all his members, and uttered a terrible cry. At the same time the black mountain fell to pieces, the Cross was dissipated, a pleasant light and a Divine felicity inundated the Seer, and from the azure heights above, a triumphant voice reverberated through the immensity, saying:—"Satan is no more Master! Death is confounded: Glory to the Son of Man! Glory to the Son of God!"

When Jesus awakened from that vision nothing was changed around him; the rising sun gilded the walls of the grotto of Engadi; a cold dew, like tears of angelic love, moistened his aching feet, and clouds of mist arose from the Dead Sea. But he was no more the same. A definite event had been accomplished in the unfathomable depth of his conscience. He had solved the enigma of his life, he had gained peace and the grand certitude had entered into him. By the breaking or division of his terrestrial being, which he had trampled under foot and thrown into the gulf, a new conscience had sprung up in beaming radiance:—He knew that he had become the Messiah by an irrevocable act of his will.

Soon afterwards he returned to the village of the Essenes. He learned that John the Baptist had been seized by Antipas and incarcerated in the fortress of Makerous. Far from being

frightened at this presage, he saw therein that the times were ripe, and that he must act his part. He announced to the Essenes that he was going to preach in Galilee "the Evangel of the Kingdom of Heaven." This was equal to saying that he was to place within the capacity of the simple and poor, the Grand Mysteries, and to instruct them in the doctrine of the Initiates. A similar boldness had never been witnessed since the days when Sakya Muni, Gautama Buddha, the last Buddha, moved by an immense pity, had preached upon the shores of the Ganges. The same sublime compassion for humanity animated the soul of Jesus. He united therewith an interior illumination, a power of love, a grandeur of faith and an energy of action which belonged to him alone. From the depths of the tomb which he had sounded and tasted in advance, he brought forth to his brothers Hope and Life.

EXAMINATIONS UPON THE GOLDEN VERSES.

PURIFICATION.

Now it is the essence of Theosophy to be dogmatic, and that of Philosophy to be sceptical: the Theosophist speaks with faith, the natural Philosopher with reason: the doctrine of the one excludes the discussion that the system of the other admits and even necessitates. Until then, Theosophy, predominant over the world, had taught the influence of the will, and the tradition which had been preserved amongst all nations, during an incalculable series of centuries, had given it the force of demonstration. Amongst the Indians, Krishna; amongst the Persians, Zoroaster; in China, Kong-tze; in Egypt, Thoth; amongst the Greeks, Orpheus; Odin also in the heart of Scandinavia; everywhere the legislator of the people had bound the liberty of man to the consoling dogma of Divine Providence.* The people, accustomed to reverence the Divinely Infinite in polytheism, and not in its unity, found it nowise strange to be

*The doctrine of Krishna is found specially explained in the *Bhagavad-Gita*, one of the most esteemed Puranas of the Brahmins. It is found in the *Zend-Avesta*, and in the *Boun-Dehesh* of Zoroaster. The Chinese have the *Tchun-Tsieou* of Kong-Tse, a historical monument elevated to the glory of Providence. One may see in the *Pymander* and *Asclepius*, the ideas of Thoth. The Book of Synesius upon Providence contains the dogmas of the Mysteries. Lastly we may consult the *Edda*, the sublime discourse of Odin, entitled *Hamaval*. Those works are all based upon the same foundation.

guided, defended, and represented by one portion, whilst the others remained free in their movements: they never disquieted themselves in finding the source of good and evil, since they saw in the objects of their culte those Gods, even the greater portion of whom were neither essentially good nor bad, who were supposed to inspire them with virtues or vices, freely received by them, and rendering them worthy of recompense or chastisement.* But when the natural Philosopher appeared, he changed the aspect of things. The Philosophers, substituting the observation of Nature and experience for the mental contemplation and inspiration of the Theosophists, flattered themselves to render sensible that which was intelligible, and promised to establish upon proofs of fact and reason all that, which up till then, had only been sentimental and analogous proofs. They aimed to make plain the grand mystery of the Universal Unity, and transforming that Intellectual Unity into corporeal substance, they placed it in the water,† in infinite space,‡ in the air,§ in the fire.|| from which they drew by turns the essential and formal existence of all things. One portion, attached to the school of Ionia, laid down as a fundamental maxim, that there was but one principle in all things; and the other, attached to that of Eleus, shared in that axiom that nothing could only make nothing.¶ The first sought the *why*, and the others the *wherefore* of things; and all united in saying that there was no effect without a cause. Their various systems, based upon principles of reasoning which appeared to be incontestible and supported by a series of striking conclusions, had at first a prodigious success; but that brightness paled considerably when shortly afterwards the disciples of Pythagoras, and later those of Socrates and Plato, having received from their Master the theosophic tradition, came to stop those sophistical philosophers in the midst of their triumphs, demanding of them the cause of physical and moral evil, proving to them their ignor-

*This as I have already said in my 2nd examination can not be taught to the vulgar. The *savant* and Initiate easily reconcile with the Unity that infinity of Gods, and know the origin of evil, without the knowledge of which the Divine Unity is inexplicable.

†Thales, cited by Plato, *Repub.* l. x. Aristot. *Metaph.* l. iii, *Cicer. Acad. Quest.* iv, c. 37.

‡Anaximander, cited by Aristot. *Phys.* l. i, Sext. *Empir. Pyrr.* iii.

§Anaximene, cited by Aris. *Metaph.* l. i, c. iii, *Plut. Placit. Phil.* i, 3.

||Heraclitus, cited by Plato, *Theetet.* Aris. *Metaph.* l. i, c. 6. Sext. *Empir. Adv. Math.* l. vii.

¶Degerando, *Hist. Syst. Phil.* iii, p. 283. Aris. *Metaph.* l. i, c. 6. *Diog. Laert.* l. ix, c. 19.

ance; and that, in whatever mode they might declare their system, they could never avoid establishing an absolute fatality, destruction to liberty and mankind, which, in removing morality from actions, in confounding vice with virtue, ignorance with wisdom, made of the Universe only a frightful chaos. These had vainly resented the reproach, and pretended that the inference was false, their adversaries pursuing them on their own ground, thus met them by saying: If the principle that you admit is good, how is it that men are wicked and miserable? * If that unique principle is evil, from whence proceeded virtue and blessings? † If Nature is above the expression of that principle, how is it not invariable, and why does it scatter virtues and vices throughout its government? ‡ The materialists vainly have recourse to a certain deviation in the atoms, § and the spiritualists to a certain adjuvant cause, perfectly similar to efficacious grace; ¶ the theosophists only left them enclosed in a still more vicious labyrinth, in avowing to them that sometimes the unique and Almighty Principle could not think of everyone, ¶ sometimes that vice was useful, and that without it there would be no virtue: * paradoxes, the absurdity and revolting consequences † of which they never took the trouble to point out.

Travel throughout the nations of the world, turn over the leaves of all the books which you please, you will never find the liberty of man, the free-will of his actions, the influence of his will over his passions, only in the theosophic tradition. Everywhere that you find philosophical or metaphysical systems, doctrines of whatever kind they may be, established upon one sole principle of the material or spiritual Universe, conclude fearlessly that absolute fatality is the result, and that the authors are obliged to make two things into one: or to explain the Origin of Good and Evil, that which is impossible for them, or to establish free-will *a priori*, that which is a manifest contradiction in their arguments. If you wish to penetrate into metaphysical profundities, examine this matter decisively. Moses establishes his culte upon the Unity of God, and he

* Cicer. *Nat. Deor.* L. i, c. 9.

† Boet. *Consol.* L. i, pro. 4.

‡ Plutar. *Adv. Stoic.* p. 1075.

§ Cicer. *Fato.* c. 10, Lucret. L. ii, v, 216, 251, 284.

¶ Ibid, c. 9 & 17, Diog. apud Euseb. *Prep. Evang.* L. vi, c. 8.

¶ Cicer. *Natur. Deor.* L. iii, c. 38 & 39.

* Aul. Gel. L. vi, c. i,

† Plutar. *Adv. Stoic.*

explains the Origin of Evil; but he is obliged by the redoubtable nature of this mystery even to envelop its explanation in a thick veil, which remains impenetrable for all those who are not in possession of the traditional revelation; so that the liberty of man exists not in his culte but by means of theosophic tradition, and that it is enfeebled and entirely disappears with that same tradition; that it is this which proves the two opposite sects, the Pharisees and Sadducees, who are divided.* The first, attached to tradition and allegorising the text of the *Sepher*,† admit free-will;‡ the other, upon the contrary reject it, and following the literal sense, establish an irresistible destiny, to which all are submitted. The Hebrews the most orthodox, and those of them even who pass for natural Seers, "Prophets," have no difficulty in attributing God as the cause of evil.§ This was evidently authorised by the history of the fall of the first man, and by the dogma of original sin, which they apprehended according to the sense that the vulgar attached to it. It happened likewise, that after the establishment of Christianity and Islamism, that this dogma, received by both cults, in all its extent and literal obscurity, has necessarily introduced predestination, which is only another word for the fatality of the ancients. Mohammed, more enthusiastic than learned, more imaginative than rational, never hesitated for a moment in admitting as an inevitable result the

*The name given to the sect of the Pharisees, signifies in general that which is illuminated, glorified, illustrious. It is derived from the root אור (*aur*), light, ruled by the article פה (*phe*), which expresses emphasis; hence, פאר (*phar*), an aureole, a tiara, and פרתמים (*pharethmim*), illustrious, sublime men. The name given to the sect of the Sadducees is derived from the word שד (*shad*), which expresses all diffusion, propagation, is applied to productive Nature in general, and in particular to a breast or udder, its symbol with the Egyptians; it signifies properly the Physicians, or the Naturalists.

†The original name of the Book of Moses is ספר (*sepher*); the name of *Bible* which we give it, derived from the Greek Βιβλος, is adopted in the translation called the Septuagint.

‡Joseph. *Antiq.* L. xii. c. 22, L. xiii, c. 9 & 23, L. xvii, c. 3, Budd. *Introd. Phil. Hebr.* Basnage, *Hist. Jews*, v, i.

§This is based upon a great number of passages, of which it is sufficient to cite the following. We find in *Amos*, Chap. iii, 6: "Shall there be evil in a city, and the Lord hath not done it?" And in *Ezekiel*, Chap. xxi, 3, "Thus saith the Lord, Behold I am against thee, and will draw forth my sword out of its sheath, and will cut off from thee the righteous and the wicked . . . from the south to the north; That all flesh may know that I the Lord have drawn forth my sword out of its sheath."

Unity of God, which he afterwards announced boldly.* It is true that several Christian Doctors, when they found themselves sensible of the consequences, have denied that predestination, and have wished, either by allegorising the dogma of original sin, like Origen, or in rejecting it, like Pelag, to establish free-will and power of the will; but it is easy to see, in reading the history of the Church, that the most rigid Christians, such as St. Augustine and the Ecclesiastical authority itself, have always sustained predestination as necessarily proceeding from the Almighty and Omniscient, without which there is no Unity. The length of this "Examination" compels me to suspend the proofs which I was to give of this last assertion; but I will revert to them further on.

FRAGMENTS FROM HERMES.

"The creation of Life by *the Sun* is as continuous as his light; nothing arrests or limits it. Around him, like an army of Satellites, *are innumerable choirs of Genii*. These dwell in the neighbourhood of the Immortals, and thence watch over human things. They fulfil the will of the Gods by *means of storms, tempests, transitions of fire and earthquakes*; likewise by famines and wars, for the punishment of impiety. . . . It is the Sun who preserves and nourishes all creatures; and even as the Ideal World which environs the Sensible World fills this last with the plenitude and universal variety of forms, so also the Sun, enfolding all in his light accomplishes everywhere the birth and development of creatures. . . . Under his orders is the choir of Genii, or rather the choirs, for there are many and diverse, and their number corresponds to that of the Stars. *Every Star has its Genii*, good and evil by nature, or rather by their operation, for operation is the essence of the Genii. . . . All these Genii *preside over Mundane affairs*, they shake and overthrow the constitution of states and of individuals; they imprint their likeness on our Souls, they are present in our nerves, our marrow, our veins, our arteries, and our very brain-substance. .

*Mohammed says of himself that he possessed not celestial treasures, that he was ignorant of the Mysteries, that he could say nothing of the Essence of the Soul (*Koran*, Ch. vi, & xvii); and as he admitted the literal text of the Sepher, he could not do otherwise than announce predestination. "God," says he, "holds in His hands the keys of the future. He only knows it . . . Nations know not whether they will fall back or advance at the time of their decline (*Koran*, Ch. vi, xxiii.)"

... at the moment when each of us receives life and being, he is taken in charge by the Genii (Elementals) *who preside over births*, and who are classed beneath the Astral Powers (Superhuman Astral Spirits.) They change perpetually, not always identically, but revolving in circles, (by cyclic progress in development.) They permeate by the body two parts of the Soul, that it may receive from each the impress of his own energy. But the reasonable part of the Soul is not subject to the Genii; *it is designed for the reception of the God, who enlightens it with a sunny ray.* Those who are thus illuminated *are few in number*, and from them the Genii abstain: for neither Genii nor Gods have any power in the presence of a single ray of God. But all other men, both Soul and Body, are directed by Genii, to whom they cleave, and whose operations they affect. . . . The Genii have then the control of Mundane things, and our bodies serve them as instruments."

The above quotation represents almost that which was a universal belief throughout all nations till about a century or so back. It is still as orthodox in its broad outlines and features among Pagans and Christians alike, if we except a handful of Materialists and Men of Science. There are many minds of the present generation quite unripe for the reception of Occult truths, there are also several of our readers who complain of not "understanding" many of the sublime verities which I lay before them from time to time. In order to make some of the above passages a little clearer to the minds of those of my readers who may be puzzled over such subjects, I shall briefly explain a few passages. Hermes affirms that the Genii *preside over births*. This means that as Man is composed of all the Great Elements—Fire, Air, Water, Earth and Ether—the Elemental Spirits which respectively belong to these Elements feel attracted to him, upon account of their co-essence with him. That Element which preponderates in a certain constitution will be the ruling Element throughout life. For instance, if a man possesses the preponderance of the Earthly, or *Gnomie* Element, the *Gnomes* (or Earthly Elemental Spirits) will lead him towards assimilating metals, money, wealth; if the *Undines* (or Elemental Spirits of the Water), then a maritime life will be that which is proper for him, etc. This subject embraces the meaning of the *Triplicities* of the Astrologer.

Hermes further states that the reasonable part of the Soul is designated for the reception of the God, who "enlightens it with a sunny ray." This refers to the God within man, often indeed the incarnation of a God, a high Planetary Angel in him

in addition to the presence of his own *Logos*, or *Self*, the seventh Principle. He further observes that they are "few in number who receive such illumination." It is the high Initiates and Adepts who are herein referred to. "A single ray of God," he states. This requires careful attention. Many of the ancient writers used this phrase, "one ray of the Divinity," etc. In Adamnan's "*Life of Saint Columba*"—the early Apostle of Scotland—we find him twice using the expression, "Uno Solis radio"—one ray of the Sun. "There are some," he says, "though very few, enabled by Divine grace to see most clearly the whole compass of the world, and to embrace, as it were, within their own bosoms, the utmost limit of the heavens and the earth at the same moment, as if all were illuminated by *one ray of the Sun*." There are also many such examples of expression in writers upon Hagiology.

There are *Seven Archangelic* groups which can be recognised in every religion, for they are the "Seven Primeval Rays," the "Seven Sons of Light," etc., and there are *seven* groups of Magi, Wise-Men, or Adepts, each group being guided, controlled, and overshadowed by *one* of the seven forms, or manifestations of the Divine Wisdom. The only method by which one can be thus "illuminated," is by bringing oneself within the influence of that Spiritual light which radiates from *one's own Logos*, such communion being only possible between persons whose Souls have their life and sustenance from the same Divine Ray. The *Radiations* of one and the same Planetary Angel, in all their lives and rebirths are, sister, or *twin-souls* upon this earth.

True indeed is it that:—"Our Destiny is written in the Stars of Heaven." The chief features in the life of everyone are always in accordance with the "*Star*" which one is born under, or in other words, with the characteristics of its animating principle, or the Deity that presides over it, the Archangel of the Greek and Latin Churches. The nearer we approach to our own *Prototype* in Heaven, the better is it for that mortal whose personality has been chosen, by his *own Higher-Self* or *Deity*, as its terrestrial abode. The closer the union between the mortal reflection—*Man*—and his Celestial *Prototype*, the less dangerous are the external conditions. With every sincere effort of our will towards purification and unity with that Self, one of the lower rays breaks, and the spiritual entity of man is drawn higher and ever higher to the ray that supercedes the first, until from ray to ray he is drawn into the one most superior beam of the *Parent-Sun*.

We cannot escape our *ruling* Destiny, but we have the choice of two paths that lead us in that direction, and we can reach the goal of utter misery if such is decreed to us, either in the snow-white robes of the hypocritical Martyr, or in the soiled garments of a profligate in his course of iniquity; for there are *external and internal conditions* which affect the determination of our will upon our actions, and it is perfectly in our power to follow either of the two. From birth to death, every man is weaving that web of Destiny, thread by thread around himself, just as the spider weaves its cobweb; and this Destiny is guided either by the heavenly voice of our invisible *Prototype* outside of us, or upon the other hand, it is directed by our more intimate *Astral*, or Inner man, who is but too often our own evil genius. Both these lead on the outward man, but one of them must eventually prevail; and from the very commencement of the invisible contest, the stern and unyielding *law of Compensation* steps in and takes its course unerringly following the fluctuations. When our last thread is woven, and we are to all appearance wrapped up in the network of our own doings, then shall we find that we are completely under the empire of this *self-made* Destiny, for it now either fixes us like the shell upon the stable rock, or carries us away like a feather in a storm raised by our own actions, and this is *Karma*.

THE ELEUSINIAN SUPREME INITIATION.

“CROWNED with myrtle, we enter along with the other Initiates, within the vestibule of the Temple,—still blindfolded;—but the Hierophant who is within, soon comes to us and relieves our blindness. But in the first place—for nothing is done too precipitately—we must wash ourselves in the consecrated water, for it is with clean hands and a pure heart that we are requested to enter into the sacred place. Conducted before the Hierophant, he reads to us, from stone tablets, things that we must not divulge, under pain of death. I can only say that such a discourse is in perfect accordance with the place and circumstance. You might perhaps laugh at this if you listened to it outside the Temple; but here, your sole desire is in hearkening to the words of the Ancient—for he is always an old man—and in looking at the symbols which he reveals. You would be very far from laughing when Demeter confirms the teachings, by a particular language and concise signs, by the *living* scintillations of light, by clouds piled upon

clouds, as well as all that which we have seen and heard from the Sacred Priest; when, finally, the light of a *serene marvel* fills the Temple; when we see the pure Elysian fields; when we hear the choir of the blessed—for such is the case, not only by exterior appearances but by philosophical interpretations. It is a fact and reality, that the Hierophant becomes the Creator (*δημιουργος*) and Revelator of all things; that the Sun is only his link-boy, the Moon his officiating Priest beside the altar, and Hermes his mystic Herald. But the last word has been pronounced: *Konx Om Pax*, the rite is consummated and we are Seers (*εποπται*) for ever."

The above account is a translation from the writings of Porphyry, and no sensible mind could imagine that this grand man, who had been twice united to his God,* during his lifetime, would for a moment be capable of issuing a falsehood, or of trying to deceive his fellow-creatures, and especially of circulating a falsehood upon such solemn subjects as he well knew the Sacred Mysteries to be.

What were the emblems which the Grand Hierophant revealed, and what was the sacred speech in the above supreme revelation? The Symbols which the Hierophant revealed were the Golden emblems enclosed in the cist: the Fir-Cone (symbol of fecundity, of generation), the Spiral Serpent (universal evolution of the Soul; its fall into matter and its redemption through the Spirit), and the Egg (recalling to mind the sphere or Divine perfection, the aim of man). The Initiates were informed that the Divine Persephone, whom they had seen in the midst of the terrors and anguish of the Infernal, was the image of the Human Soul imprisoned in matter during this life, or exposed in another existence to delusions and still greater torments, if she had become the slave of her passions. Her terrestrial life is an expiation or ordeal depending upon her former existences. But the Soul can purify itself by discipline, it can remember and have a presentiment of itself, by the combined effort of Intuition, Reason and Will, and it can participate in advance in those great truths which it must possess fully and entirely in the immense world of Souls. Then only will Persephone have again become the pure, the luminous and ineffable Virgin, the dispensator of love and joy. As to her mother, Ceres, she was in the Mysteries the symbol of the Divine Intelligence and Intellectual Principle in man, which the Soul must regain in order to attain perfection.

*See my "*Book of Light and Life*," page 119.

TO CORRESPONDENTS.

W. W., GLASGOW, (SCOTLAND). ETHER.—Here is what Robert Fludd tells us in the 16th century even. "The Ether," says he, "is not, properly speaking, a body, but a mean term, a sort of mediator between bodies and the vivifying force which penetrates them, in other words the Soul of the World."

ASTER, INDIANA. THE MOON.—The Moon having a cosmical dependence upon our Earth, enters into its sphere of attraction, and the planet united to its satellite forms a planetary system. The Moon acts upon the Earth as the Great Sympathetic nerves act upon the human organism; it regulates and distributes the dynamic force, and through it presides over the increase and decrease of all living organisms upon Earth.

LEX, SAN FRANCISCO. ADVERSITY.—A rich man who has misused his riches, a potentate who has abused his power, has to reincarnate in the body of a man who will have to struggle almost all his lifetime against adversity. This adversity comes not directly from God, so to say, but arises from the use which the Immortal Spirit has made of his will in former existences. During this incarnation the Spirit can, through patience in ordeals and persistent struggle, reconquer a portion of its lost status. Agrippa well says:—"The inevitable power of the laws of God, which, during ages to come renders to each precisely that which he deserves, according to the worthiness of the past life, is of such a nature, that he who during a former life ruled unjustly, must again live the next life in a state of servitude." Thus, three centuries ago we find the law of Karma plainly explained by C. Agrippa.

STUDENT, UTAH. SPIRIT-CIRCLES.—Yes, such Circles were known long ago. In Rome it was a public belief, and one of the Fathers of the Church, Tertullian, has left us in his *Apologet*, Chap. xxiii, a paragraph upon this subject, which runs as follows:—"If it is given to Magicians," says he, "to make phantoms appear, to evoke the souls of the dead, to force the tongues of children to utter oracles; if those people imitate a great number of miracles, which seem to be owing to the *Circles or Chains which they form amongst themselves*; if they cause Dreams, if they have their order of Spirit-Messengers and Demons, by virtue of which *chairs and tables prophesy*, which is a well-known fact, with what increased zeal are these powerful spirits obliged to do for them that which they require, for they are at their service." The Spirit-Circle is no new thing as many ancient authors shew.

DR. B., MONTANA. HUMAN PRINCIPLES.—Each of the principles completing man comes from a different plane of action. The Physical Body comes from the Physical world and returns to it; the Astral Body comes from the Astral plane; the Psychic Being is a result of the combination of the Astral Body with the Spirit.

LEO, TEXAS. MESMERISM.—Man can, by a special training connected with his respiration, accumulate within him a large amount of nervous dynamism. The phenomena of modern Mesmerism are produced by the action of the Astral Body (Fluid) of one human being upon the Physical or Astral Body of another. You will find a description of this psychological power in many ancient writings.

REV. C. C., SCOTLAND. TRINITY.—Kabalistically speaking, we may say that the *Father* is that Divine Being who acts upon the general march of the Universe; the *Son*, that Principle which acts in Humanity; and the *Holy Spirit* that which acts throughout Nature.

NOVICE, TORONTO. MICROCOSM.—Man is called the *Microcosm*, or the little world, because he contains *analogically* within himself all the Laws and Forces which regulate the Universe.

PLATO, N. Y. NATURE-SPIRITS.—The Greeks, like all other ancient people, had a firm belief in the existence of Spirits. The Heavens, the Earth, Fire, Water, Ether, Fountains, Houses, etc., were all peopled with them. This is no childish fiction, for all was perfectly true in their Mythology. Olympian polytheism recognised the Naiads or Potomides, the nymphs of all fresh Waters; the Dryads, nymphs of the Woods; the Hamadryads, who inhabited Trees; the Nereids, the sea-nymphs; the Gnomes, spirits who inhabit the bowels of the Earth, etc. There is nothing prettier or truer than the Greek Mythology. Orpheus was a Grand Initiate, who was infinitely more learned than our poor materialistic *savants* of the present day, who pretend to be more infallible and authoritative than all the Popes of Christendom combined.

Upon our Earth, every element is under the direction of particular beings who produce the various manifestations of Life. Within the Earth, as already stated, we have the Gnomes, who sometimes appear to miners; in the Water there are the Undines; in the Air there are the Sylphs, who preside over tempests; and in Fire there are the Salamander-Spirits. Such are the spiritual beings that the Ancients called the *Elementals*, because they were those who directed the different phenomena which we see produced in that which they called the four Elements. In the Spiritual *seances* which are termed "Physical," flowers are often brought in wet with dew, the production of flame, insensibility given to the human organs placed upon burning coals; it is the Elemental spirits who cause such, either directly amongst themselves, or by the order and direction of other Spirits.

FRANZ, BOSTON. GOD AND THE UNIVERSE.—The Universe is the body of the LIVING GOD, and all that which exists forms a portion of Him. All evolves, all is transformed and nothing is lost, and GOD is ALL IN ALL. That Universe is composed of an innumerable number of globes of different kinds, of all possible degrees of substance, from inferior matter such as our Earth, up to the unimaginably fine and ethereal which constitutes the Divine Worlds. All those spheres contain a more or less perfect Humanity, as well as the interglobular ethereal spaces in which move the twinkling stars. The Universe is everywhere filled with INTELLIGENCE. Those are the all-powerful Spirits of various degrees; upon the one hand all-puissant Spirits, who have never transgressed through pride or selfishness; upon the other Perfect Spirits, who, after having fallen, are reinstated; others on the way of reintegration through Love and Purity, who watch over their brothers who are imprisoned upon inferior worlds; the latter in short expiating and toiling on in their fleshly prisons. All that immense Universe is conjointly accountable, by virtue of which law of solidarity, the greatest and most intelligent Beings on high watch over those who are inferior, and who march below them.

X. L., ALABAMA. WOMAN.—If you wish to know in reality what Woman is, renounce the flesh. "Let him who has not sinned cast the first stone at her," says Jesus.

MRS. G. B., UTAH. SUFFERING.—Consider sufferings as ordeals, and always remember that you have not been called to sloth in life, but to suffering and work.

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